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Records of the English Province of the Society of Jesus.

FACTS ILLUSTRATIVE OF THE LABOURS AND SUFFERINGS OF ITS MEMBERS IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

BY HENRY FOLEY, S.J.

Vol. VII.

The Collectanea of the English Province S.J.

IN TWO PARTS. Demy 8vo, upwards of 1820 pages, with frontispiece Portrait of the Very Rev. Father Beckx, General of the Society of Jesus, and twenty-four Portraits of Martyrs of the English Province of the same Society. Price to Subscribers, 21s. each. Reserved copies for Non-Subscribers, 26s. each. Subscribers to apply to the Editor, 111, Mount Street, London, W., or to Mr. Stanley, Roehampton, S.W. Non-Subscribers to Messrs. Burns and Oates, Publishers, London.

This Volume presents the entire English Province from its commencement in 162 $\frac{1}{2}$ to 1773, with Notices of Deceased Members to the present time.

Contents of Part I.

Historical Introduction. Formation of the English Vice-Province and Province, with the Districts, Colleges, and Residences in each. Brief statement of the Irish and Scotch Missions. The English Mission and Province S.J. a means, under Providence, of preserving the ancient faith; *modus vivendi* of the early Missioners. Many members of English, Irish, and Scotch families enter the Society; remarks on the Annual Letters in this volume; early history of the English Colleges and Residences in Spain and Flanders, ending with the English Academy at Liege, removed to Stonyhurst in 1794. Lists of the Fathers General of the Society, 1541—1853; of the Prefects and Vice-Prefects of the English Mission S.J., with the Provincials, 1621—1880. Two cypher keys

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NOTICES OF THE PRESS ON VOL. VI.

" . . . This supplemental volume is, if possible, a more important contribution to English history and biography than any of its predecessors, and for the original documents which are to be found in it, it is sufficient to say of them that they throw more or less light upon the movements and fortunes of every Catholic family in England of any position or means, from Queen Elizabeth's days down to the end of the last century.

" They who have at all interested themselves with the history of what may be called the Catholic reaction, which irritated Queen Elizabeth so profoundly, scared her Ministers, and goaded them on to savage persecution, or who have followed the mazes of treachery and folly which characterized the diplomacy of the Stuarts in their dealings with the Papacy, will discover in this volume a mine of information, to be met with nowhere else, without which the complexity of plots and counterplots that for generations have mystified inquirers, must for ever remain unintelligible.

" Mr. Foley has printed *in extenso* the Pilgrim Book of the English Hospice at Rome, to the great value of which John Bowyer Nicholls nearly fifty years ago drew attention, a complete register of the names of every visitor entertained at the College between the years 1466 and 1656. Brief and fragmentary as the entries are, they are sometimes, as might be expected, curious and suggestive . . . ; but in this volume there are upwards of 800 pages, and our space forbids us from offering such an account of its contents as would at once do justice to the compiler and give our readers an adequate notion of the importance of the book.

" The Diary of the English College at Rome, now printed for the first time, contains some account of the parentage, education, and even private life of more than 1,300 young men who entered the College during the two centuries of its existence, and when it is remembered that these youths, with few exceptions, were the sons of English gentry, it will be understood that such a document must needs be of incalculable service to the student of our family history. The Annual Letters, too, deserve careful attention, and among the promiscuous papers are some of considerable value. The Jesuits seem determined to have no secrets from English inquirers. They appear only anxious to let us know about their past doings among us. From all that appears in these six large volumes, the English Jesuits have shown themselves a very harmless and inoffensive body of men. Whether they have lacked the power to do harm, or have been cruelly maligned during three centuries, Mr. Foley's revelations will not fail to gain them friends."—*The Athenæum*, October 2, 1880.

" Mr. Foley has issued a supplementary volume illustrative of the history of his Order, which we have read with considerable satisfaction. It gives us an account of an institution with which we have long wished to have a better acquaintance—the English College at Rome. . . .

" We have much valuable information in this volume as to the progress of the College after its transference to the care of the Jesuits. A series of yearly letters show how the Seminary fared for a considerable period; and we have besides a list of the students, with many novel and curious particulars. . . .

" The volume closes with a very suggestive and interesting document—the book in which the names of the visitors at the English College are from time to time recorded. We are generally told to what English Diocese they belonged, the length of their stay, and what benefaction they received. . . . The Visitors' Book is a document of rare value. It shows how necessary such an institution was for the relief of suffering and indigence. . . .

" But we must leave the list to our readers themselves to peruse. We cordially recommend them to Mr. Foley's interesting volume."—*The Academy*, Sept. 11, 1880.

" From a genealogical point of view this is the most valuable volume of Mr. Foley's *Records*. It is chiefly derived from the transcripts of documents belonging to the English College, Rome. Of these the most interesting are the Annals of the College containing the lists of the Alumni from 1579 to 1773. To nearly all of these entries the Editor has added notes full of biographical particulars of each scholar. Those who know the vast amount of time and labour which such notes require, will see, by a most superficial glance at his volume, that genealogists owe him a debt of gratitude for giving them the result of his researches in a field of inquiry hitherto quite untrodden, in a form at once concise, clear, and cheap.

" The Pilgrim Book of the English College is a record of no little value. It gives a record of those entertained from 1580 to 1656, and probably contains the names of most of the distinguished Englishmen who visited the Holy City during that period. . . .

" The promised volume, *A General Catalogue of the Deceased Members of the English Province S.J. from the earliest times*, with a list of upwards of 800 *aliases* or

by-names assumed by the Members of the Province as a means of protection in times of persecution, is likely to equal, if not exceed, its predecessors, and will doubtless prove of service in assisting historians and antiquaries to identify the objects of their search, and will add yet another to the obligations we owe him."—*Genealogist*, July, 1880.

"... The Editor has brought together in the *Records* Series a mass of curious and hitherto unknown materials relating to the Roman Catholic body in this country since the Reformation, when it was writhing under the penal laws inflicted by the Tudors and Stuarts. The value of the additions to our historic information is second only in importance to that contained in the publications issued under the auspices of the Master of the Rolls. . . . The biographical data supplied by the Editor in the sixth volume throw light upon the lives of many persons whose real names were unknown during their lifetime, and who assumed fictitious ones in order to throw the bloodhounds who pursued them "off the scent." . . . The book must hereafter become the materials out of which the future historian of the Roman Catholic Church in England in the sixteenth, seventeenth, and eighteenth centuries must dig his stores of information. As such, and on account of its genealogical value, we heartily welcome its appearance."—*The Antiquary*, December, 1880.

"As a collection of records the work before us is a model which demands all our attention. The labours of the Editor are the more astonishing by reason of the shortness of the intervals within which the various volumes follow one another. The hitherto unpublished treasures of the British Museum, as well as the State Archives of London and Brussels, the scanty remnants of documents concerning the English Province of the Society of Jesus which have been preserved through the days of persecution, have been here gathered together with incredible industry, and illustrated by good critical and historical notes. . . .

"To form a correct view of this great work, it is necessary to read it. . . . Of special interest are the genealogical tables of the more distinguished English families, members of which entered the Society. The fact that family traditions are zealously kept alive in England in the midst of the high development that characterizes domestic life in that country, and by virtue of the declared predilection of Englishmen for the traditions and institutions of the past, is a sufficient guarantee that the extraordinary labours which the Editor has ungrudgingly undertaken in this work, will introduce his book to very wide circles."—From the German of a historical review of the volume in the *Katholik*, by the Very Rev. Dr. Bellesheim, Dom. Vicar, Cologne Cathedral).

"This volume has a special interest of its own, independently of its predecessors, for it contains the Annals of the English College, Rome, from 1579 to 1773, with the Pilgrim Book of the ancient Hospice attached to the College from 1580 to 1656, besides a mass of historical information supplemental of the previous volumes. . . .

"We are glad to find that this supplemental volume is not to be the last of Mr. Foley's interesting series, for he has in preparation a complete catalogue of the deceased members of the English Province from the earliest times, with a catalogue of more than 800 *aliases* assumed by Jesuit Fathers in times of persecution, which will form a fitting sequel to the *Records of the English Province of the Society of Jesus*."—*Notes and Queries*, Jan. 1, 1881.

"The special interest of this volume is an account of the English College at Rome—that *Collegio Inglese* which has been so long and so increasingly, till very lately, the great help to all Englishmen visiting Rome, and which still remains the Englishman's interest in ecclesiastical Rome. . . . The Diary of the College, with the lists of Pilgrims, taken as a whole, make up a valuable record. To students of history, perhaps the most curious part of this book is the revelation of the systematic employment of spies by Cecil and Walsingham, and of sham students too, as inmates of the College, and a disgraceful system of concerted treachery. . . . The genealogical interest of these lists is also considerable. . . . We cannot too much commend the conscientious care and diligent research with which Mr. Foley has compiled and edited this valuable volume. . . ."—*The Church Review*, May 22, 1880.

"The sixth volume of the *Records of the English Province of the Society of Jesus*, is a new addition to the literature of the post-Reformation period of English Catholic history, full of edification and interest, and fully up to the high standard of his previous works in regard of the wealth and accuracy of the genealogical and other collateral information which his subject demands. It is of even wider interest than its predecessors, being almost wholly taken up with the history of the great English Seminary at Rome, 'that fruitful nursery of Priests for the English Mission, and Martyrs in defence of the Catholic faith. . . .

"Besides the miscellaneous documents which form, so to say, the third section of this volume, there is an interesting transcript of the Pilgrim Book of the old English Hospice of St. Thomas the Martyr, at Rome, an institution perpetuated in the English College, with which it was incorporated in 1580.

"Some further addenda and State Papers, illustrative of former volumes, complete this valuable work, which has now fairly taken its place, and a high place too, in the esteem of the English world of letters."—*Dublin Review*, October, 1880.

"The greater part of this volume relates to the English College, Rome. The compiler of the *Records* has recently procured some transcripts of important documents from the Archives of the College, and these, as he now publishes them, derive great additional value from his copious insertions and running commentary. The history of the English College, which was under the direction of the Jesuit Fathers for very nearly 200 years (1580 until 1773), is intimately connected with every stage of the English persecution, and names meet us in almost every page which are well known in the long and famous war carried on in the eyes of Catholic Europe between the wolf and the lamb. . . . The Annual Letters of the English College are, during some years, intensely interesting, with their record of heroic charity. We learn from them how our English Martyrs and Confessors were made. . . ."—*The Month and Catholic Review*, June, 1880.

"All must be genuinely grateful to the Editor for the publication of the six thick volumes of documents which bear the title of *Records of the English Province S.J.* Not only will they serve and be essential for the history of the Catholic Church in England during the last 300 years, which has still to be written, but they are in themselves, many of them—and apart altogether from their relative position to more important documents—of the greatest interest. During the space of 193 years, that is from the year when Campion and Parsons entered England, as the first of the Jesuit Missionaries, till the date of the suppression of the Order, the Jesuits played a most conspicuous and important part in English Catholicity. The publication of their *Records* cannot but serve, both directly and indirectly, to clear up many debated and uncertain questions of historical moment, while they give us the fullest account, written by the most friendly hands, of the conduct, motives, and lives of the Jesuit Missionaries. These ancient records are well calculated to stir up feelings of gratitude, and to incite the reader, if not to the same generous actions, at least to a more generous service of God than perhaps he has hitherto given during this his easier time of probation.

"The volume before us directly concerns the venerable English College in Rome of which the Fathers had the charge from 1579 until 1773. It is divided into an Introduction, the Annals of the English College, Pilgrim Book, &c. . . ."—*The Tablet* August 21, 1880.

" . . . Possesses a peculiar interest of its own, comprising the valuable Diary of the English College, Rome, from 1579 to 1773 (an eventful period in the annals of the Catholic Church in England), with a whole mass of most important biographical and historical notes, and, in addition to this, the Pilgrim Book of the ancient English Hospice attached to the College, also illustrated with historical notes. Each of these venerable records has an especial attraction for the modern Catholic reader. The Pilgrim Book is a curious and valuable relic of olden days. . . . The entries display a very large number of visitors of every rank and condition, and are necessarily full of interest. . . . This volume, like its five predecessors, bears witness to the painstaking zeal and conscientious care of the compiler, who has amassed together a priceless treasure of valuable and recondite materials buried away in forgotten stores, or scattered broadcast in disjointed fragments, but which, thanks to his unwearying diligence and labour, are now collected and ready prepared for the future historian of the English Province of the Society of Jesus."—*Weekly Register and Catholic Standard*, May 1, 1880.

"The present volume is chiefly based upon the transcripts of original documents procured from the English College, Rome, for the Royal Historical MS. Commission, and now in the Public Record Office, London, embracing the Annals of the College, the Pilgrim Book of the English Hospice attached to the College, the Annual Letters, and other documents connected with that ancient Seminary. The report of Cardinal Sega, who had been appointed by Pope Clement VIII. in 1596 to inquire into the disturbances which had arisen in the College, is very circumstantial, and incidental mention occurs of the vicissitudes of English Catholics in the reign of Elizabeth of intense interest, and we have never read anything of the kind more luminous and comprehensive. Its historical value does not require demonstration. The Annual Letters contain much of enduring interest. The compilation of the Catalogue of Students of the College is one of the most valuable features of the work. Glancing over the biographies, we find ourselves continually alighting upon well-known families not yet extinct, such as the Gerards of Garswood and Bryn, &c. The promiscuous papers have an interest of their own. The contents of this volume are valuable in preserving names, dates, and facts which ought never to lie in oblivion, and the Catholic public have cause to be grateful for the light the Editor has shed upon the deeds and fortunes of a Society which is gloriously linked with the Church in England."—*The Catholic Times and Catholic Opinion*, July 9, 1880.

NOTICES OF THE PRESS ON VOL. VII. (PART THE FIRST).

" . . . Mr. Foley's compilations have no claim to be considered light reading. This is the seventh, and we trust by no means the last, of a Series devoted to telling the story of the Jesuit mission in England . . . as from day to day things came to pass. There is no exaggeration in saying that no future English historian will be competent for his work until he has mastered a great part of the documentary evidence contained in Mr. Foley's earlier volumes. The Society of Jesus has been a potent factor in English history, and it is important to know what its doings were, and what its members were really like. Were they dark plotters, bent on the overthrow of the English monarchy and English freedom, with whom no terms whatever could be kept, and whose crimes went some way towards justifying the penal laws; or were they zealous missionaries only, who in no way interfered with political affairs except by defying those laws which were made for the express purpose of stamping out the old religion? We are bound to say that, speaking broadly—we do not deny a few exceptions—the political Jesuit, as far as England is concerned, was a mere creation of the imagination, and that the persecution which raged for so long a time and with such unrelenting bitterness had no excuse except the popular madness. The people and their rulers lusted for the blood of those whom they persisted in looking upon as the subjects of a foreign Power. . . The greater part of Mr. Foley's present volume is taken up with lives of the English Jesuits from the foundation of the Order to the present day. . . . The recent lives, as time rolls on, will be very useful. . . . The horrible high-treason punishment by which the priests died is said to be 'scarcely credible in the present day.' So little do many of us know of the past that, notwithstanding the overwhelming evidence we have for these barbarities, many good souls who shrink from the contemplation of suffering treat them as old wives' fables, and stoutly maintain that such things could never have come to pass in Protestant England. The sentence, in all its naked horror, is given in the trials of the Regicides and many of our other old law books."—*The Academy*, September 9, 1882. Article by Edward Peacock, Esq., F.S.A., &c. &c.

" . . . Let no man for the future say that the Jesuits are a mysterious body, who work in the dark, and of whose doings no account can be found. Perhaps no other religious society has ever made so clean a breast of it as the Society of Jesus has made through its accredited spokesman, Mr. Foley, during the last few years. For the future there will be no excuse for such random statements as platform orators have been wont to fling about at their pleasure. It has been resolved to put forth in print an immense mass of statistics hitherto only existing in manuscript, and so to rescue from the danger of destruction documents which have run too much risk already, and which, if once lost, would be sure to be much more injurious to the reputation of the Society by their absence than they ever can become by being made public property.

" Henceforth any one who chooses may find out the income of the Jesuits in any one or all of their Colleges for any year, the number of their Fathers, their names, their previous history, their parentage, education, and career. If he has a taste for such researches, he may decipher the secret letters of the Jesuit emissaries by the help of the keys now printed by Mr. Foley. If he wants to find out how many Jesuits there were labouring in England during any given year and what their names were, and to make a fair guess as to where they were to be found, he has only to consult this volume, and, with some little trouble, he may get what he wants. Thus in 1593 there were six Fathers in England at large; in 1598, fourteen; in 1610, fifty-one; and in 1659, the year before the Restoration, no less than one hundred and fifty priests of the Society were at work up and down the land. . . . As a handy book of reference, this new work will go far to supersede the long labours of the editor in his previous volumes. Those are more adapted for the study and edification of the faithful; this for the student who desires a convenient biographical history of the English Jesuits without being compelled to wade through a good deal of reading distasteful to most men. . . ."

—*The Athenæum*, September 16, 1882.

" The seventh volume of the *Records of the English Jesuits* is, for biographical and genealogical purposes, the most interesting of the whole series, for it contains the first instalment of an exhaustive catalogue, with biographical notices, of the members of the English Province, from the date of the earliest mission to the suppression of the Order in 1773. It is one of the most valuable features of this catalogue that it includes the *aliases* assumed for protection against the penal laws, which have hitherto made it so difficult to identify Jesuits mentioned in historical documents, and it has been a task of no little difficulty in many cases to distinguish between the real and the adopted names. It would seem that the mother's family name was usually chosen—a custom which often

supplies a clue to distinguish between cousins. . . . Scotch and Irish Jesuits are included in the Catalogue. Mr. Foley has prefixed an historical introduction, which contains a statistical account of the English Province, with all its numerous Colleges and Residences, at home and abroad, from its original formation in 1619, with a list of Generals, Prefects, and Provincials. These statistics are derived from financial reports, which were drawn up from time to time, for the information of the General and Provincial, and can therefore confidently be alleged as proofs that the traditions of wealth attributed to the English Province are mere fables. . . .”—*Notes and Queries*, September 2, 1882.

"This is the first portion of Mr. Foley's promised 'Catalogue of the Deceased Members of the English Province of the Society of Jesus,' which may be described as a biographical dictionary of the English Jesuits, and, as such, is a valuable contribution to biographical literature, breaking up new ground, and affording genealogical particulars of a class of men whose lives and actions have hitherto been a sealed book to the general public. . . . In this Series of the *Records* we have a *résumé* of all the previous vols. . . . The most interesting part of it, to genealogists at least, will be given in the second portion of this vol., a collection of *aliases* (together with the real names), nearly nine hundred in number, adopted by the members of the Society in times of persecution. Its issue to the public will place the means of solving many a difficult genealogical point within reach of those interested in the history of our old Catholic families, whose sufferings and persecutions Mr. Foley has done so much to illustrate."—*Genealogist*, October, 1882.

". . . The *Collectanea*, with its short biographical and genealogical notes, will be found invaluable as *memoirs* for future historians. . . . The *Collectanea* in the present volume extends to the letter Q, and is adorned with nineteen photographs of priests put to death for their religion. . . . Turning to Father Francis Page, who was hanged, drawn, and quartered at Tyburn, it is salutary, if saddening, to read such an account of his last moments as that given by an eye-witness. Butchery—in these days of kindness to animals—is altogether a mild term for 'quartering,' as practised on him and other victims of that seventeenth century persecution. . . ."—*Dublin Review*, October, 1882.

"The future historian of the Catholic Church in England will owe a debt of gratitude to the Editor for the mass of valuable materials which he has gathered together in his *Records of the English Province of the Society of Jesus*. The book just published forms the first portion of the seventh volume of the *Record Series*, . . . and, as a book of reference, is doubtless the most valuable of the Series. The Historical Introduction contains a vast amount of statistical information relative to the Continental Colleges and Novitiate of the English Province, and to the quasi-Colleges and Residences at home, which were the working sub-divisions of the Mission, with the Superiors and members of the different houses and departments of the Province. . . . From the walls of these religious Seminaries went forth a numerous band of Apostolic missionaries and many of those glorious martyrs who bore witness to the faith on the rack and at the gibbet under Elizabeth and her successors; likewise a long line of heroic confessors belonging to the first families of the land, who, by their generous devotedness in harbouring the hunted missionary and facilitating his religious ministrations, exposed themselves to the grievous penalties of imprisonment, confiscation, and even death itself in the promotion of the same good cause. It would seem that the latter, by their share in the Apostolate, involving so many temporal sacrifices, drew down an abundant blessing on their families, for it is interesting to observe how the vocation to a religious life in the Society of Jesus spread through many of the old English Catholic families, such as the Petres of Essex (of which nine members entered the Society), with a long line of illustrious houses, who were most distinguished by their exertions in the cause of religion during the times of persecution. Among the records of the Province published in the Introduction are many authentic official statements of the income of the various Colleges and Residences, which utterly belie the traditional tales of the fabulous wealth ascribed to them by their enemies, and, on the contrary, expose in many instances a state of extreme poverty. . . . The biographical notices in the *Collectanea* abound with interesting facts of personal history. . . ."—*The Month and Catholic Review*.

". . . The volume now before us is more or less a *résumé* of the preceding ones, consisting mainly of an account, arranged in alphabetical order, of every Jesuit that has laboured in England since the foundation of the Society. This biographical dictionary, as it may be called, is illustrated by twenty photographs, and a pleasing one of Father Beckx, the present General, forms an appropriate frontispiece. . . . An Historical Introduction gives a brief account of the various English Colleges on the Continent presided over by the Jesuit Fathers in the sixteenth and seventeenth centuries, with a quantity of statistics of the Province, incomes of the various College and Residences at home and abroad. It is well to know where to lay one's hand upon

such statistics, since we never know when we may be called upon to refute some absurd Protestant mare's nest, based upon false premisses, which can only be exploded by evidence such as is arranged in these pages for easy reference. . . . In the *Collectanea* will be found notices of many Scotch and Irish Jesuits. . . . It would be difficult to select passages for quotation from a work of this character, and we can only add that this and the next volume form a complete work by themselves, and will be a valuable repertory of Jesuit biography. . . ."—*The Tablet*, September 2, 1882.

"Protestant preachers and novelists and poets and punsters have preached and punned and romanced and rhymed these many years past about the Society of Jesus, yet we can wish for them, and for those who listen to them and laugh with them, no severer penance than the study of the *Records of the English Province S.J.* The penance would not, indeed, lie in the reading of records so full of interest, of drama, and of pathos, but in the hearty sorrow which such a study would raise in those who had believed and propagated the slanders invented by vulgar calumny. For ourselves, while perusing these Records of the Jesuits in our own country, we have felt something of that enthusiasm, that enkindling of the better part of nature, that Divine magnetism, of which the early Christians were sensible when they pored in secret over the precious manuscripts containing the Acts of the Apostles. The bulk of this seventh volume is occupied by a list and brief biographies of the Jesuits who have laboured in and for England; also by occasional notices of Irish and Scotch members of the Order. The few lines devoted to each do not allow much space for sentiment, and the Editor has been quite content to let facts speak for themselves, and to use the quietest possible language for the narration of events which will never cease to make a noise in the Christian world. Sometimes we would fain know more of the emotions of martyrs who must have been overflowing with love to God and man. Greater love than this hath no man—that he will die for his friend, as these men gladly died. And that 'friend' is the Protestant of to-day and to-morrow, as he was of a past generation, nor will the voice from the martyr's tomb for ever address itself in vain to a public not intentionally perverse.

"From first to last the Jesuits have held their holy, humble lives lightly for the love of Christ, and have willingly laid them down to restore England to that spiritual unity and completeness which was dear to our Lord, but has little or no significance as yet to the Protestant Englishman. . . . [After selecting many striking cases of cruel torture and death, the reviewer proceeds]. Such are some of the records of the Society of Jesus in England. Others tell of cold, hunger, sickness, imprisonment, wanderings of the outcast and the hunted down,—sufferings short of death, though bitterer than death itself. . . . With such an ancestry as this the Society of Jesus is constrained ever to be what it is, a centre of strength, light, and sweetness in the Church in England. If now martyrdom has to be sought in that distant Africa which saw the lonely death of Father Law, the other traditions of the Order are flourishing in the midst of England—wisdom in the compassionate study of the pathetic human heart, tender forbearance, the charity which takes upon itself the burden of the unhappy, the tact which respects individual character and 'allows the Creator to deal with His creature,' the impulse and the repose which 'labour as though God would do nothing, and trust as though God would do all.'"—*The Weekly Register*, October 21, 1882.

"The history of the English Jesuits has been so bound up with that of modern Catholicism in England, that any trustworthy work throwing light upon it must be of great interest, and the editor has made a most valuable addition to Catholic literature by the compilation of the *Records of the English Province S.J.*, of which another volume has been lately issued. . . . In addition to much interesting matter now for the first time given respecting the early mission of the Society in England, a complete statistical history of the English Province, with its numerous Colleges and Residences at home and abroad, will be found in detail almost year by year from the foundation of the Society until its temporary suppression in 1773. The volume also contains a *Collectanea*, with short biographical notices, of all the Jesuits who have been at work in England from the commencement till the present year. There is also an historical introduction of great interest, with accounts of the Jesuit Colleges at home and abroad, also the temporalia of the Province, which furnish a sufficient refutation to the idle rumours of the vast wealth of the English Jesuits, which contributed in a great degree to increase the hostility felt against them. The *Collectanea*, which is a kind of biographical dictionary of the Society, will form by itself an exceedingly valuable book of reference, and may quite well be regarded as complete in itself, and not merely an isolated portion of the great work of which it forms a part. . . . English Catholics owe a debt of gratitude to the Editor for the untiring energy in research which this volume, like its well-known predecessors, exhibits. He does not claim for his work the character of a digested history, but merely that of a collection of materials for a future history; and certainly he has cleared the way for the future historian to whose hand such a mass of valuable and reliable information will be found ready. Meanwhile the

work has an immediate interest of its own. . . . The biographies of the heroes of this great Society, however brief, furnish a record of Christian fortitude and untiring zeal all the more inspiring when associated with well known English names, and the facts briefly stated in the *Collectanea*, as well as in the Preface, bear remarkable testimony not only to the invincible vitality of the Institute of St. Ignatius, but to the designs of Divine Providence for the ultimate conversion of England. . . . The work is one which thoughtful and educated Protestants would study with advantage. Like the Christians of Apostolic times, the Society of Jesus is everywhere spoken against. It seems to us that a knowledge of what English Jesuits have really been would be instructive in a very high degree to any candid mind. . . ."—*Catholic Times and Catholic Opinion*, September 15, 1882.

See also a favourable notice in the *Revue des Questions Historiques* of January 1, 1883, p. 242.

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"... It is impossible within the limits of a review to do more than point to some of the most remarkable features in this admirable life. . . . But we may well assure all readers, whether lay or clerical, that they have in this volume a mine of spiritual instruction."—*Tablet*.

A. M. D. C.



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OF THE SOCIETY OF JESUS.

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FR. THOMAS WHITBREAD, S.J.

MARTYR.

Suffered June 30, 1679.

p. 832.

A.M.D.C.

RECORDS

OF THE

ENGLISH PROVINCE OF THE
SOCIETY OF JESUS.

VOL. VII.

PART THE SECOND:

COLLECTANEA COMPLETED;

WITH APPENDICES.

CATALOGUES OF ASSUMED AND OF REAL NAMES;

ANNUAL LETTERS;

BIOGRAPHIES AND MISCELLANEA.

By HENRY FOLEY, S.J.



"Lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt, circuierunt in melotis, in pellibus caprinis, egentes, angustiati, afflicti."—Epist. ad Heb. xi. 37.

LONDON: BURNS AND OATES.

1883.

INTRODUCTION.

SINCE the Appendix to the *Collectanea*, pp. 951 seq., was in type, a second one of considerable length has become necessary, in order to include two very interesting and important documents. The first of these is a Catalogue of early English Jesuits which has been lately discovered, and was originally compiled by Father Nathaniel Bacon, S.J. (generally known as Southwell), the Editor of the celebrated work, *Bibliotheca Scriptorum S.J.* (folio, pp. 982, Rome, 1676). This manuscript is headed, "*Catalogus primorum Patrum et Fratrum Societatis Jesu ex Anglia, collectus ex variis libris et Catalogis MS. in Archivio Romano, præsertim vero ex libro Procuratoris Domus Professæ ab Anno Domini 1556, et simili Procuratoris Domus Probationis Sanctæ Andreæ ab anno 1566¹ inchoatis.*" In the margin, "*Collectus Romæ, 1640.*" It is bound up in a volume of MSS. by the same author, preserved in the Stonyhurst College Collection (MS. A. iv. 3), and entitled *De Schola Saxonum Romæ, &c.* This volume was unfortunately lent many years ago, together with others of equal value, but was never returned by the borrower. It was recently restored to the Stonyhurst manuscript library by a late respected and lamented Prelate into whose possession it had fallen. It is probable that Father Henry More, the author of the *History of the English Province of the Society of Jesus* (St. Omer's College Press, 1660), had not seen this catalogue, which contains many names not found in his work; and the

¹ The first reception at the novitiate, St. Andrew's, Rome, is dated in 1572.

late Rev. Dr. Oliver certainly never had access to it. It contains brief accounts of nearly one hundred and twenty English members of the Society of Jesus from the year 1556 to 1590, many of whom were hitherto unknown, and it not only enables us to fill up a much-regretted blank, before the regular commencement of the English Province Catalogues in 1627,⁰ but to explain and rectify several points which, for lack of information, are only imperfectly recorded in our *Collectanea*.

The authority of Father Southwell (Bacon), the compiler of this valuable Catalogue, which he wrote at Head Quarters, the Gesù, Rome, is of the highest character, seeing that, as will be found mentioned in his notice in the *Collectanea*, p. 26, he was Secretary to four Fathers-General in succession, during over a period of more than twenty years.

The Catalogue likewise reveals an interesting fact, viz., that English Fathers were engaged in missionary labours at home as early as 1564, sixteen years before the arrival of Fathers Robert Parsons and Edmund Campion. (See the notices of Fathers Roger Bolbet and Thomas King, pp. 1420 and 1437, Second Appendix to *Collectanea*).

The second document alluded to, a copy of the Register of the English College S.J., St. Alban's, Valladolid, founded by the exertions of Father Robert Parsons in 1588, has still more recently been brought to our notice. From this document, preserved in the manuscript collection of the late Right Rev. Dr. Goss, Catholic Bishop of Liverpool, the Rev. T. E. Gibson, formerly of Lydiate Hall, and now of Birkdale, has most kindly furnished extracts giving the names of many early English Jesuits who do not appear in the English Province Catalogues, and thus enabling us, as in the former case, to supply additions and corrections.²

² The Rev. T. E. Gibson draws attention to the following entries from this Register, as being of special interest: "Titus Ambrose, *vere* Oates, came to this College, and, having been expelled after four months on account of his most depraved manners, became an infamous and most notorious apostate, and author of a greater persecution than that of Nero. *Sed impii foderunt foveam et inciderunt in eam.* 'Copy of documents sent to convict that true Judas, Titus Ambrosius, the apostate, and persecutor of

These are followed by some notes relating principally to Irish and Scotch Jesuits, with which we have just been favoured by Père Sommervogel, late Socius to the Provincial of the French Province. To which are added biographical notices of recently deceased members of the English Province. While annexed to the volume is the Chronological Catalogue of the Irish members of the Society from 1550 to 1814 by Father Edmund Hogan, S.J., referred to in the Introduction to part i. p. xiv., with its own distinct pagination and Index, a compilation of much historical interest and value.

With regard to some cases of obsession, or demoniacal possession, and witchcraft, recorded in the Annual Letters of the Missionary Fathers as occurring in various parts of England during the seventeenth century, we would repeat an observation made in the Introduction to a previous volume of the *Record* Series, to the effect that, although their narration may appear absurd in the eyes of some who have no true belief in the supernatural, yet their retention is preferable to any omissions from the original manuscript. The cases recorded are generally vouched for by credible eye-witnesses, and may be regarded as characteristic of the times, when such obsessions, and the practice of the black art, were very prevalent both in England (Lancashire especially),¹ and on the Continent.

We would also direct attention to the following facts which have come to light since the Introduction to Part I. of this volume was written, and which cannot fail to be of deep interest to the members of the English Province S.J. The first Priest martyred during Elizabeth's reign, Rev. Thomas the Catholic religion of falsehood: (1) Deposition of John de Sandoval, Titus Ambrosius' guide to Bilbao. (2) Deposition of Joseph Morales, Notary of Valladolid. (3) Deposition of three notaries attesting the position of Joseph Morales."

"1764, May 29: I, Nicholas Porter, S.J., came here to become Minister of this College. I remarked that in the Common Book from page 182, and from the Scholar's number 538 (which is Titus Oates') many pages are missing, for what motive, and by whom removed, God knows, for neither the Rector himself, nor Father Francis Texerius, nor I myself, who write this, know. *Ita testor*, N. Porter, S.J., *Sacerdos*."

¹ See Baines' *History of Lancashire*.

Woodhouse, who suffered at Tyburn gallows for the Catholic faith on June 19, 1573 (pp. 859 and 1257), was admitted to the Society of Jesus, upon his own petition, in the Fleet Prison, London, a short time before his execution. The martyr John Nelson, Priest, executed at Tyburn with shocking ferocity on February 3, 157 $\frac{7}{8}$ (p. 1443), likewise entered the Society, according to a reliable authority. See Father Thomas Stephenson's *Life of Pounce*, cited by Father More in his *Province History*, lib. ii. p. 35. The Rev. Robert Middleton, a member of the old Catholic family in Yorkshire, who suffered death for his faith at Lancaster in March, 1601 (pp. 962 and 1367), was received into the Society in a London prison before his removal to Lancaster for trial and execution, a favour for which he had long petitioned.

Whilst the generous martyr, Mr. John Rigby, who, on June 21, 1600 (see p. 964), suffered a cruel butchery at St. Thomas Watering, Essex, the Tyburn of East London, was a Postulant for the Society in the degree of Temporal Coadjutor, his sudden and unexpected summons to execution alone preventing his formal admission. To these may be added Rev. Thomas Sprout or Spratt, who suffered for the same cause at Lincoln, in July, 1600 (p. 966), and who earnestly desired a like privilege.

London, April 1883.

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COLLECTANEA S.J.

(Continued.)

RADFORD, JOHN, Father, a native of Derbyshire ; born 1561. He made his humanity and higher studies and theology at Rheims (Douay College) ; was ordained Priest there in 1587, and sent to England January 17, 1589. He entered the Society 1608, and was made a Spiritual Coadjutor, January 2, 1618. In 1621 he was a missionary in the Northampton District, and in 1625 in London. He died in the Residence of the Blessed Stanislaus (Devon District), January 9, 1630, æt. 69. Father Robert Jones, *alias* North, recommends him for admission to the Society at home in a letter to Father Robert Parsons, dated October 30, 1606, and thinks that he would prove a sufficient "Journeyman." (*Anglia*, vol. iii. no. 71, *Stonyhurst MSS.*) He appears in a list of Jesuits (1624-5) at the Clerkenwell Residence, London, among the "Veterani Missionarii." Gee also names him in his list of Priests and Jesuits in and about London (1624).

RAGAZZINI, FRANCIS, Father, a native of Italy, born May 14, 1831 ; entered the Society in the Roman Province, November 1, 1862. He was assigned to the English Province in 1862, and sent to the Demerara Mission ; and died there July 18, 1868, æt. 37.

RAM, CLEMENT, Temporal Coadjutor, died ——. "Place and time unknown." (Necrology.)

RAND, THOMAS, Father, a native of Oxfordshire, born 1577 $\frac{7}{8}$; entered the English College, Rome, for his higher studies on April 26, 1598, and is called a native of Warwickshire. After completing his philosophy he joined the Society in 1609, having afforded much edification in the College. He was professed of the four vows December 6, 1618, and sent to the English Mission in 1608. In 1621 he was serving in the Northamptonshire missions, again in 1625 in the Worcestershire

District, and in 1633, until his death, August 4, 165 $\frac{6}{7}$ æt. 80, he was a missionary in the Residence of St. Mary (Oxfordshire District). He had been for a time Penitentiary at Loreto. Upon his arrival in England, he fell into the hands of the Protestant Archbishop of Canterbury, and was committed to Newgate. (See *Records S.J.* vol. iv. pp. 589, seq.)

RAPPIT, *or* RABBET, EDWARD, Temporal Coadjutor, a native of Northamptonshire, born 1638; entered the Society September 7 or November 10, 1663, and died at Watten, December 9, 1675, æt. 37. He was a clever and laborious man, remarkable for his skill in medicine and in several sciences, and for charity to the poor, upon whom he liberally expended his labour and medical knowledge. (Summary of Deceased.)

RAGHTOR, *or* RACHTOR, THOMAS, Father (Irish). He was a native of Fethard, in Tipperary (Federensis, Fiad-ard—the high-wood), born 1555, entered the Society 1614-15 (*Irish Ecclesiastical Record*.) He was in Ireland in 1617, and died there February 2, 1625. He is highly eulogized in a letter of Father Christopher Holiwood, *alias* Thomas Lawndry, dated February 22, 1625. (Oliver, from *Stonyhurst MSS.*)

RASTALL, EDWARD. Father Henry More, alone of all the historians of the Province, mentions the existence of Edward Rastall. In his *History of the English Province*, page 19, he calls him a brother of John, and thus briefly mentions him: "Two Rastalls, John and Edward, from Gloucestershire, were admitted in Rome in the year 1568, and, as England was not as yet open to Ours of the Society, they were appointed to assist in Germany. As to Edward, indeed, it is uncertain what became of him after he was sent to Ingoldstadt to complete theology." Sacchini, *Hist. Soc. Jesu*, lib. v. n. 107; Agricola, *Hist. Prov. Germ. Super.* decade iv. nn. 263-4; Nadasi, *Annus dierum memorab.*; Drews' *Fasti S.J.*, and Dodd's *Church Hist.* citing Wood's *Athen. Oxon.*, make no mention of Edward at all. In the translation of Father Boero's Italian Life of St. Stanislaus Kostka, S.J., Quarterly Series, May, 1875, *Story of St. Stanislaus Kostka*, Edward and John Rastall are both named as fellow-novices of the saint, and Edward is stated to have died at Ingoldstadt on the very day of John's death there, and a reference is made in support of the statement to Father Agricola, as above, but on turning to that authority it is found that the reference relates to John alone. Upon an examination of the various authorities it is very probable that Father More has confused the two, and that the supposed brothers are one and the same person.

RASTALL, JOHN, Father, was born in Gloucester 1527. Some suggest that he was probably a son of the eminent lawyer William Rastall, Judge of the Common Pleas, mentioned in the note below. The grandfather of John was a well-known printer, John Rastall, who married a sister of Sir Thomas More, the

martyred Lord Chancellor of England.¹ John Rastall was educated at Winchester College ; admitted Perpetual Fellow of New College, Oxford, in 1549 ; took his degree of M.A. in 1555, and was ordained Priest about that time. He left the University for conscience' sake, in 1560, went to Louvain, and in 1564 to Antwerp, and thence to Rome, where he entered the Novitiate of St. Andrew, April 6, 1568,² and was fellow-novice with St. Stanislaus Kostka, S.J., for a short while. After his noviceship he was English Penitentiary for a time at St. Peter's, Rome ; then sent as Confessor and Consultor to the House of the Society at Hall ; thence to Augsburg, and finally to Ingoldstadt, where he was appointed Vice-Rector of the College of the Society. He died at the same College, June 15 or 17, 1577, æt. 50.³ He was Superior at the time, and made the heroic offer of his life to God in exchange for that of the eminent and saintly Father Paul Hoffæus, the Provincial of Germany, who then lay in a hopeless and dying state, as he considered the Provincial's life to be of greater service than his own. He not only caused the community to pray for the Provincial's recovery, which really meant his own death, but himself made a pilgrimage for the same end to a sanctuary about eight miles distant, the Church of St. Saviour the Greater, famous for miracles. His prayers were heard ; after leaving the College in perfect health, he returned a sick man ; for he caught the disease which the Provincial had, and died within a few days. Father Rastall was accounted at Oxford an excellent disputant, and published at Louvain his famous book against Jewell, the Protestant Bishop of Salisbury, a work

¹ The Rastalls were a noted family. William Rastall, son of John, the famous printer, and his wife, sister of Sir Thomas More, was born in London about 1510, sent to Oxford about 1527, aged 17 ; went through his course with applause, afterwards entered the legal profession, and was made autumn reader I. Edward VI. (1547-8). In consequence of the change of religion he retired with his wife Winefrid, daughter of Dr. John Clement, to Louvain, and returned again to England upon the accession of Queen Mary. In 1554 he was created Serjeant, and not long before the death of Mary, was made Judge of the Common Pleas. Upon the revolution in religion, made by Queen Elizabeth, he retired again to Louvain, spending his time equally between prayer and study ; he died there August 27, 1565, and was buried in St. Peter's Church, on the right hand of the altar of the Blessed Virgin Mary, near the grave of his wife, who was buried 1553. (Pitt's *De Illust. Angl. Scrip.*; *Athen. Oxon.* cited by Dodd, *Church Hist.* vol. ii. p. 149.)

² Sacchini, *Hist. Soc. Jesu.*

³ Following Dodd's *Church History*, who cites Wood's *Athen. Oxon.*, the date of his death is wrongly stated in *Records S.J.* vol. iv. p. 451, as about the year 1600. Dr. Oliver, in his *Collectanea*, was led into a similar error.

which Heylin, in his *Ecclesiastical History of England*, sub fine, admits to be "sad truths." (See Father de Backer's *Biblioth. des Ecrivains S.J.*)

RAYE, ROBERT, Temporal Coadjutor, a native of Oxfordshire, born 1591; entered the Society 1615, and was formed October 28, 1630. He died at St. Omer's College, January 14, 1634, æt. 43. He is eulogized in the Summary of the Deceased as a holy man and valuable member of the Society.

RAYMOND, *or* RAYMENT, CHARLES, Father, born in Seville, 1665; entered the Society September 7, 1686, æt. 21; and was made a Spiritual Coadjutor February 2, 1695. Left Belgium for England in December 1700, and was sent at once to the Residence of St. Winefrid (North Wales District). He is mentioned in the Annual Letters for 1710 as an equally excellent Superior and missionary in the Residence of St. George (Worcester District), and was enabled to deal more freely with men of distinction who had recourse to him. He died in the same mission July 19, 1725, æt. 60.

REDAN, *or* RHEDAN, PETER, Father (Irish), a native of Meath, born 1607; entered the Society at Salamanca, April 14, 1628, and was a Professed Father. He was Rector of Salamanca from 1648 until his death, August 1, 1651, æt. 44. He was an excellent Greek and Hebrew scholar, and is mentioned in Father Southwell's *Bibl. Script. S.J.*, and Father de Backer's *Biblioth. des Ecrivains S.J.* See also a short account of him in the *Irish Ecclesiastical Record* for September, 1874; and Hogan's Irish list.

REDFORD, SEBASTIAN, Father, *vere or alias* EXTON, was born in Paris of English parents, some accounts say in London, April 27, 1701; he studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1719, and was professed of the four vows February 2, 1731. In 1730 he was a Tertian at Ghent, and was sent from thence to the English Mission, and became chaplain to Mr. Wright, of Kelvedon. In 1733 he was missionary and chaplain at Powis Castle, county Montgomery, in the Residence of St. Winefrid, and was Superior of the North Wales District in 1746, and for several years subsequently residing principally at Powis Castle. In 1754 he was serving at Croxton (Lancashire District), and for some time before his death at Wealside, Essex, where he died

January 2, 1763, æt. 62. He was an able controversialist, and wrote a volume: *An important inquiry, or the nature of a Church Reformation fully considered* (8vo. London, 1751; an improved edition 1758). (See Father de Backer's *Biblioth. des Ecrivains S.J.*)

REDING, HENRY, Father. Died at Friburg, February 10, 1682. Catalogue of Deceased S.J. in Louvain University Library. He is not mentioned in the English Province Catalogues.

REEVE, JOHN LOUIS, Rev., a nephew to FF. Joseph, Richard, and Thomas Reeve, below; born in Birmingham 1777; educated at Liege Academy and Stonyhurst College; ordained Priest June 12, 1802, by Archbishop Troy at Maynooth College. He served the mission of Pontefract from 1816 till 1820; also the Chipping mission, and opened the chapel there in 1828. He was afterwards sent to Bedford Leigh, which he served until October 10, 1840. He died at Ross, co. Hereford, January 1, 1845, æt. 68. He was always in the service of the Society, but never entered it.

REEVE, JOSEPH, Father, *alias* HASKEY, was son of Mr. Richard Reeve, of Island Hill, Studley, Warwickshire; born in Warwickshire, May 11, 1733; he studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1752; and was professed of the four vows February 2, 1770. He taught humanities at St. Omer's College and at Bruges for eight years, and took an active part in the transmigration from St. Omer to Bruges, on the expulsion of the English Jesuits by the Parliament of Paris in 1762, and wrote a very interesting history of that tyrannical event, the original MS. of which is preserved at Stonyhurst College.¹ He publicly defended universal theology at Liege in Lent, 1767, with great applause; and on August 5 of the same year was sent to Ugbrook Park as chaplain to Lord Clifford, where he remained until his death, May 2, 1820, æt. 87. He had renewed his vows in the restored Society in 1803, and rendered much assistance in the re-construction of the English Province. He was a learned man and able writer, and is well known by his *History of the Bible*, and "*Short view of the History of the Church.*" For his writings see Father de Backer's *Biblioth. des Ecrivains S.J.* Many of his letters and MSS. are preserved in the Archives of the Province, and are replete with interest to the members of the Society.

¹ See *Records S.J.* vol. v. for some extracts.

REEVE, RICHARD, Father, *alias* HASKEY, younger brother of Joseph, was born February 25, 1740, and entered the Society September 7, 1757. His first mission was Puddington, Cheshire, where we find him in 1770. He was subsequently sent to the College of the Society in St. Petersburg to teach English to the Russian nobles. He renewed his vows in the restored Society in 1804. In 1815 he was Spiritual Father at Stonyhurst College, and died there May 31, 1816, æt. 76.

REEVE, THOMAS, Father, *alias* HASKEY, brother of the above, was born September 7, 1752; studied his humanities at at St. Omer's and Bruges Colleges, and entered the Society September 7, 1770. He renewed his vows in the restored Society in 1804. After rendering essential services both at the Liege Academy and at Stonyhurst College, he was sent as chaplain to Newhall Convent, Chelmsford, in 1811, and died on a visit to the London house, No. 12, Norton Street, September 7, 1826, æt. 74, and was buried in the old St. Pancras churchyard, where a gravestone, with an inscription, was erected to his memory. He was exceedingly abstemious, his supper consisting of two stewed prunes and a piece of fried sole. His bottle of wine lasted so long as to become a proverb. (From the Diary of Newhall Convent.)

REEVE, THOMAS, Temporal Coadjutor, a native of Kent; born 1583; was admitted to the Society in the Province of Andalusia, in Spain, æt. 24, in the month of February 1607, and on November 19 in the same year was sent to the Novitiate at St. John's, Louvain. He is alluded to in a letter of Father Thomas Talbot, the Master of Novices, to Father Robert Parsons, dated July 18, 1608, as being then in the eighth month of his probation. (*Anglia*, vol iii. n. 87, *Stonyhurst MSS.*) He probably died before 1629, as his name does not appear in the Catalogue of the Vice-Province for that year.

REGAN, *or* RIEGAN, MAURICE, Father (Irish), succeeded Father John Carneg as Rector of the Irish College, Seville, about 1617. (See *Irish Ecclesiastical Record*, February, 1873.)

REILLY O', DANIEL, Temporal Coadjutor (Irish). Entered the Society 1648. (Hogan's list.) He is named in Père Verdier's report, dated June 24, 1649, as then in the Novitiate at Kilkenny. (Oliver, from *Stonyhurst MSS.*)

REILLY, O', EDMUND JOSEPH, Father (Irish), was born in London of Irish parents, April 30, 1811, and was six years old when his parents returned to their native land. His father was Thomas O'Reilly, a London merchant, and his mother Brigid, one of the five daughters of Edmund O'Callaghan, Esq., of Killegorey, county Clare. One of his maternal aunts married the third Earl of Kenmare (father to the present Earl). After his humanity studies at Clongowes and Maynooth Colleges, he spent seven years in Rome in his higher studies and theology at the Roman College, where he made a public defense of universal theology with applause, and took the doctor's cap in divinity. He was ordained Priest in 1838, and, returning to Ireland, was appointed Professor of Theology at Maynooth College, which chair he held for thirteen years with great zeal and success. He entered the Society in the Irish Vice-Province July 24, 1851, being then forty years of age, and was solemnly professed of the four vows August 15, 1862, an unusually early period, with a view to his approaching appointment of Provincial. He was sent to Naples for his noviceship, and after its completion in July, 1853, was appointed Professor of Dogmatic Theology at St. Beuno's College, North Wales, leaving England in 1855-6 for Ireland, and having endeared himself to all who knew him during his short stay. He was declared Provincial in 1863 as successor to Father Lentaigne, the first Provincial of the Irish Province, and remained in office until 1870. On several occasions he was chosen by Prelates as their theologian at various Provincial Synods, including one at Oscott College in England. When the Catholic University was opened in Dublin, Father O'Reilly was appointed to the chair of theology, and the mutual sentiments of affection and esteem which existed between Doctor (now Cardinal) Newman, its first Rector, and Father Edmund, remained undiminished until his death. He was regarded by the Cardinal and other high authorities as one of the first theologians of the day. Father O'Reilly was remarkable for his devotedness to the Church and the Society of Jesus, a deep and solid piety, with exactness, and fidelity in everything pertaining to the duties of the Priesthood, combined with great cheerfulness. His love of the poor was proverbial. He was appointed the first Rector of the House of Spiritual Exercises at Milltown Park, near Dublin, in 1874, being at the same time Socius to the Provincial, and Professor at the Catholic University, and so remained until his death, at Milltown Park, on Sunday evening, November 10, 1878, æt. 67, universally beloved and lamented. He was buried at Glasnevin, and his funeral was attended by a large concourse of Ecclesiastics, Secular and Religious. A brief memoir of the Father appears in the *Irish Monthly*, vol. vi. 1878.

REILLY, O', MILES, Father (Irish), was a younger brother of Philip Joseph, below. He was born in Ireland September 30, 1722, and studied humanities at Antwerp for upwards of three years and three months under the Fathers S.J.; afterwards at Mechlin for the same

time under the same Fathers. He studied philosophy at Louvain, under the famous Master Porcensus (Porcensi), and other famous Professors, until he was admitted to the Society by order of the Belgian Provincial, Father Charles Van Abeele, at the Professed House, Antwerp, September, 1744, and commenced his noviceship at Mechlin, September 21 following. (Mechlin Novitiate Album, vol. 8, p. 232.) He died after 1793. (Hogan's list.)

REILLY, PHILIP JOSEPH, Father (Irish), born probably at Ardeath, November 10, 1719; entered the Society at Mechlin, September 26, 1741 (Hogan's list), and was professed of the four vows. He was sent to the Maryland Mission 1765, and returned again to Ireland 1769. His name appears again in Maryland in the Catalogue of the Province for 1771. The same Catalogue states that he was afterwards a missionary in Guiana, and died in Dublin, February 24, 1775. He was admitted to the Society at Ghent, September 12, 1741, by order of the Belgian Provincial, and commenced his noviceship on the 26th of the same month at Mechlin. He stated on being admitted that his name was Philip Joseph; born in Ireland, November 10, 1719; son of Patrick O'Reilly and his wife Mary O'Reilly, of a different family, both then alive. He studied humanities at Lierre for two years under the Dominican Fathers, and at Ghent for four years under the Fathers S.J. (Mechlin Novitiate Album, vol. 8, p. 173.) In the Biblioth. de Bourg. Brussels MSS. 1768-9, there are four letters from this Father, written in Flemish, from his mission among the savages near Cayenne, dated March 27, September 25, 1751, June 19, 1753, and September 10, 1754. Father Kieckens has gathered the following data from the Catalogues. After his noviceship he spent 1745 and 1746 at Antwerp in philosophy; then two years in teaching humanities at Dunkirk, and then four years theology at Louvain. In 1751 he was sent to South America; first to the Amazon River, then to the Caonron River; afterwards to the Orinise River in New England. At length, returning to Belgium, he died at Dublin January 24, 1775. (Note by Father Morris.)

RELEIGH, THOMAS, Temporal Coadjutor. See Riley, Thomas.

RENOULT, ROMANUS, Father, a native of France; born July 19, 1703; entered the Society August 17, 1722, and was professed of the four vows February 2, 1739. He was a French exile, and appears at Liege College in 1765, and died there February 28, 1776, æt. 73.

RETA, CÆSAR, Father, a native of Italy. He was born April 18, 1820; entered the Society in the Turin Province, October 15, 1845, and was professed February 2, 1858. Assigned to the English Province in 1861, he was sent to the mission of British Honduras, and died there August 1, 1865, æt. 45.

RETTIG, WALTER, a native of Germany; born 1612; entered the Society 1637. He was a theologian at Liege in 1633, and probably belonged to the German Province.

REUDDRA, MICHAEL, Temporal Coadjutor, a native of St. Omer ; born June 1, 1711 ; admitted at Watten, September 7, 1738.

REVELL, JOHN, Scholastic, born 1677 ; studied his humanities at St. Omer's College ; entered the Society at Watten, September 7, 1697 ; and died, according to the Province Necrology, in England, April 25, 1700 ; but according to a Catalogue of Deceased S.J. in the Louvain University Library, at Watten, April 21, 1699. The Province Catalogue says in England, on the latter day.

REYNOLDS, RICHARD, Temporal Coadjutor, a native of Lancashire, born 1687 ; entered the Society 1719 ; was sent to the Maryland Mission about 1724, and died there September 1, 1736, æt. 49.

REYNOLDSON, JOHN, Father, a native of London, born 1655 ; entered the Society September 7, 1673. He belonged to the College of St. Thomas of Canterbury in 1684, and in 1685 was in Lancashire, and died in the same District April 1, 1686, æt. 31.

RHODES, ALEXANDER, Father. The Pilgrim-book of the English College records that " Father Alexander Rhodes, formerly a tutor of this College, and lately returned from China, arrived July 17, 1649, with a companion, and dined in the refectory." (*Records S.J.* vol. vi. p. 139.) We do not find his name in the English Province Catalogues.

RICE, STEPHEN, Father (Irish), was a native of Dingle, born 1625. He had studied humanities and two years philosophy out of the Society, and repeated humanities in it for half a year. He was admitted at Kilkenny, May 20, 1648 and knew Irish, English, French, and Latin. (Irish list, 1650, Archives, Rome.) In 1672 he was Superior of the Irish Mission. He is highly eulogized in letters of the martyred Archbishop Plunkett to the Rev. Father General Oliva, dated Dublin, November 22, 1672, and Armagh, January 30, 1673. Father Stephen wrote a report of the Irish Mission S.J. from 1669 to July 5, 1675. Father Kelly, Rector of the College of Poitiers, recommends Father Rice to the Father General to fill the office of Superior of the mission again, in a letter of May 26, 1697, (Oliver, from *Stonyhurst MSS.*) He died in Dublin, January 7, 1699. He appears in a Belgian Catalogue as leaving the Professed House, Antwerp, for Ireland, in October, 1662. In 1666 he was living near Ross, where he kept a boarding school, was engaged in preaching, catechising, &c., and also occasionally acting as Parish

Priest to the satisfaction of the Vicar General. He had been in the Irish Mission for five years. (Irish list, 1666, in Archives, Rome.)

RICH, J. BERNARD, Father, a native of Luxembourg; born March 25, 1726; entered the Society September 7, 1745. In 1771 he was a missionary in Pennsylvania, Maryland, and was there two years later—at the date of the suppression.

RICHARDS, ALOYSIUS, Father. Died at Litomerice, apparently a town near Naples, July 16, 1681. (Catalogue of Deceased S.J. in various Provinces, Louvain University Library.) His name does not appear in the English Catalogues.

RICHARDSON, BARNABY, Temporal Coadjutor, a native of Bedfordshire, born 1608; was admitted to the Society in 1643, and died at St. Omer, "in domo refugii Wattensis," June 4, 1645, æt. 37.¹ Two years had elapsed since his admission, but he had not as yet taken his vows. (Summary of Deceased of Province.) He was miraculously restored to health three months after entering the Novitiate, by the intercession of St. Mary Magdalen. This event is stated to have taken place at St. Andrew's Novitiate, Rome. He was probably transferred to Watten or St. Omer's College. (See *Records S.J.* vol. i. pp. 612, seq.)

¹ During the troubles occasioned by the wars in the neighbourhood of Watten Novitiate, the community took refuge in the city of St. Omer, which, being a garrisoned city, was a safe resort.

RICHARDSON, JAMES, Father, a native of Northumberland, Diocese of Durham; born 1650; entered the Society September 7, 1669, and was professed of the four vows March 29, 1687. In January, 1680, he was a Master at St. Omer's College; was the following March sent to Spain, but recalled in May. In 1682 he was Minister at St. Omer's College. In 1685 and in 1688, the period of the Orange Revolution, he was chaplain at Courtfield, county Monmouth, the seat of the Vaughan family, in the College of St. Francis Xavier, and narrowly escaped arrest. (See *Records S.J.* vol. v. pp. 893, seq., for an account of his sufferings, and of the heroic charity of Mrs. Vaughan.) In 1701 and 1704 he was Procurator and missionary in the same College. He died, probably in the same District, between 1726 and 1727, when his name ceases from the Catalogues.

RICHARDSON, JOHN, Father, born May 12, 1734; entered the Society September 7, 1755, and was professed of the four vows February 2, 1773. He was sent to the mission of Slatedelf, Lancashire, in December, 1763; afterwards served Ellingham (Durham District), and died in Lancashire, March 27, 1782, æt. 48.

RICHARDSON, JOHN, Father. See Shuttleworth.

RICHARDSON, JOHN, Father, a native of Lancashire, born 1662; entered the Society at Watten, September 7, 1684, and was made a Spiritual Coadjutor July 1, 1695. He served the missions in the Lancashire District for many years, and is named there as early as 1700. About 1724 to 1728 he was serving the mission of Brindle, &c., his address being "Mr. John Richardson, to be left at the Post-house in Preston." He died September, 27, 1728, æt. 66.

RICHARDSON, JOSEPH, Father; a native of Warwickshire, born 1606; entered the Society 1637; and was made a Spiritual Coadjutor August 30, 1647. In 1645 he was a missionary in the Residence of St. George (the Worcester and Warwick District); and in 1649 and 1655 was in St. Mary's Residence (Oxford, Northampton, and Bucks District), and died in the same Residence, December 4 or 17, 1670, æt. 64. (Annual Letters, 1671. See Biography, *Records S.J.* vol. iv. p. 602.)

RICHARDSON, RICHARD, Father, a native of Lancashire, born December 11, 16 $\frac{69}{70}$, or February 12, 1671; entered the Society September 11, 1690, at Watten, and was professed of the four vows February 2, 1708 or 1706. In 1701 and subsequent years, he served the mission of Dutton Lodge (Lancashire District.) In 1728, and for some years, he was Socius to the Provincial, and was himself declared Provincial November 23, 1731, and retained the office until October 1, 1733. He died at St. Omer's College, April 6, 1738, æt. 69.

RICHARDSON, ROBERT, Father, *alias* GARBOT, was a native of London, born 1671; made his humanity studies at St. Omer's College; entered the Society at Watten 1688, and was professed of the four vows February 2, 1706. In 1695 he was a missionary in the Residence of St. George (Worcester District);

in 1701 at Ghent, a Tertian; in 1704 Prefect at St. Omer's College. He served the missions in the College of St. Francis Xavier (South Wales District) for many years, and was long its Rector. His address about 1724 was at Mr. Jones', by Drybridge, in Monmouth (Provincial's Note-book). In 1733 he was sent to the College of St. Thomas of Canterbury (Hants District), and, on July 26, 1734, was declared Rector, and for some time was missionary at Lulworth Castle. He died still Rector, January 27, 1737, æt. 66.

RICHARDSON, WILLIAM, Father, was a native of the county of Durham; born 1652; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1674, and was made a Spiritual Coadjutor February 2, 1685, being then a missionary in the Residence of St. Michael (Yorkshire District), where he died in 1689, æt. 37.

RIDAN, *or* RYDAN, LE, PHILIP, Temporal Coadjutor, a native of Artois, born 1683; entered the Society at Watten, July 1, 1708; was sent to the Maryland Mission 17 $\frac{10}{11}$; returned to Europe about 1725, and died, probably at St. Omer's College 172 $\frac{7}{8}$, his name then disappearing from the Catalogues.

RIDDELL, PETER, Father, was a native of Northumberland, probably son of Sir Thomas Riddell, and his wife Elizabeth Coniers; born 1636; studied his humanities at St. Omer's College. He entered the Society at Watten, September 7, 1656. In 166 $\frac{4}{5}$ he was in his third year's probation at Ghent; was sent to the Maryland Mission soon after, and died there about 166 $\frac{7}{8}$, his name not occurring in the next Catalogue, 166 $\frac{8}{9}$. The Province Necrology records his death in Maryland "date unknown."¹

¹ Two members of this northern family, both probably brothers of Peter, entered the English College, Rome, as convicts, viz., Thomas, a native of the diocese of Durham, born 1632, who entered the English College December 20, 1651, and left for Paris April 7, 1654. Robert, *alias* Carey, born in Northumberland, 1644; he entered the English College, October 4, 1664, and having been ordained Priest, left the College for Flanders, June 8, 1669.

RIDDELL, WILLIAM, Father, probably nephew to Peter; born in the county of Northumberland, diocese of Durham, October 7, 16 $\frac{69}{70}$; made his humanity studies at St. Omer's College; entered the Society at Watten, September 7, 1687,

and was professed of the four vows September 25, 1708. In 1693 he was at Liege in his third year's theology, and, after his ordination, was sent to the Maryland Mission, where he appears in 1695. In 1697 he had returned to Europe, and appears as a missionary in the Residence of St. John the Evangelist (Durham District), and died in it March 29, 1711, æt. 41. When a boy of ten years of age he was present and witnessed the brutal conduct of the fanatical murderers of Father Thomas Wilkinson, who was poisoned in Morpeth Prison out of hatred to the Catholic faith in 1681. In after life Father Riddell wrote the touching account of this event published in *Records S.J.* vol. v. p. 657.

RIDDOCK, JOHN, Father (Scotch), was born September 11, 1700; studied his humanities at the Scotch College, Douay; entered the Society at Nancy in 1718; and was professed of the four vows at Aberdeen, May 27, 1736. He made his philosophy at Pont-à-Musson; then taught humanities at Madrid, and subsequently in several French Colleges. After his theology at Rheims, he taught philosophy for two years at Auxerre. He returned to Scotland March 8, 1736; but was at the Scotch College, Douay, in 1748. (Oliver, from *Stonyhurst Scotch MSS.*)

RIGBY, EDWARD, Temporal Coadjutor, a native of Lancashire, born 1581; entered the Society at Louvain, June 18, 1607, and died at the English College, Rome, in 1646. He was probably included in the Catalogues of the Roman Province, and always lived at the English College, Rome. The names of the English members residing there do not appear in the English Catalogues until more modern times. In the Pilgrim-book of that College is the following entry: "May 12, 1646, Brother John Bevans came here from Naples and took the place of Brother Edward Rigby, deceased." (*Records S.J.* vol. vi. p. 631.)

RIGBY, JAMES, probably brother of Father John Rigby, below, was son of John Rigby and his wife Ann Spence, of Lancashire, Catholics. Born February 15, 1705, studied his humanities at St. Omer's College; entered the English College, Rome, June 27, 1724; was ordained Priest January 22, 1730, and, having obtained a dispensation from that part of his oath which precluded his entering any religious order, he left the College November 20, to enter among the English Franciscans at Douay. (Original MS. notes and letters of the Rev. John Kirk, in the library of St. Francis Xavier's College, Liverpool; also *Records S.J.* vol. vi. p. 475.)

RIGBY, JOHN, Father (No. 1), born in Lancashire, June 8, 1712; entered the Society September 7, 1732, and was pro-

fessed of the four vows February 2, 1749. He served the mission of Hardwicke in the Durham District, and left it for Liverpool in 1749, and died there September 26, 1758, æt. 46. (Necrology.)

RIGBY, JOHN, Father (No. 2), a native of Lancashire, born October 8, 1738, and entered the Society 1758. In 1764 he was at Liege in his second year's theology, and would have been ordained Priest in 1765. He died at Dinant, January 1, 1767, æt. 30. (Necrology.)

RIGBY, JOHN. See Walton, John.

RIGBY, ROGER, Father, *alias* or *vere* KNOWLES, ROBERT, was a native of Lancashire, born 1608; entered the Society at Watten, 1629; ordained Priest 1638, and was professed of the four vows June 17, 1645. Sent to Maryland 1640-1, he died there in 1646, æt. 38. One account says that he arrived in Maryland in 1636 or 1637, with Fathers John Knowles, Thomas Copley, and others, to the number of nineteen. The Catalogue of the Province, however, corrects this as above. The Necrology of the Province states his death in Virginia in 1646, and calls him *vere* Knowles.

RIGMEADEN, JOHN, Father, *alias* ROTHWELL, a native of Lancashire, born, according to the Provincial Note-book, August 24, 1709, but according to the Catalogues, September 8, 1710; he entered the Society September 7, 1732, under the name of Rothwell, and was made a Spiritual Coadjutor February 2, 1743. In 1746, seq., he was a missionary in the Residence of St. John the Evangelist (Durham District); in 1763, seq., at Kilvington, in the Residence of St. Michael (Yorkshire District), and died there September 29, 1782, æt. 72.

RILEY, JOHN, Father, *alias* DANBY, RICHARD, was son of John Riley and his wife Rosa Walcher, of Farnley, in the parish of Leeds, county York. He was born 1611, was a convert to the Catholic faith, studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, October 20, 1629; was ordained Priest there March 24, 1635, and sent to England March 18, 1636, bearing the character of a man of great piety and prayer. He entered the Society at Watten in 1640, and in 1645 was the camp missionary to the

English and Irish Catholic soldiers in Flanders. He returned to England about the same year. His work was chiefly confined to the Durham and Yorkshire Districts, where he converted many Protestants to the Catholic faith. He died probably in the Residence of St. John (Durham District), January 17, 1667, æt. 56.

RILEY, *or* RYLEY, *alias* RELEIGH, THOMAS, Temporal Coadjutor, a native of Lancashire, born 1640; entered the Society September 7, 1669, and was formed February 2, 1680. He appears to have spent the whole of his religious life in the College of Liege, where he died August $\frac{1}{7}$, 1708, æt. 68. He is highly praised in the Annual Letters of the College for 1708, for his unceasing diligence in work, his willingness to serve at the altar, his tact in promoting pious conversation at recreation, and his remarkable punctuality as caller of the community for thirty-five years.

RIMER, JOHN, Temporal Coadjutor, a native of Yorkshire, born 1584; entered the Society 1612, and was formed October 22, 1623. He died April 24, 1646, æt. 62. The Annual Letters for St. Omer's College, 1649, state, "In little more than three years four inmates of the College died, two Temporal Coadjutors, and two Scholastics. Brother John Rimer, one of former, had been brought up a Protestant in England, and felt some inclination to become a Catholic, but had taken no step for that purpose, until guided by the following dream. He thought he saw before him a college, in the church belonging to which religious ceremonies were being performed. A voice told him that he was to become a Catholic, and to ask admission into that college. Soon after, he did become a Catholic, and, hearing of the College of Douay and imagining himself called to become a Priest there, he set out on his journey for that purpose. Arriving at St. Omer upon a festival day, he entered the English College Church, where High Mass was being celebrated, and recognized, to his surprise, the place and ceremonies which had been pictured in his dream, yet, disregarding this impression, he went on to Douay, as he had intended. But he did not remain there long, for feeling himself now decidedly called to the Society, he asked for and obtained admission into it in the degree of a Temporal Coadjutor. Having completed his noviceship he was sent to this College,

in which he lived for more than thirty years in the fervent practice of all the virtues of his state of life. For twenty-five years he was assistant to the Procurator of the College, the duties of which office in those difficult times were attended with great labour and anxiety. At length broken down with labour, and it is also thought, oppressed with grief on account of the straits and difficulties into which he saw the College was involved in consequence of the persecution in England, he fell sick, and died most piously, full of merits, fortified with all the rites of the Church, April 24, 1646, æt. 62.

RISDON, THOMAS, Father, *alias* BLUET, born in Devonshire, January 21, 1662; entered the Society September 7, 1685, and was professed of the four vows February 2, 1703. Sent to England in 1695, he became Superior of the Residence of St. Stanislaus (Devon District), and for many years resided at Ugbrook Park, Chudleigh, the seat of Lord Clifford, as chaplain. He died at Watten, February 12, 1744, æt. 82.

RISDON, WILLIAM, Father, a native of Devonshire, was always resident in Rome, and his name does not appear in the Catalogues of the English Province. In 1628 he was Procurator and Agent for the English Province in Rome, living with his Socius as a boarder in the English College. A letter from Father Matthew Wilson, *alias* Edward Knott, Rector of Liege, dated St. Omer, February 20, 1629, addressed to Father Risdon, regarding property at Rome, is extant (Province Archives). He died in Rome, October 27, 1644, and was succeeded as Procurator by Father Edward Mico, *alias* Harvey.

RISLEY, EDWARD, Father, *alias* or *vere* TRAVIS, was born in Lancashire, 1602; entered the Society already a Priest, 1641, æt. 40, at Watten. He was sent to the Spanish Province, and disappears from the Catalogues of the English Province after 1642. We learn from the Pilgrim-book of the English College, Rome, that he arrived there January 1, 1646, and after staying at the College for three days was sent as English Penitentiary, to St. Peter's. (*Records S.J.* vol. vi. pp. 629, seq.) He is probably identical with Edward Travers, who entered the English College, Rome, as a Convictor, for his higher studies, after his humanities at St. Omer's College,

on September 20, 1619, in the name of Edward Hill, *vere* Travers, of Lancashire. His father was a schismatic, his mother a Catholic. His relatives were divided between Catholics, schismatics, and heretics. (*Records S.J.* as above, p. 291.)

RISHTON, JOHN and RALPH. See Farrington.

RITTER, DE, JOHN BAPTIST, Father, a native of Germany, and a Professed Father, was an exile from his Province at Watten, in 1764. In 1771 and 1773 he was in the Maryland Mission, and died in Pennsylvania, February 3, 1785, according to the Necrology of the Province. The Maryland Catalogue says that the date on his tombstone is February 3, 1787, but that he certainly died in that year. He was aggregated to the English Province about 1763.

RIVERS, ANTHONY, Father, was Socius to Father Henry Garnett, M., the Superior of the English Mission S.J., resided in London in 1602 and 1603, and probably escaped from England soon after the execution of Father Garnett on May 3, 1606, and joined Father Robert Parsons in Rome. He is chiefly known to us by a collection of valuable letters dated 1601, 1602 and 1603, replete with varied and interesting news of current events both home and foreign, many extracts from which are given in *Records S.J.* vol. i. pp. 5, seq. Most of this collection is preserved in a bound volume in the Archives of the London Clergy Chapter. Several of his letters were intercepted and are preserved in the British Museum, and Public Record Office, London. We have no record of his death, which probably occurring before the first issue of Province Catalogues in 1629, leaves us without any information regarding his birth and parentage. He does not appear in the list of Jesuits in England in 1610. (See Introduction, Part i. p. lxi.)

RIVERS, JOHN, Father. See Penketh, John.

RIVERS, RICHARD, Father, a native of Lincolnshire, born 1607; entered the Society 1648, and was professed of the four vows February 2, 1666. He was sent to the English Mission in the Residence of St. Thomas of Canterbury (Hants District), in 1658. In 1668 was removed to the Residence of

St. Mary (Oxford District), of which, on March 26, 1675, he was declared Superior. After twenty years of missionary life, attended with great fruit in the conversion of Protestants to the ancient Catholic faith, he died at St. Omer's College, on November 2, 1679, æt. 72, a man of consummate and tried virtue. Driven from England by the persecution under the Oates Plot, he arrived at St. Omer's College about August, 1679, where he afforded edification to all. Although he had been Superior in England, and was now advanced in years, yet no novice could surpass him in obedience and observance of rules. He talked little, prayed much, and was attentive and ready at the least sign of the Superior's will, to whom he frequently resorted for the manifestation of his conscience, and laying open his least defects with the utmost candour and simplicity. (Summary of Deceased of Province.)

RIVERS, WILLIAM, Father, a native of Wales, born 1605; entered the Society 1632, and was sent to the Mission in the College of St. Francis Xavier (North and South Wales District), in 1634. He died there June 26, 1642, æt. 37, before profession. Endowed with brilliant talents, and very learned, he was equally intent upon gaining souls to God, and most assiduous in visiting the poor, no less to his own merit, than the general increase of Catholicity. (Summary of Deceased.)

RIVES, THOMAS. The death of a Jesuit of this name is recorded in the Province Necrology, "time and place unknown."

ROBE, *or* ROBY, JOHN, Father (Scotch), was at Antwerp in 1615, and was recommended by his Superior, Father Gordon, as most suitable for the Scotch Mission, being well practised in missionary work. He served upon that mission for some years, and in 1631 appears at Amsterdam. He probably succeeded Father George Turnbull as Rector of the Scotch College, Douay, where he died of fever March 13, 1633. (Oliver, from *Stonyhurst MSS.*, Scotch Section.) Drews' *Fasti S. J.* says that he laboured much in the missions of Scotland and Holland, and relates that a certain lady devotee, when Father John was suffering under a severe quartan fever, prayed to God that it might be transferred to herself and the Father restored to health, and so be enabled to resume his apostolical labours. Her prayer was granted; the Father recovered, and the lady took the fever. After suffering under it for four months, she repented of her bargain, and condemned herself for her rashness. The fever immediately left her, again seized the Father, and carried him off.

ROBE, *or* ROBY, *or* ROB, THOMAS, Father, *alias* MONTAGUE (Scotch), was a native of New Aberdeen; born 1602. Son of Alexander

Roby, a surgeon, and his wife Agnes Menzies. Studied his humanities at New Aberdeen, and his philosophy at Douay under Father John Mortimer (who was prevented by sickness from teaching him more than a year), R. P. John Petre, and R. P. John Ludlin. Entered the Society at Mechlin, October 2, 1625. (Mechlin Novitiate Album). Professed of the four vows at Douay, May 19, 1641, and was three years Superior of the Scotch Mission. (Scotch Mission Catalogue in Archives S.J., Rome). He was sent to the Scotch Mission, and in 1636, and 1639, is named in the English Province Catalogues as Procurator for the Scotch Mission in St. Ignatius' College, London. In 1641 he was at the Scotch College, Douay, as appears by a letter of his to Father General Vitelleschi, dated Douay, October 9, 1641. (*Records S. J.* vol. v. p. 1008.) He was declared Rector of the Scotch College, Douay, September 15, 1671, and was still living there in August, 1673. (Oliver, from *Stonyhurst MSS.*) Gee's list of Jesuits in and about London (1624), mentions a "Fr. Montague, a Jesuite, a very poysonous fellow." Father Roby in his letter to Father General Vitelleschi, alludes to Father Robert Phillips (the Queen of England's Confessor at Somerset House, London), having sent him fifty florins. (*Stonyhurst MSS. Anglia.*) Father Phillips was summoned before the House of Lords in June, 1641, for having written a letter to a Mr. Montague in France, in one of which he mentions the fact of having sent a sum of money to Mr. Montague. (*Records S. J.* vol. v. pp. 1008, seq.) It is most probable that this Mr. Montague is identical with Father Roby, and with the Montague in Gee's list above.

ROBERTS, FABRICIUS, Temporal Coadjutor, a native of Leicestershire, born 1585 ; entered the Society 1628. He always lived in England, and assisted the Missionary Fathers in the Colleges of the Blessed Aloysius and Immaculate Conception for many years, and died April, 1661, æt. 76.

ROBERTS, FRANCIS, Father, a native of Herefordshire, born 1611 ; entered the Society 1637, and died at Liege, June 20, 1652, æt. 41. He had been Minister and Vice-Rector of the College. (Summary of Deceased.) The Necrology of the Province erroneously records his death at Liege, February 14, 1655.

ROBERTS, PETER ANTHONY, Father, died in the Province of Milan, March 27, 1588. (Catalogue of Deceased S.J. in various Provinces. Bibl. de Bourg. MS. 6397 liber primus.)

ROBERTS, STEPHEN. See Swindall, Stephen.

ROBERTS, THOMAS, *or* RODERICK, Father, a native of Carnarvonshire, born 1645 ; entered the Society September 26, 1666, at

Watten, and was made a Spiritual Coadjutor, February 2, 1677. He was missionary for many years in the Residence of St. Winefrid (North Wales District), from 1675, serving both at Holywell and Welshpool, and is mentioned in a letter, dated 1679, as one of three Fathers who survived the shock of the Oates Plot persecution in those parts in 1679. (*Records S.J.* vol. v. p. 940.) At the time of the Orange Revolution, 1688, he was at Welshpool and had a narrow escape in the plunder and destruction of the residence and chapel there by a mob. (See *Records S.J.* as above, p. 943.) In 1701 and 1704 he was Rector of the College of St. Francis Xavier, and died in the same College, June 26, 1721. (Necrology.)

ROBERTS, THOMAS, Father, a native of Anglesea, born 1673; entered the Society September 7, 1696, and was professed of the four vows February 2, 1714. He served the Holywell Mission for many years, and his address there was "at the Starr in Holywell, by Wortrop bagg." He died there May 2, 1727, æt. 54.

ROBERTSON, ALEXANDER, Father (Scotch). Arrived in the Scotch Mission from Germany late in 1635, and an active search was made for him by one Weems, Minister of Canongate, Edinburgh, and on the 13th of December the Father was compelled to escape from his lodgings at great risk of his life. (Oliver, from *Stonyhurst MSS.*, Scotch Section.) "November 27, 1627. A warrant was granted by the Privy Council regarding Alexander Robeson, a Jesuit, lately taken and put into the Tolbooth at Edinburgh, where he has remained divers months bygone [since September 20 of the past year]. As his staying in the country could not but lead to the corruption of the people in their religious opinions and their allegiance to the King, the Council deemed it expedient that Robeson be sent away out of the country, nor unnecessarily holden within the same. He was therefore to be called before a Judiciary Court in the Tolbooth, where, after acknowledging his offence in transgressing of his Majesty's laws made against the resorting and contriving of Jesuits within this kingdom, they were 'to take him solemnly sworn and judicially acted that he sall depart and pass forth of this kingdom with the first commodity of a ship going towards the Low Countries, and that he sall not return again within the same without his Majesty's license . . . under pain of deid.' Two days after the Council took into consideration certain petitions of Alexander Robeson, 'heavily regretting the want of means to entertain him in ward, and satisfy his by-past charges therein.' 'Seeing it accordeth not with Christian charity to suffer him to starve of hunger, he being his Majesty's prisoner, the Lords agreed that he should have 13s. 4d. [that is, 1s. 1½d. sterling], accounting from September 20 last.'" (*Chambers' Domestic Annals*, vol. ii. p. 16.)

ROBERTSON, JOHN, Father (Scotch). Father Mambrecht's report of the Scotch Mission, dated April 7, 1628, says: "This Father is still detained in prison." He must have been released and again apprehended, for Father Thomas Roby, in a letter dated Douay, March 9, 1644, says: "On the 6th of this month arrived here from Scotland Father John Robertson, sent into exile after eleven months' imprisonment. This good religious has comforted us much." (Oliver, from *Stonyhurst MSS.*, Scotch Section.)

ROBINSON, ANDREW, Father, born in Yorkshire, August 1, 1741; entered the Society January 26, 1763, at Watten. In 1771 he was serving in the Residence of St. Mary (the Oxford District), and in 1773 at Spetchley Park, near Worcester, and afterwards at Worcester, where he resided for many years, and died there February 28, 1826, æt. 85.

ROBINSON, CHRISTOPHER, Father, a native of Woodside, near Carlisle; born 158 $\frac{6}{7}$; was converted to the Catholic faith by a Priest named Smartford, in London, studied for two years at Douay College, entered the English College, Rome, for his higher course, October 10, 1606, and was ordained Priest there December 18, 1610. He entered the Society in 1616, being then upon the English Mission, and was professed of the four vows February 24, 1628. He appears to have resided in the College of St. Aloysius (Lancashire District) for the greater portion of his long missionary career. In 1665 he was in the Staffordshire District; and died in the same mission November 14, 1667. (Necrology.) He was probably nephew of Christopher Robinson, Priest and martyr, a native also of Woodside, who suffered for the Catholic faith at Carlisle, August 19, 1598. The martyr had been ordained at Douay College in 1592, and sent the same year to England. His meek behaviour at the gallows, and the sweetness of his words and countenance, combined with his constancy and cheerfulness in death, caused many conversions among the spectators. (See Biography, *Records S.J.* vol. iii. p. 108, and vol. vi. p. 243.)

ROBINSON, EDMUND, Father. See Downes.

ROBINSON, EDWARD, Father, *alias* RODNEY, EDWARD, a native of London, born 1592; made his humanities at St. Omer's College; entered the English College, Rome, for his higher studies, April 6, 1613; was ordained Priest December 27, 1616; and sent to England April 29, 1620. He entered

the Society at Liege in the following year, 1621, and was made a Spiritual Coadjutor September 8, 1629. In 1625 he was serving in the Suffolk Mission. In 1628, Procurator, &c., at Liege College, and died in the same College, July 22, 1636, æt. 44. (*Records S.J.* vol. vi. p. 264; and Summary of Deceased.) The Annual Letters for Liege College, 1636, state that the chief men in the city were greatly grieved to lose this Father, who by his assiduity and candour, as well in the confessional as in private conference, especially merited the affection of most of them. Consumed by hectic fever, he devoted all the time he was able in preparing for his last hour, although he could never have been said to be unprepared for it, who had never offended God by mortal sin, as it was testified after death by the Father who received his last general confession.

ROBINSON, JOHN, Father, *alias* or *vere* GASINE, or GAZAIN, was a native of London, born December 23, 1699; entered the Society September 7, 1718, and was professed of the four vows February 2, 1736. In 1728, seq., he was Professor of Theology at Liege College; in 1732 a missionary in the Lancashire District, and died at Preston March 17, 1742, æt. 43.

ROBINSON, JOHN, Father, *alias* TAYLOR, JOHN, and UPSALL, VALENTINE, was son of John Robinson, Esq., of Upsall Castle, county York; born 1598, or 1600. His parents were great sufferers for their faith in the "reign of terror" in the North; his father, reduced to pauperism, died in chains, and his mother was imprisoned for several years for entertaining priests. John studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, October 13, 1616 (an aged Marian Priest, a relative, paying for his outfit); was admitted to the Society November 21, 1620; and made a Spiritual Coadjutor December 6, 1631. Sent to the English Mission in 1628, he appears in that year in the Residence of St. John the Evangelist (Durham District), and was arrested and committed to York Castle in the same year, where he had the blessed martyr, Father Henry Morse, as a fellow-prisoner, the martyr making part of his noviceship under his guidance, and taking his simple vows before him. In 1633 he is recorded as in the Residence of St. Michael, the Yorkshire District. He was again arrested in 1652, tried at the York Assizes for high treason for being a Priest and Jesuit, found guilty, and

condemned to die, but was reprieved in the last moment at the gallows, and remanded back to prison. After his release he resumed his missionary labours in Yorkshire, was subsequently sent to the Hampshire District, and died there September 20, 1675, æt. 78. He was commonly known upon the mission by his assumed name of Upsall, while the Province Catalogues always call him John Taylor. The Summary of the Deceased styles him a veteran soldier of Christ who had suffered four (the Annual Letters say fourteen) years' imprisonment for the faith and priesthood, had been condemned to death, and had undergone many labours and perils for the fifty-nine years of his missionary life in England. He was a man remarkable for zeal and piety. (See *Records S.J.* vol. iii. pp. 49, seq.; vol. v. pp. 675, seq., and vol. vi. p. 276.)¹

¹ The name of Robinson abounds in Peacock's *Yorkshire Recusants* (1604).

ROBINSON, JOHN, Father, was a native of Cumberland, born in the year 1588; entered the Society in 1628, at the age of 40, already in Holy Orders, and was made a Spiritual Coadjutor, April 17, 1644. In 1633 he was a missionary in the College of the Blessed Aloysius, the Lancashire District; in 1636 in the Devonshire District; in 1639 in the College of St. Dominic, Lincolnshire District; in 1642 in the Durham District; in 1645 in St. Mary's Residence, Oxford District. He served the London District for several years, and was arrested there in 1651, committed to Newgate, and tried at the Criminal Court, upon an indictment for high treason, for being a Priest and Jesuit, under the statute of 27th Elizabeth. He had been betrayed by a convert and penitent of his, the wife of a mariner, and although she deposed to having been several times to confession to the Father, yet the court and jury disbelieved her, and he was acquitted. He was sent eventually to Watten, where he died in the quiet repose of the Novitiate on September 30, 1669, æt. 81. (*Records S.J.* vol. i. pp. 223, seq.)

ROBINSON, JOHN, Scholastic, a native of Wales, born 1610; entered the Society 1629. In 1633 and 1636 he was studying at Liege, and then disappears from the Catalogues.

ROBINSON, JOSEPH, Father. See Vezzosi, Joseph.

ROBINSON, THOMAS, Father. See Beveridge, Thomas.

ROBINSON, THOMAS, Father, a native of Lincolnshire; entered the Society in 1575. He was one of eight theological students who in 1570 entered the English College, Douay, at its commencement. Among the eight were John Hawlet, Fellow of Exeter College, Oxford, who entered the Society in the following year, 1571; Gregory Martin, Fellow of St. John's College, Oxford, D.D., and tutor to the children of the Duke of Norfolk, ever a warm friend of the Society; Edmund Campion, Fellow of St. John's College, and afterwards S.J. and martyr; John Hart, confessor, afterwards S.J.; and Thomas Ford, Fellow of Trinity College, Oxford, afterwards a martyr. Father Thomas Robinson received the four minor orders, and was ordained Priest in March, 1573. (See Douay Diary, *Records of English Catholics*.) We do not trace the date of his death; it would have occurred before 1593, his name not appearing in the list of English members of the Society for that year. (Introduction, Part i. p. lxvi.).

ROBINSON, WILLIAM, Scholastic; born 1655; entered the Society at Watten, September 7, 1674, and died a novice, May 30, 1675, æt. 20. "A youth of remarkable gifts." (Summary of Deceased S.J.) We do not trace his birth place, his admission to the Society and death occurring in the intervals of the *Catalogi primi*, which alone afford the information.

ROBSON, CHRISTOPHER, Father, *alias* ROBINSON, and FINES, CHRISTOPHER, was the only son of Thomas Robson, Esq., a Yorkshire gentleman, and his wife Mary Fines, who was of a Sussex family of position.¹ Born about 1619, at Park Grove, county Kilkenny, Ireland, where his father had probably retired on account of the persecution at home; made his humanity studies in Ireland and at St. Omer's College; and entered the English College, Rome, for his higher course October 16, 1646. He was admitted to the Society in Rome, by the Father General in person, June 21, 1647, was sent to Wilna for his noviceship, and was made a Spiritual Coadjutor, February 9, 1659, being then a missionary in the Residence of St. Michael (Yorkshire District). He was dismissed the Society in Belgium, August 20, 1661. He appears to have then assumed his

¹ The family of Robson seem to have suffered severely for their faith. The names of William and Godfrey Robson appear in a list of upwards of sixty-five gentlemen of Northumberland in prison for refusing to take the condemned oath of allegiance and supremacy (Canon Raine's *York Castle Depositions*, &c., p. 238).

mother's name, and passed as Christopher Fines, succeeding Father John Penketh, *alias* Rivers, then a Secular Priest, as Confessor to the English Benedictine Nuns at Brussels, in April, 1622, Father Rivers having retired from that duty for the purpose of entering the Society. Father Christopher continued as Confessor for three years, retiring in 1665, for the purpose of seeking a re-admission to the Society. He was succeeded at the convent by Father Alexander Keynes, then a Secular Priest, who also retired in 1668, to enter the Society. (From the notes of the late Dame Mary English, O.S.B., St. Scholastica's Abbey, Teignmouth.) Father Christopher's re-admittance was delayed until June 19, 1669, when it took place at Watten. After his noviceship he was again sent to the Residence of St. Michael, and renewed his vows of a Spiritual Coadjutor in 1679. About 168½ he was sent to the College of St. Thomas of Canterbury, the Hants District, and died in the same mission, June 3, 1685, æt. about 66. (Catalogue of Deceased S.J., Louvain University Library; *Records S.J.* vol. vi. p. 366.)

ROCHE, CORNELIUS, Father (Irish), was a native of Tuam; born 1575; entered the Society 1596. He was in Portugal in 1617. (*Irish Ecclesiastical Record*, August, 1874.)

Drews' *Fasti S.J.* records the death of a Father of this name at Cadurci in France, 1633. He was most devout to the Blessed Eucharist, and when a youth, being reduced to death's door by a dangerous sickness, he earnestly desired to receive Holy Communion, not so much by way of viaticum as of medicine, and, having partaken of the heavenly Food, he was instantly restored to health, to the amazement of the medical men. He was so inflamed with the love of God, that, when speaking of Divine things, sparks were seen issuing from his mouth, inflaming the hearts of his auditors with the same affections.

ROCHE, IGNATIUS, Father (Irish). Entered the Society 1703, and died 1739. (Hogan's list.) In 1743 he was in the Waterford Residence, and was made Superior of the Irish Mission, 1727, as appears by a letter of his to Father John Harrison, dated June 13, 1727. In 1729 he was sent to the Irish College, Poitiers, by Father General Tamburini. In 1733-4 he appears to have been sent to Salamanca. (*Irish Ecclesiastical Record*.)

ROCHEFORD, CHARLES (Irish), appears at Yougall in 1577. (Oliver, from *Stonyhurst MSS.*) He was probably brother of Robert, below.

ROCHEFORD, LAURENCE (Irish), a native of Wexford; born 1603; entered the Society February 2, 1634; died between 1646 and 1648. (Hogan's Irish list.) About 1634 he was in the Province of Bœtica, Spain. (*Irish Ecclesiastical Record*.)

ROCHEFORD, ROBERT, Father (Irish), born at Wexford about 1530, entered the Society 1564. (Father Hogan's *Ibernia*.) He was probably a brother of Charles, above. He is mentioned in a letter of Father Edmund Tanner, dated Cork, October 11, 1577, as keeping a school at Youghall with Father Charles, and spreading on every side the good odour of the Society of Jesus. (Oliver, from *Stonyhurst MSS.*) He is highly spoken of by Father Henry Fitzsimon in a letter in the *Irish Ecclesiastical Record*, March, 1873, p. 262; and is frequently mentioned in the *Ibernia Ignatiana*. He died June 19, 1588, as we gather from the following entry in Bibl. de Bourg. MS. n. 6397, liber primus defunctorum S.J. in variis provinciis, Brussels: "Balthazar de Almeida [died] in a ship which was proceeding to England, June 17, 1588. P. Robertus Rocheford [died] in the same ship, June 19, 1588." He was a great linguist. Had been a prisoner for the faith, and died a victim of charity. (Father Hogan's list.) They were probably chaplains in the Spanish Armada.

ROCHESTER, THOMAS, Father. See Rogers, Thomas.

ROCKLEY, FRANCIS, Father, *alias* IRELAND, FRANCIS, was a native of Yorkshire; born 1656; entered the Society at Watten, September 7, 1675, in the assumed name of Francis Ireland, by which he was generally known, and was professed of the four vows December 19, 1695. He was ordained Priest June 12, 1683, then sent to the missions in the College of the Holy Apostles, Suffolk District, and was missionary at Bury St. Edmund's, in the name of Francis Rockley. In the old accounts relating to that mission the two following items occur: "1687. To Mr. Rockley in his sickness 007 : 12 : 00." "1687. More to Mr. Rockley for wood and necessities in his chamber at Bury." When missionary at Bury he was confessor to the holy Teresian nun, Catherine Burton (Mother Xaveria), when living with her father, Thomas Burton, Esq. (who was afterwards admitted as a Temporal Coadjutor to the Society, upon his death-bed), at Great Burton, near Bury St. Edmund's. (See her Biography, *Quarterly Series*, 1876.) At the period of the Orange Revolution, December, 1688, he was missionary at Ipswich, and a gratuity of £5 appears in the College accounts as made to him, in the name of Francis Ireland, for his chapel there. He was arrested and committed to Ipswich prison, as appears by the same accounts: "1689. Mr. Ireland, prisoner, £32 1s. 6d." In the Province Catalogue for 1688 $\frac{3}{4}$, he appears as "Francis Ireland, in prison." He was probably liberated soon afterwards upon bail, and remained in the same District until 1698 $\frac{5}{8}$, when he was sent to the College of St. Ignatius, London District. He remained there until 1700 $\frac{9}{10}$, when he was

removed to the Residence of St. Mary, Oxford District. In 172 $\frac{9}{11}$ he was again sent to the London District, where he died 172 $\frac{4}{5}$, æt. 68. Father Francis Rockley appears in the Catalogues of the Province as Francis Ireland. After a lengthened search to discover the real name of Francis Ireland, Mr. Peacock's *Yorkshire Catholic Recusants* (1604) afforded a solution. In page 2, under the head of "Worsebrough Chappelrie." "Isabella Rockley, wief of Jervace Rockley, Esq.," is returned by the churchwardens to the Bishop's Court as "noncommunicant." A note informs us that she was "daughter of Christopher Anderton, of Lostock, in Lancashire, the head of a well-known Catholic family. Her grandson, Francis Rockley, served on the Royal side during the great civil war, and was in consequence compelled to compound for his estate in the sum of £390." (Thoresby, *Ducat. Leod.* ed. 1816, p. 29; Dring, *Catal. of Compounders*, 95.) Father Francis Rockley was probably the son of the above Francis the Royalist. Isabel Rockley is mentioned in the Anderton Pedigree, *Records S.J.* vol. v. p. 744 (misbound for p. 774). Her first husband is there stated to have been Edward Langtree, Esq., of Langtree, who died 1619, and her second husband Gervase Rockley, of Rockley, Esq. This, however, is now corrected by the above extract, which shows Mr. Rockley to have been the first husband. The following is extracted from *Yorkshire Diaries*, Surtees Society, n. 65, f. 290: "Rockley, Robert, of Rockley, buried at Worsborough, November 21, 1644. 'The old squire had a glass eye.' (John Hobson's *Diary*.) Rockley, Francis, of Rockley, 'the unfortunate,' died 1679.

= 2nd wife Catherine, daughter of a sister of Colonel William Gaynor, who remarried James Hacket, Esq.

— An only daughter = Mr. Westcombe.

In 1730, Earl Strafford bought of Madame Westcombe the equity of redemption of the Rockley Estate. The Jesuits had persuaded her son to go to St. Omer's, which troubled her much. Her husband lately dead. (John Hobson's *Diary*, p. 301.) Denby old house, called Papist Hall, owned by the Blackburns (Catholics). Miss Walkers of Leeds have it and represent the family." The name of Ireland was, no doubt, borrowed from Father Laurence Ireland, who, upon the death of his wife, retired from the world, settling the old Lydiate family estates in favour of his daughter Margaret, who married Sir Charles Anderton of Lostock, the second baronet. (See Ireland, Laurence, above.)

RODE, *or* RODDE, HENRY, Father. The death of a Father of this name is recorded as recurring in England, December 4, 1712. (Catalogue of Deceased S.J. in the Library of the Louvain University.) We are unable to trace him by this name in the Catalogues of the Province, and consider him to be clearly identical with Father Henry Todd, below.

RODE, VAN, PETER, Temporal Coadjutor, a native of Dunkirk, born December 10, 1668; entered the Society at Watten, March 18, 1694. In 1701 he was druggist at St. Omer's College, and died in England, August $\frac{1}{10}$, 1702, æt. 34. (Catalogue of Deceased in the Louvain University Library, and Province Necrology.)

RODRIGUEZ, SIMON, Father, one of the "first ten," died in Spain, in April, 1579. "All Priests are to offer three times the Holy Sacrifice, and non-Priests thrice the Rosary, for the repose of his soul." (Bibl. de Bourg. MS. 6397, Liber primum defunctorum S.J. in variis provinciis.)

ROELS, CHARLES, Father. See Rousse, Charles.

ROELS, LOUIS, Father. See Rousse, Louis.

ROELS, NORBERT, Temporal Coadjutor. See Rousse, Norbert.

ROFFE, *or* ROFFUS, EDWARD, Father, a native of Sussex, born 1586; entered the Society 1618, already in Holy Orders, and was professed of the four vows July 14, 1628. In 1621 he appears in the Suffolk District. In 1625 in the College of St. Francis Xavier, the North and South Wales District. In 1633 in the London District. In 1636 again in St. Francis Xavier's College. In 1649 in St. Mary's Residence (Oxford and Northampton District). In 1655 in the Hampshire District, in which he died February 6, 1665, æt. 79. (Necrology.)

ROGE, JOSEPH, Father, *alias* ST. GEORGE and PARRY, JOSEPH, was a native of London according to some Catalogues, according to others of France. Born January 17, 1685; entered the Society September 7, 1700, or November 11, 1704, and was made a Spiritual Coadjutor, February 2, 1711, or 1715. In 1728 he occurs Minister at Ghent; in 1730 at Liege College, from which time, probably until his death there, January 17, 1763, æt. 85 (or 83), he always resided at that College, acting as Prefect of the Church, and for a time Confessor Extraordinary to the nuns at Hoogstraet.

ROGER, —, Father. An Englishman died at Douay, September 22, 1572. (Catalogue of Deceased S.J. in various provinces, book i. Bibl. de Bourg. MS. 6397, Brussels.)

ROGERS, EDWARD, Temporal Coadjutor, a native of Hants, born August 17, 1662; entered the Society December 12, 1692. He always resided in Rome, and died about 1724, after which time his name ceases from the Catalogues.

ROGERS, FRANCIS, Father, a native of Norfolk; born 1599; studied his humanities at St. Omer's College; entered the Society at Watten, August 23, 1623, and was professed of the four vows August 5, 1640. Sent to the mission 1634. In 1636 he was in the Suffolk District. In 1639 in St. Mary's Residence, the Oxford District. His zeal led him to beg Superiors for the Maryland Mission; but after a short period of missionary duty there, he was recalled to England as more suited to the home mission. In 1655 he was in the College of the Immaculate Conception, Derby District, and was Vice-Rector for a time, and died in the same College, November 15, 1660, æt. 61. (Summary of Deceased S.J.)

ROGERS, GERARD, Temporal Coadjutor, was born in Westphalia, 1600, probably of English parents, as his name indicates; entered the Society 1621, was formed August 28, 1633, and died at Liege College, September 9, 1637, æt. 37. He was an intimate companion of and a fellow-spirit with the saintly Brother William Brown (Montague), and with him died a victim of charity in attending the plague-stricken. (See his Biography, *Records S.J.* vol. ii. pp. 441, seq., and Summary of Deceased, S.J.)

ROGERS, HENRY, Temporal Coadjutor, a native of Sussex, born 1625; entered the Society 1655. In 1693 he was at St. Omer's College, and died there December 21, 1695, æt. 70. (Necrology.)

ROGERS, JOHN, *alias* BAMPFIELD, Father, was son of an esquire, born at Feltham, near Frome, county Wilts, his father's seat, in 1584. He was taken to Douay College by Rev. Richard Bray, a Priest S.J., and was there converted to the Catholic faith. He had studied for a short time at Oriel College, Oxford; entered the English College, Rome, on

January 1, 1605, to repeat his studies; received Holy Orders in September, 1610, left the College April 21, 1611, to enter the Society; sent upon the mission in Hampshire in 1621, and professed of the four vows September 17, 1622. He served the Hampshire mission for many years; was sent to Watten in 1656, and died on a visit to St. Omer's College, August 7, 1657. He was found dead in his bed. He was, with other Jesuit Fathers, sent into banishment in 1618, in the name of John Bampffield. (Father More's History of the Province, p. 378.) He was also one of the earliest missionaries sent to Maryland with Father Andrew White, returning to England in 1638.¹ (See Biography, *Records S.J.* vol. iv. pp. 418, seq.; and vol. vi. p. 233.) We gather from a letter of Father Edmund Coffin, May 28, 1611 (*Anglia*, vol. iii. n. 103), that Father Thomas [John] Rogers publicly defended theses of philosophy (metaphysics) with Father John Port [Layton] in Rome.

¹ Maryland Catalogue.

ROGERS, JOHN, Temporal Coadjutor, was a native of Wales; born 1603; admitted to the Society, 1628, and made his solemn vows in 1640. A man of remarkable piety, modesty, and charity. Was Socius Coadjutor to the Provincial for many years, and died in London, October 15, 1652, æt. 49. (Summary of Deceased of English Province.) He entered the Society as a Scholastic after his humanity studies at St. Omer's College; and after studying philosophy at Liege College for three years, he changed his degree, with the consent of the Father General, to that of a Temporal Coadjutor.

ROGERS, PHILIP, Father, a native of Derbyshire; born November 2, 1691; entered the Society September 7, 1717, and was professed of the four vows February 2, 1735. In 1730 he was Minister of the English College, Rome. He died a missionary in the Yorkshire District, February 3, 1761, æt. 70.

ROGERS, THOMAS, Father, *alias* ROCHESTER, THOMAS, was a native of Burwell, county Cambridge, son of Godfrey and Margaret Rogers; born 1598; studied his humanities at St. Omer's College, and entered the English College, Rome, for his higher course September 29, 1617, where he was ordained Priest August 9, 1629, and left the College, October 10 following for Liege. He entered the Society on his arrival there, about

November following, and was made a Spiritual Coadjutor November 30, 1631. He had been converted to the Catholic faith by Father John Floyd, and spent thirty years of his thirty-seven in the English Mission, in a very difficult one in Westmoreland. (Summary of Deceased S.J.) In 1622 he was teaching rudiments at St. Omer's College. In 1628 a missionary in the Devonshire District, and in 1632 in the Durham District, the Residence of St. John the Evangelist. He was a prisoner in 1656, as the Annual Letters record, and died, probably in confinement, September 29, 1657, æt. 59. (See *Records S.J.* vol. iii. p. 113; and vol. vi. p. 280.) He may be identical with Thomas Swinburn, mentioned as a Jesuit missionary in Cumberland, in a list of secular and regular clergy sent to the Clergy Agent in Rome, by Rev. W. Clarke, 1632-3.

ROGERSON, GEORGE, Father, a native of Garstang, Lancashire, born May 10, 1800; made his humanities at Stonyhurst College; entered the Society at Hodder, September 7, 1818, and was made a Spiritual Coadjutor August 13, 1838. After a course of teaching, prefecture, and theology, he was ordained Priest at Stonyhurst by Bishop Penswick, November 13, 1830. He then served the mission of Preston for four years, where he was much respected, and left it on account of ill health. In 1836 he was Minister at the Seminary, Stonyhurst. On June 8, 1838, was sent to the Worcester Mission, and died there January 27, 1840, æt. 40. An eulogistic notice of this Father appeared in the Preston paper soon after his death. (Province Register.)

ROLAND, JOHN. See Crosby, John.

ROKEBY, *or* ROKESBY, RALPH, *or* JOHN, Temporal Coadjutor, a native of Northumberland, born 1628; entered the Society at Watten, August 25, 1659, and was formed February 2, 1670. He is called John in several Catalogues, and was Coadjutor Socius to Father George Gray, the Provincial, in 1672. He died at Watten, February 3 or 8, 1690, æt. 62. The Annual Letters for Watten style him the manuductor of the Novices, and state that he died in great repute for sanctity. Born of a high family, he had served in the Royal army in the civil wars, and, retiring to Belgium, applied for admission to the Society in the degree of Temporal Coadjutor, although,

being tolerably well grounded in Latin, he could readily have renewed his studies for the priesthood. A man much given to prayer; remarkable for strict observance of the rules, especially those regarding modesty and silence. He was for a long time infirmarian at the Colleges of St. Omer, Watten, and Liege, fulfilling the duties of that trying office with singular patience, charity, and an unruffled serenity of soul, making himself, as far as obedience permitted, all to all. When at St. Omer's College, he attended the plague-stricken, escaping infection, and for some months also, by permission, served some externs attacked by the same pestilential disease in close and unremitting attendance. He was Socius Procurator at Paris for five years, and was recalled in 1680; in 1686 Socius Procurator at Antwerp. His confessor testified, after death, that he could never detect even the slightest imperfection in him.¹

¹ The Rokeby family was one of antiquity in Yorkshire, and many of them are noticed in Peacock's *Yorkshire Catholics*, 1604. Amongst others we find, in pp. 78-9, under the head of Rookbie parish: "Thomas Rookebie, Knight, Lady Margaret, his wife. . . . Non-communicants for a year past. . . . *Private baptisme*. Thomas Rookebie, Knight, and his lady had a younge childe within these 3 monethes. . . . Neither of these baptized at the parishe churche. . . . Lady Mary Rookebie. . . . Recusants since March 25, 1603." Mr. Peacock adds in a note, that Sir Thomas was "son of John Rokeby of Rokeby and Mortham, the head or main stem of this very ancient and honourable family. Several members of the younger branches embraced Protestantism in a very decided form, but the elder line remained attached to the old way of serving God. The above John suffered bitterly for his faith. In 1584 we find him in the Fleet prison, *religionis causâ*. . . . His wife was Anne Thweng. Their son, Sir Thomas, married Margaret, daughter of Sir Ralf Lawson of Brough Hall, and sold the family domain to Mr. William Robinson, one of whose descendants was made an Irish peer, under the title of Lord Rokeby."

ROOKWOOD, EDWARD, Temporal Coadjutor, a native of Suffolk, eldest son of Edward Rookwood, Esq., of Euston, and his second wife, — Freckwell, widow of Robert Tyrwhit, Esq. (See Rookwood of Euston Pedigree, *Records S.J.* vol. iii. p. 788.) Born 1596; entered the Society at Watten, 1637. In 1639 he was residing at Liege College, and probably died between that date and the next Catalogue (1642) his name disappearing from the lists. His half-brother, Robert Rookwood, *alias* Rauley, son of the same Edward Rookwood, Esq., and his first wife Elizabeth Browne, is mentioned in *Records S.J.* vol. i. series i. p. 198. We subjoin a fuller Pedigree of the Rookwoods of Euston than that given in *Records S.J.* vol. iii. p. 789. It was furnished by a kind friend, to whom the

ROBERT ROOKWOOD, of Euston, co. Suffolk. Died 1482. = —		NICHOLAS (younger son). In 1559 he bought Euston of his elder brother. He built the manor-house.	
ROGER of Euston (eldest son). = — Left only daughters.		JANE, who married first JAMES CALTHORPE, and secondly Sir JEROME BOWES. Another daughter.	
ELIZABETH, daughter of = EDWARD of Euston. Born 1553. Died January 19, 1633-4, æt. 79. TYRWHIT of Kettleby (second wife).		EDWARD ROOKWOOD, jun. S.J. (See text). EDMUND.	
NICHOLAS. = ANNE TYRWHIT, daughter of his step-mother. 1634.	WILLIAM.	ROBERT. Secular Priest. Born 1588. (<i>Records S.J.</i> , as above).	EDWARD. Probably died an infant.
EDWARD of Euston. He seems to have sold = —, daughter of THOMAS GOODWIN, Esq., of Stonham.		NICHOLAS. ROBERT. ELIZABETH.	
NICHOLAS of Euston. = ANNE, third and youngest daughter of BACQUEVILLE BACON, Esq., of Hockham, who was third son of Sir NICHOLAS BACON, Bart., of Redgrave. (Blomefield, vol. i. p. 313.) Married about the middle of the seventeenth century.		ANNE. SARAH, or SUSAN. DOROTHY.	
		Living at Euston 1605.	
ALICE. = JULIUS ZANCHI, Secretary to Count Gondomar, Spanish Ambassador. One of the three first named (probably ANNE) was Dame Elizabeth Rookwood, O.S.B., who is entered in the Brussels Convent Register as "Dame Elizabeth Rookwood, daughter of Edward Rookwood, Esq., of Euston, co. Suffolk. Entered religion October 23, 1610. Professed February 24, 1615, aged 33." She would have taken the name of Elizabeth in religion. There were only four daughters, not five, as in the Pedigree, <i>Records S.J.</i> vol. iii. Addenda p. 789.			

Editor is greatly indebted for valuable information throughout the *Record Series*, and whose recent death he has to lament (Dame Mary English, O.S.B., of St. Scholastica's Abbey, Teignmouth).

For some account of the sufferings of this family, and especially of Edward, the father of the above Edward the Jesuit, see *Records S.J.* vol. iii. series v. to viii. pp. 785, seq.; also Dr. Jessopp's *Economy of the Fleet*; and *One Generation of a Norfolk House*, by the same author.

ROOKWOOD, HENRY, Father, was the third surviving son of Ambrose Rookwood, Esq., and his wife Elizabeth Caldwell; born in Suffolk, November 8, 1659; entered the Society at Watten, September 7, 1681, and was professed of the four vows June 29, 1699. He served the mission of Coldham Hall, Suffolk, for many years; died in Norfolk, April 26, 1730, æt. 71, and was buried in Staningfield Church.

ROOKWOOD, ROBERT, Father, *alias* ROBINSON, was fourth son of Robert Rookwood, Esq., and his wife Dorothy, daughter of Sir William Drury, Knight, of Hawkstead; born in Suffolk, 1582; entered the English College, Rome, for his higher studies, October 18, 1598; ordained Priest August 1, 1604, and sent to England, June 19, 1605. He entered the Society in 1613; in 1621-23 he was a missionary in the Suffolk District, and then disappears from the Catalogues of the Province. We are unable to discover the time of his death. He is named in Gee's list of Priests and Jesuits in and about London (1624) as "F. Townsend, *alias* Ruckwood (brother to that Ruckwood who was executed at the Gun-powder-treason), a Jesuite, a little black fellow, very compt and gallant, lodging about the midst of Drury Lane." He is also named as Robert Townsend in a list of London Jesuits out of prison in 1632. This list was prepared and sent to the Clergy Agent in Rome, 1632, by the Rev. William Clarke. (Clergy Chap. London, MSS.) (See *Records S.J.* vol. iii. p. 788 and Pedigree, and vol. vi. p. 206.)

ROPER, THOMAS, Father, was probably son of Christopher, fourth Lord Teynham, born in Kent, 1655; studied his humanities at St. Omer's College, and entered the Society at Watten, August 14, 1673; was ordained Priest September 19, 1683; and

professed of the four vows August 15, 1690. In 1685 he was Professor of Hebrew at Liege College; in 1690, Superior of the Residence of St. George (Worcester District), 1700—1709, Procurator of the Province at Antwerp, and died at Ghent, May 12, 1716, æt. 61. The Annual Letters speak highly in his praise for learning, openness of heart, and strict observance of rules; he was a man of prayer and intimate union with God, gravity of disposition and sweet manners. (*Records S.J.* vol. v. p. 214.)

ROSA, FRANCIS, Scholastic, a native of Italy, born September 21, 1843; entered the Society in the Roman Province, May 2, 1862, and died at Holywell, October 10, 1871, æt. 28.

ROSE, CHRISTOPHER, Father, born September 1, 1741; entered the Society September 7, 1763. In 1771 he was missionary at Hardwick, near Hartlepool, in the Residence of St. John the Evangelist (Durham District), and spent nearly the whole of his missionary life in that Residence. He died at Durham, July 8, 1826, æt. 85.

ROSS, ALEXANDER, Father, *vere* SETON. See Seton.

ROTHWELL, GEORGE, Scholastic, was born at Liverpool, April 24, 1855, of Protestant parents, who a few months later changed their residence to Middleton, near Manchester, returning again to Liverpool in 1865, and finally in 1867 removing to London. He received his early education at the National School at Middleton, and Cannon Street, Liverpool; and, having a remarkable taste for music, combined with a beautiful voice, he acquired much celebrity in the choirs of those places. In London he received lessons upon the organ for two years, and became a thorough master of that instrument, and also of the flute. He spent about two years in the choir of the beautiful Temple Church, London, gaining great distinction for the bold and admirable manner in which he played and sang the difficult solos in that and other churches. He was converted to the Catholic faith and received into the Church on May 13, 1873. The occasion of his conversion was very remarkable. The Temple Church choir had been retained to sing at a festival at St. Edmund's Catholic College, Old Hall Green, Ware. In the afternoon

there was a solemn procession of the Sacred Host, and, as the Protestant choir was not needed, its members were left to stroll about the beautiful grounds. Some of the boys with George Rothwell, happening to meet the procession, he observed that they ought to kneel, if not in adoration, yet out of reverence to the presence of Christ in the Most Holy Sacrament. His companions refused to do so, but George knelt down, and was rewarded by his Lord for this act of respect with the grace of conversion to the Catholic faith. Animated by a strong desire to enter religion in the Society of Jesus, he was admitted to the Novitiate, Manresa House, Roehampton, after two years' preparatory study at the same place, on November 14, 1875. He made part of his higher course of studies at the Seminary, Stonyhurst College, and at the end of the second year was sent to St. David's College, Mold, North Wales, to complete his philosophy among the exiled French Scholastics (of the Lyons Province, France). Here he afforded the highest edification, and endeared himself to all during the few months he remained there. In the course of his studies at Stonyhurst College, he paid two or three visits to his grandfather at Middleton, the last about the month of September, 1881, and had the happiness of bringing him also to the Catholic faith.

Having long laboured under a severe and somewhat novel disease of a cancerous nature, he was ordered by Father Provincial to Manresa, Roehampton, with a view of procuring the highest medical advice, but as he was unable to continue his journey the same day, his companion left him at his parents' house in Kentish Town, which he never left, for becoming rapidly weaker he sank under his sufferings a few days later, on Friday morning, May 19, 1882, æt. 27. Sir James Paget, Baronet, the eminent surgeon, was called in, and after a few visits, pronounced the case as utterly hopeless, adding that its fatal course would be very rapid. He then received the last sacraments of the Church with great fervour and devotion, wishing all the household to be present, though some of its members did not profess the Catholic faith. His funeral took place in the burial-ground of the Church of St. Thomas of Canterbury, Fulham, where several members of the Society are interred, and, amongst others, the late Father Thomas Tracey Clarke, for many years Master of Novices, who died in London, May 11, 1862, and in whose vault Brother Rothwell's coffin was laid. All the juniors and novices from Roehampton attended the funeral in cottas, and the coffin, which was laden with flowers

sent by various friends, was carried upon the shoulders of six novices ; the Manresa choir chanted the *Benedictus* ; a number of young men and boys who had known the deceased, got a holiday from business to be present at the ceremony, and the whole scene is described by a Jesuit Father who was present, as one of a most touching character. A detailed narrative of the life and death of this holy Scholastic, including an edifying letter pencilled by him upon his death-bed, and addressed to the Rev. Edward Purbrick, Provincial, dated May 17, 1882, two days before his death, appears in the *Letters and Notices S.J.* for July, 1882.

ROTHWELL, JOHN, Father. See Rigmear, John.

ROUSSE, CHARLES, Father, *alias* ROELS, CHARLES, was a native of Watten, Belgium, born April 17, 1690 ; studied his humanities at St. Omer's College ; entered the Society at Watten, February 1, 1710, and was professed of the four vows February 2, 1727. He appears to have always resided at Liege College. In 1728, he was Professor of Moral Theology ; in 1730, seq., Spiritual Father and Procurator ; 1741, Prefect of Studies. On August 20, 1743, he was declared Rector and Vice-Provincial.¹ He subsequently became again Rector of Liege, completing a total of sixteen years in that office, and died at the same College, March 22, 1764, æt. 74. (Necrology.) He was Director of the English Nuns of the Holy Sepulchre at Liege for sixteen years ; was a great benefactor to that community, and his name, which is held in veneration there, stands in the Convent book of perpetual obits. (Convent Diary.)

¹ In this year the students of theology were dispersed among other Provinces, in consequence of the lapse of the Bavarian income upon the expulsion of Charles VII. from his dominions. (Note by Oliver.)

ROUSSE, LOUIS, Father, *alias* ROELS, probably nephew to Charles ; a native of Watten, born November 22, 1732 ; made his humanity studies at St. Omer's College ; entered the Society at Watten, September 7, 1753, and was a Spiritual Coadjutor. He was sent to the Maryland Mission, where he arrived June 24, 1761, and died February 24, 1794, æt. 62.

ROUSSE, NORBERT, Temporal Coadjutor, *alias* ROELS, probably of the same family, born in Belgium, 1649 ; entered the Society at Watten, December 31, 1668 ; was formed May 12, 1679, and died at Liege College, April 8, 1682, æt. 33.

ROWE, WILLIAM, Father, was a native of Blackburn, born July 6, 1803; made his humanity and higher studies at Ushaw College; entered the Society at Mont Rouge, Paris, June 6, 1822, and was professed of the four vows August 15, 1840. He studied theology at Paris and Dole, and was ordained Priest October 7, 1827, at Friburg. After supplying various missions for short periods, and twice filling the offices of Minister at the Seminary and Prefect of the Sodality at Stonyhurst College, he was sent to the mission of Tunbridge Wells, and after a few years became the first missionary at St. Mary's, Westminster. Late in 1861 he was sent to St. Francis Xavier's College and Mission, Liverpool; in 1867 to St. Stanislaus' College, Beaumont, Windsor. He died at Rhyl, June 23, 1869, æt. 66, and was buried at St. Beuno's College. (Province Register).

ROYALL, JOHN, Father, was a native of Pennsylvania, America, born September 22, 1729; entered the Society in 1747, and was professed of the four vows February 2, 1765. He was Chaplain at Plowden Hall in 1756; in 1763, seq., he was missionary at Canford, Dorset; in 1767, Chaplain at Swynerton, and he died at Husbands Bosworth, then a seat of the Fortescue family, April 17, 1770, æt. 41.

ROYCROFT, *or* RYCROFT, THOMAS, Temporal Coadjutor, a native of Lancashire, born 1641; entered the Society May 31, 1670, at Watten. In 1701 and 1704 he was stationed in the English College, Rome, and probably died in the latter year, his name not appearing in the Catalogue for 1705 and subsequent years.

RUGA, BARTHOLOMEW, Father, *alias* BARTHOLOMEW, JOHN, was a native of Milan; entered the Society probably about 165 $\frac{8}{9}$, and was professed of the four vows August 15, 1665. He was transferred to the English Province, and succeeded Father Galli as Confessor to the exiled Queen of James II. at St. Germain's, and died there April 10, 1715. "A prudent and learned man, and excellent religious, and held in universal esteem, especially by the Queen." (Letter of Father Sanders to Father General, August 1, 1701.) A cipher used for correspondence with him, dated 1696, will be found in the Introduction. He was Preacher and Theologian to the exiled Queen of England at St. Germain's in that and following years.

RUSSELL, ALEXANDER, Father (Scotch), was born in Edinburgh, February 13, 1669; entered the Society in Bavaria, August 15, 1691, and was professed of the four vows February 2, 1707. He was in England in 1729, with the Marchioness de Seafort; in Paris in 1730, and he died at Liege College, where he was Spiritual Father, September 14, 1742, æt. 73.

RUSSELL, JOHN, Temporal Coadjutor, born in Flanders, April 16, 166 $\frac{8}{9}$; entered the Society October 1, 1689, and died at St. Omer's College, February 15, 1721, æt. 53.

RUSSELL, RALPH, Scholastic, a native of Staffordshire, born 1611; entered the Society 1630, at Watten, and died at Liege College, October 23, 1634, æt. 23. This promising young student is highly eulogized in the Summary of the Deceased of the Province. He was making rapid strides towards attaining sanctity, and is said to have never stained his baptismal robes by grievous sin, and never allowed a moment of time to escape without its due fruit.

RUSSELL, SIMON, Scholastic. See Wilson, Simon.

RUSSELL, THOMAS, Father, a native of Worcestershire, born 1655, of the Russell family long seated at Little Malvern Court, now the residence of Charles M. Berington, Esq.; he made his humanity studies at St. Omer's College; entered the Society at Watten, September 7, 1676; was ordained Priest March 7, 1685, and made a Spiritual Coadjutor February 2, 1686. He was sent to the English Mission in 1690; served in the Residence of St. George (Worcester District) until 1724, when he probably died there, his name disappearing from the subsequent Catalogues.

RUSSELL, WILLIAM, Temporal Coadjutor, was admitted in Rome in 1563. (Father More's *Hist. Prov. Angl.* p. 30.)

RYAN, O', GEORGE, Scholastic (Irish), a native of Kerry, born 1811; entered the Society 1830, and died at Novara, November 14, 1834, æt. 23. (Hogan's list, &c.)

RYAN, THOMAS, Father (Irish), entered the Society about 1655-6. (Hogan's list.) He was Superior in Dublin in the early part of the reign of King Charles II., and had the reputation of being an able divine. (Oliver, from *Stonyhurst MSS.*)

RYAN, O', WILLIAM, Father (Irish), was a native of Kilkenny, born April 22, 1628; studied humanities and two years' philosophy out of the Society, which he entered at Kilkenny, November 11, 1647. He knew Latin, Irish, and English; and taught grammar in 1650. (Irish Catalogue for 1650, in Archives, Rome.) He died after May 26, 1679. (Hogan's list.) Whilst Superior of the Irish Mission he was arrested near the end of October, 1678, in the Oates Plot persecution, but was soon after honourably liberated by the Viceroy and Privy Council. He arrived at Poitiers May 29, 1679, and in a letter dated the following day mentions that Archbishop Talbot, of Dublin, and his brother, Richard Talbot, with Viscount Montgarret's son, still remained close prisoners; he tells also of the issuing of a proclamation by the Viceroy in October, requiring the departure of all Catholic Bishops and Regular Clergy from Ireland, and of a reward recently offered for the apprehension of every Bishop and Jesuit, being £5 for every Abbot or other Regular. He was recommended for the post of Rector of Poitiers in 1679, and Father John Warner, Provincial of England, mentions him in letters of April 9, and August 6, 1683, as being then Rector of that College. (Oliver, from *Stonyhurst MSS.* and Father Warner's Note and Letter-book.)

RYMER, FREDERICK, Scholastic, was a native of Northampton, born November 22, 1852; he studied humanities at St. Stanislaus' College, Beaumont, Windsor; entered the Society September 7, 1872, at Roehampton, and died of consumption at Pau, in France, November 22, 1874, æt. 22. A touching account of the death of this holy youth appears in the *Letters and Notices S.J.* for March, 1875. (Province Register.)

RYTHER, THOMAS, Father, of a wealthy family (Oliver), was a native of Yorkshire, born 1663; entered the Society at Watten, September 7, 1683, and was made a Spiritual Coadjutor February 2, 1694. He served the mission in the Residence of St. Thomas of Canterbury (Hants District) for many years, and died at St. Omer's College, December 21, 1733, æt. 70. (Necrology, &c.)

SABRAN, LOUIS DE, Father, was the son of the Marquis de Sabran of the St. Elzear family, of the first nobility of Provence. His mother was an English lady. His father was for many years the resident Ambassador to the English Court.¹ Father de Sabran was born in Paris, March 1, 1652; was educated at St. Omer's College; entered the Society at Watten, September 7, 1670, and was professed of the four vows February 2, 1688. Upon the accession of James II. he was appointed one

¹ Interesting mention is made of the Marquis in the life of Father Ralph Corby, martyr (1642), *Records S.J.* vol. iii. series v.

of the Royal Chaplains at St. James' Palace, and, on the birth of the Prince of Wales, June 10, 1688, became the Prince's Chaplain. Upon the invasion of the Prince of Orange, December, 1688, he was sent to Portsmouth in charge of the royal infant, but was immediately afterwards recalled to London. In endeavouring to escape to the Continent at the outbreak of the Orange Revolution, disguised as a Polish gentleman in the suite of the Polish Ambassador, he fell into the hands of a furious mob, was brutally treated, and committed to prison. He was soon liberated and effected his escape to Dunkirk, was appointed Visitor of the Province of Naples, and subsequently of the English Province. On June 23, 1693, he was chosen at the triennial meeting of the Province, held at Watten, as the Procurator to be sent to Rome. In 1699 the Prince Bishop of Liege constituted him, by leave of the Father General, President of the Episcopal Seminary in that city, and he held this high office until 1708, when he was declared Provincial of the English Province.¹ In 1712 he was appointed Rector of St. Omer's College, and three years later Spiritual Father at the English College, Rome, an office which he filled for several years, distinguished alike for his solid virtue and admirable exhortations. He died in the same College January 22, 1732, æt. 80. An important MS. relating to miracles wrought through the intercession of the English martyrs S.J. of 1679, is printed in *Records S.J.* vol. v. pp. 1,004, seq. The information was gathered from letters of Father Sabran and Father Plowden *alias* Simeon, written to Father Eberson in 1683 from Belgium. (For the productions of Father Sabran's pen, see Biography, *Records S.J.* vol. v. series xii. pp. 291, seq. ; also Father de Backer's *Biblioth. des Ecrivains S.J.*)²

¹ His appointment to the Presidency of the Ecclesiastical Seminary and the extraordinary events connected with it, are briefly noticed in *Records S.J.* vol. v. p. 294, with reference to authorities.

² In connection with the calumny raised against Father Sabran of having "a design upon Douay College," the truth of which he publicly and solemnly denied upon his death-bed (see *Records S.J.* vol. v. p. 294, note), we find the following statement among the original MS. notes and letters of the Rev. John Kirk, of Lichfield, in the library of St. Francis Xavier's College, Liverpool. Mr. Kirk discloses the author of the calumny, stating that he derives his information from a letter of "Mr. A. Giffard" to Dr. Paston, July 7, 1710, original at Ushaw, and, under the letter M, goes on to say, "Medcalf, S.J. In 1708, or sooner, he was chosen Provincial. He was the gentleman to whom Mr. Les.' [*sic*] successor, Father Sabran, addressed a letter in 170-, from Liege or Flanders, ordering him 'to come over to him, for that he had a place of preferment to bestow upon him, and to bring all the accusations he could against the Cle.' "This place of prefer-

ment, continues Mr. Kirk, the clergy understood to be the Presidentship of Douay College. He then continues (upon the same authority) to enter into various details, *inter alia*, "that, to Mr. Giffard's knowledge, money was paid to procure a pass for Flanders, but that, after waiting for two months in town, he could not obtain one on account of the Scotch invasion, and that Mr. Richard Levison and others of the Society waited in town to go over with Mr. Medcalf upon the same design." Mr. Kirk concludes his note with the following prudent reserve: "What truth there may be in the relation I am unable to say; I give it as I find it in Mr. G.'s letter to Mr. Dicconson (original at Ushaw.) Mr. M. Provincial in 1704, 5, 6; Father Hamerton 1707, 8, 9; Father Sabran 1710, 11, 12. Credo." There was no Provincial of the name of Medcalf. The only Father Medcalf of that time was Father Philip Leigh, *alias* Medcalf, or Layton, for many years a missionary in the North of England (see Leigh, Philip).

SACHMORTER, PHILIP, Father, *alias* JAMESON, was born at Dunkirk November 8, 1720; entered the Society at Watten, September 7, 1738; and was made a Spiritual Coadjutor February 2, 1764. In 1746 he was confessor, &c., at Dunkirk; in 1764 missionary at Watten; in 1771 in the College of St. Ignatius, London, and he died at Hammersmith September 6, 1795, æt. 75.

SADDLE, *or* SUDDLE, RICHARD, of Lancashire, was certainly admitted in 1634. (Oliver's *Collectanea*.) We do not find such a member in the Province Catalogues. He is probably identical with Richard Fulwood, Scholastic, who was a native of the same county, and entered the Society at Watten in the same year (1634).

SADLER, ALBERT, *or* NORBERT, Father, was a native of Berkshire, born 1590; entered the Society 1616, and was professed of the four vows July 5, 1632. In 1628 he was a missionary in St. Mary's Residence (Oxford and Northampton District); in 1642 in the College of the Blessed Aloysius (the Lancashire District); and in 1645 preacher at Ghent. In 1649 he was again in Lancashire; in 1665 a second time in the Residence of St. Mary; and died there September 30, or October 3, 1672, æt. 82.

SADLER, BENJAMIN, Scholastic, a native of London, born 1667; entered the Society at Watten, 1686, and died in his studies at Liege, August, or October 14, 1690, æt. 23.

SADLER, EDWARD, Father, a native of London, probably brother of Benjamin, born February 5, 1668, or 1673; entered the Society at Watten, September 7, 1690, and was made a Spiritual Coadjutor February 2, 1701, being then in the London Mission. In 1724, seq., his address was "at Mrs.

Resbrook, to be left at Marget End, near Ingatestone, Essex." He died at Weal Side, Essex, May 8, 1751, æt. 83. The Necrology of the Province, recording his death, calls him Benjamin Sadler.

SADLER, JOHN, Father, born in London 1664, probably elder brother of Benjamin and Edward; entered the Society at Watten, September 7, 1683, and was made a Spiritual Coadjutor in 1699. In 1693-4, he was a missionary in the College of the Holy Apostles (Suffolk District), and died in the same College, February 22, 1699, æt. 35.

SADLER, WILLIAM, Father, a native of Essex, born 1609; entered the Society at Watten, 1630, and was professed of the four vows December 18, 1645. In 1642 he was Minister and Camp Missioner at Ghent, and was sent in that year to the Residence of St. John the Evangelist (Durham District). During 1665 he was a missionary in the London District, labouring under long-continued infirmity, and died in London April 24, 1674, æt. 65.

SAINT GEORGE, JOSEPH, Father. See Rogé, Joseph.

SAINT LEGER, *or* SALINGER, JOHN, Father (Irish), was born at Waterford, August 23, 1713; entered the Society in the Province of Toledo, April 25, 1729, and was a Professed Father. He was sent to the Irish Mission in 1742. With the help of his Spanish friends he built St. Patrick's Chapel and Residence at Waterford, and for thirty-one years had the charge of the parishes of St. Patrick and St. Olave in that city. He died there May, or November, 22, 1783, æt. 70. He was much esteemed, and his funeral was attended by a large concourse of the inhabitants. (Oliver, from *Stonyhurst MSS.*)

SAINT LEGER, JOHN, Father, *vere* or *alias* CHAPMAN, JOHN. See Chapman.

SAINT LEGER, ROBERT, Father (Irish), nephew of the above, was born at Waterford, February 8, 1788; studied his humanities at Stonyhurst College; entered the Society at Hodder, September 7, 1807, and was professed of the four vows December 9, 1821. He made his higher studies and theology and was ordained Priest in Sicily, and then returned to the Irish Mission. He was declared Vice-Provincial of the Irish Vice-Province in 1830, and whilst filling that office was appointed by the Holy See Vicar-Apostolic of Calcutta, and arrived there October 4, 1834. He returned to Ireland in 1838, and died there June 2, 1856, æt. 68.

SAINT LEGER, *or* SALINGER, WILLIAM, Father (Irish), was a native of Kilkenny county, born 1597, or 1599; entered the Society at Tournay, October 8, 1621; studied his humanities, and two years' philosophy, and four years' theology in Sicily out of the Society. He was professed of the four vows August 15, 1635. He knew the French, English, Irish, and Latin languages, and taught humanities for many years; was confessor and director of the Sodality of the Blessed Virgin; was Superior of Residences for many years and Consultor of the Irish Mission. (Irish Catalogue, in Archives, Rome.) He had been Superior of the mission; a prisoner for the Catholic faith, and exiled with great cruelty. (Hogan's list.) He was Superior of the College of Kilkenny in 1650; removed to Galway when the former city was taken; in 1651 he was obliged to fly, and, escaping to Spain, succeeded Father John Lombard as Rector of Compostella, and died there June 9, 1665, æt. 66. He wrote the life of Thomas Walsh, Archbishop of Cashel. 4to, Antwerp, 1655. (Oliver, from *Stonyhurst MSS.*)

SALE, EDMUND, Father, *alias* NEVILLE, was a native of Lancashire, born at his father's house, Hopcar, county Lancaster, in 160 $\frac{3}{4}$. He studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, September 29, 1621, and, after defending universal philosophy with applause, obtained from Propaganda a licence to enter religion, and, after a probation by way of testing his vocation, was admitted to the Novitiate at St. Andrew's, Rome, May 24, 162 $\frac{5}{8}$. He was professed of the four vows August 3, 1640; in 1636 he was Minister at Ghent; in 1639 a missionary in London; in 1642 in the Residence of St. Mary (Oxford District); and in 1645 in the College of St. Francis Xavier. He died probably in the same District, July 18, 1647, æt. 43.

SALE, JOHN, Father, of the same family, was born at Hopcar, where his father had a considerable estate, October 20, 1722; he entered the Society at Watten, September 7, 1741, and was professed of the four vows February 2, 1759. In January, 1770, he was at Crosby Hall, and served the mission of Bedford Leigh, and Furness, county Lancaster, for some years. He died in the latter place, October 23, 1791, æt. 69.

SALISBURY, EDMUND, *or* THOMAS, Father. See Plowden, Thomas.

SALISBURY, FRANCIS, Scholastic, a native of Sussex, born 160 $\frac{5}{8}$; entered the Society 1621. In 1625 he was studying logic at Liege College and then disappears from the Catalogues.

SALISBURY, JOHN, Father, born in Monmouthshire 157 $\frac{5}{8}$; entered the Society in 1604, already a zealous Priest upon the English Mission, and was professed of the four vows December 6, 1618, in London. In 1615 he succeeded Father Robert Jones as Superior of the North and South Wales Mission S.J., residing at Raglan Castle as chaplain to the Lady Frances Somerset, who, with her sisters, were converts of Father Robert Jones. He was the principal founder of the Welsh Mission, which in 1622 was formed into the College of St. Francis Xavier, and died Superior of that District, 1625, æt. 50. He translated Bellarmine's larger Catechism into Welsh, printed at the English Province Press, St. Omer's College, in 1618. (*Tacito nomine.*) He also composed some other lesser pious works. (See *Records S.J.* vol. iv. p. 392, and Father de Backer's *Biblioth. des Ecrivains S.J.*)

SALISBURY, WILLIAM, Father, a native of Wales, born 1610; entered the Society 1630; in 1636 he was a missionary in the College of St. Francis Xavier (the North and South Wales District.) He is described as being infirm, and probably died about that time, his name not appearing in the next Catalogue which dates 163 $\frac{8}{9}$. He was ordained early, perhaps for the same reason.

SALL, or SAUL, ANDREW, a Sancto Benedicto, Father (Irish), was at Cashel 1612-13. In 1634 he was fellow-student with Fathers John Clare and Andrew Lincoln in the Province of Castile. Entered the Society at the English Novitiate, Watten, 1635-6, and made four years theology at Liege, 1639—1642. He was a Professed Father and Rector of the Irish College, Salamanca, in 1654, succeeding Father Reade in 1651, and has left us the following edifying account of the fruit yielded by his College, A.M.D.G. : "Sent to the Irish Mission, in less than sixty years three hundred and eighty-nine good theologians for the defence of our faith, of whom thirty suffered cruel tortures and martyrdom; one primate, four archbishops, five bishops, nine provincials of various religious orders, thirteen illustrious writers, twenty doctors of theology, besides a great number of whose actions and dignities we have not heard, but who are known in Heaven, which has been thickly peopled by the illustrious children of the Church of Ireland." Father Sall was sent to the Irish Mission in 1644 and became Superior of it in 1666, residing principally at Dublin. In 1650 he was Superior of the Residence in Clonmel. He had suffered imprisonment for thirteen months, besides a four years' banishment in France, and in 1666 had been in the mission for twenty-four years. (Irish Catalogue, 1666, in Archives, Rome.) His death is recorded in a Catalogue of the Society, preserved in the library of the Louvain University, January 20, 1686. (*Irish Ecclesiastical Record*, September, 1874; also Hogan's Irish list.)

SALL, *or* SAUL, ANDREW, junior, a cousin of the above, entered the Society in 1637 and unhappily fell.

SALL, *or* SAUL, JAMES, Father (Irish); a native of Cashel, born 1579; entered the Society 1607, and was a Professed Father. He was in Ireland in 1617. (See list published in the *Irish Ecclesiastical Record* for August, 1874.) He is shortly named in the letter of Father Christopher Holiwood, *alias* Laundry, to the Superior of the mission, November 4, 1611, as being then his amanuensis. (*Id.* April, 1874.) He died between 1637 and 1646. (Hogan's list.)

SALTMARSH, EDWARD, Father, *alias* LEWIS, was son of Gerard Saltmarsh, Esq., of Saltmarsh, East Riding of Yorkshire, and his wife Leonora. Born in Yorkshire 1658; entered the Society at Watten, September 7, 1678, and was professed of the four vows February 2, 1696. After serving the missions in Yorkshire, London, North Wales, and Suffolk, he died at Watten, May 21, 1737, æt. 79.¹

¹ Two of his brothers, Gerard and Peter, entered the English College, Rome, for their higher studies; the former born 1651, entered the College 1671; was ordained Priest 1676, and sent to England 1678. The latter born 1658, entered the said College 1683, and, having received Holy Orders, left the College for France 1694. Gerard was appointed tutor to Thomas Duke of Norfolk, and accompanied him in that quality to Turin; remained with him in the Academy for about a year, where he was much esteemed for his probity, piety, and zeal; went with the Duke to Rome, and made the tour of Italy with him. (Original notes of Rev. John Kirk, in the library of St. Francis Xavier's College, Liverpool.)

SALVIN, RALPH, Father, *alias* SMITH, was of the ancient Catholic Durham family of that name still existing in the Bishopric; son of Gerard Salvin, Esq., of Croxdale House, Durham (now the seat of H. T. T. Salvin, Esq.), and Anne his wife. Born 1600; studied his humanities at Durham College, from which he was expelled for having inflicted a just castigation upon two fellow-students (one of them a son of the Protestant Bishop of Durham), who had frequently provoked and insulted him by insolent taunts upon the subject of the Catholic religion. He then went to St. Omer's College to repeat his studies, and entered the English College, Rome, for his higher course, under the name of Ralph Smith, October 3, 1620; was ordained Priest December 21, 1624, and on March 25, 1625, joined the Society at St. Andrew's, Rome. On account of his health he was sent in the following month to Watten to complete his noviceship, and died there of consumption April 18, 1627, æt. 27. (See *Records S.J.* vol. i. pp. 298, seq., for the Biography of this holy novice; also *Records S.J.* vol. vi. p. 292.)

SALVIN, ROBERT, Father. See Constable, Robert.

SAMPSON, CHRISTOPHER, Father. See Simpson, Christopher.

SANDERS, ARTHUR. A Father of this name is mentioned in the Clerkenwell papers S.J., seized by the Privy Council in March, 1628. No such Father appears in the Province contemporary Catalogues. This is probably an *alias* to which we have no clue. (*Records S.J.* vol. i. pp. 135, seq.)

SANDERS, EDWARD, Father. See Beswick, Edward.

SANDERS, ERASMUS, Father (Student), a native of the diocese of Ipswich, born 1575; entered the English College, Rome, for his higher studies, at the age of nineteen, on June 1, 1594, and was ordained Priest at Easter, 1600. He died piously in the College on the vigil of St. Michael, 1600, after being previously admitted to the vows of the Society on the same morning. He is one of several among the disaffected students who signed the petition to the Pope in 1596, and who afterwards atoned for the prominent part they had taken in the disturbances at the same College by petitioning to become members of it themselves. (*Records S.J.* vol. vi. p. 197.)

SANDERS, FRANCIS, Father, *alias* BAINES, a native of Worcestershire, born 1648; made his humanity studies at St. Omer's College, and his higher course at the English College, Rome, which he entered as a convictor or boarder, November 6, 1667. He was admitted to the Society in Rome by the Rev. Father General, January 4, 1674, and left for Watten to make his noviceship, April 5 or June 4, following, having been ordained Priest April 16, 1672. He was professed of the four vows August 15, 1684. The Catalogue for 1693 states that he took the degree of D.D. at Cologne, and had been Prefect of Studies and Vice-Rector of Liege and of St. Ignatius' College, London. He was appointed confessor to King James II., in exile at St. Germain's, he most assiduously attended his Majesty in his last sickness, from August 22 to September 5, 1701, and died at St. Germain's, February 19, 1710, æt. 62. He was the author of a MS. Life of James II., from which Father James Brettonneau published an abridgment, translated into Italian, and published 12mo. at Milan, 1706. (*Records S.J.* vol. v. p. 313, and vol. vi. p. 412. Also Father de Backer's *Biblioth. des Ecrivains S.J.*)

SANDERS, THOMAS, Father, born in Warwickshire, October 1, 1724; entered the Society September 7, 1744, and was professed of the four vows February 2, 1762. In 1754 he was Prefect at St. Omer's College. In 1763, and for several subsequent years, he was serving in the Hants District; and in 1777 became missionary at Worcester, where he died, November 12, 1790, æt. 66. He was remarkably plain in dress, and blunt in conversation, but nevertheless possessed a fund of piety and affectionate zeal that endeared him to all. (Oliver, *Collectanea*.)

SANDERS, WILLIAM, Father, a native of Yorkshire, born 1638; made his humanity studies at St. Omer's College; entered the Society at Watten, September 7, 1656, and became a Spiritual Coadjutor, February 2, 1670. He served the missions in Yorkshire for several years, and died in the same District, April 17, 1676, æt. 38. The Summary of the Province informs us that he had laboured in the Yorkshire Mission for eleven years with great zeal and fruit, reconciling some to the Catholic Church, and bringing others to a good life. He was a pious and prudent man, diligently performing every duty befitting a good missionary of the Society.

SANDERSON, JOHN, Rev., was educated at the English Academy, Liege, by the late Jesuits. He did not enter the restored Province, but, like several other clergymen who had been educated by the Society, remained in its service. He died at Bath October 6, 1813.

SANDERSON, NICHOLAS, Father, *alias* THOMPSON, was a native of Lancashire, born January 22, 1731; entered the Society September 7, 1750, and was professed of the four vows February 2, 1768. He served the missions in the Residence of St. John the Evangelist (Durham District) for many years, and died at Alnwick, — 1790, æt. 59. Father John Thorpe, in a letter to Father Charles Plowden, dated Rome, January 8, 1791 (*Stonyhurst MSS.*), says: "The death of Father Thomas at Alnwick is a loss. I knew his piety and charity. He was the oldest acquaintance I had. We were together under Mr. Occleshaigh in Lancashire, who had been student in the Jesuit College at Wigan." Mr. Occleshaigh's school was near St. Helens. (Note by Father Francis Clough).

SANDERSON, NICHOLAS, Temporal Coadjutor, a native of Lancashire, born October 29, 1693; entered the Society September 7, 1725, and was formed February, 1736. He died at St. Omer's College, September 22, 1761, æt. 68.

SANDERSON, ROBERT, Father, a native of Lancashire, born September 7, 1715; entered the Society September 7, 1737⁷/₈, and was made a Spiritual Coadjutor February 2, 1748⁸/₈. The Province Note-book says that he was professed of the four vows February 2, 1758, but all the Catalogues agree in calling him a Spiritual Coadjutor. In 1754, and for many years subsequently, he was serving in the Yorkshire District at Burghwallis, having previously resided in the College of St. Thomas of Canterbury (Hants). He died December 2, 1781, æt. 66.

SANDERSON, THOMAS, Father, martyr. See Holland, Thomas.

SANDFORD, JOHN, See Huddleston, John.

SANDYS, FRANCIS, *vere* WIGNALL, FRANCIS. See Wignall.

SANKEY, FRANCIS, Father, a native of Lancashire, born 1604; entered the Society at Watten, 1633, æt. 29, and was professed of the four vows September 19, 1641. In 1636 he was Minister and Procurator at Ghent; and in 1642 a missionary in the College of the Holy Apostles (Suffolk District), and served the mission of Norwich for some years. He died, probably in the same District, in 1663. (Necrology. See also *Records S.J.* vol. ii. pp. 411, and 569.)

SANKEY, LAURENCE, Father, was probably a younger brother of Francis; born in Lancashire, 1606; entered the Society at Watten, 1636, and was made a Spiritual Coadjutor March 24, 1648. In 1638 he was sent to the mission in the College of the Blessed Aloysius (Lancashire District). In 1649 he was sent to the Maryland Mission, and died in Virginia, February 13, 1657, æt. 51.

SANKEY, WILLIAM, Father, *alias* DITCHFIELD, and DITCHLING, WILLIAM; a native of Lancashire, born 1609, and was probably brother of Francis and Laurence. He entered the Society at Watten, September 7, 1628, and was professed of the four vows December 20, 1643. In 1639 he was a Tertian at Ghent, and was soon afterwards sent to Spain, where he spent twenty-six years, partly in the English College S.J., Madrid, as Procurator, Minister, and Rector respectively, and

partly at the English College S.J., Valladolid. Returning to the English Province 1666, he was sent to the mission, where he successfully laboured in London for some years, in the conversion of heretics. He died at Watten, January 6, 1680, æt. 71; remarkable for his humility, zeal for souls, love of holy poverty, and tender regard for the poor. (Summary of Deceased, and Catalogues.)

SARAZEN, GEORGE, Temporal Coadjutor (Irish). He is named in Père Verdier's report as a good religious and a very clever man. He had been a printer and manager of the press in Kilkenny. (Oliver, from *Stonyhurst MSS.*) He entered the Society in 1644, and died in 1657. (Hogan's list.)

SAVAGE, JOHN. See Swinburn, John.

SAVAGE, MATHIAS, Father (Irish), was born in Dublin, January 2, 1711; entered the Society in Upper Germany, September 12, 1731. He returned to the Irish Mission 1741, and was professed of the four vows February 2, 1752. He was stationed at Waterford. (Oliver, as above.) He died after 1755. (Hogan's list.)

SAVILLE, THOMAS. See Preston, Thomas, Sir, Baronet.

SAVILLE, WILLIAM, Father. See Whichcott, or Wychcott, William.

SCAMEL (SCAMILIUS), JOHN, Father, born in Wiltshire 1584; entered the Society 1610, and was sent to the Worcester Mission 1614. He died a holy death February 16, 1624, æt. 39, before profession. He was of weak health, and had but partially recovered from a sickness when he went on foot to administer the Sacraments to some Catholics, and fainting on the way was carried home and died soon after. (*Records S.J.* vol. v. p. 861.) He is probably veiled under an assumed name to which no clue is afforded.

SCANLAN, JAMES, Scholastic, a native of London; born June 12, 1854; studied his humanities at Mount St. Mary's and Stonyhurst Colleges; entered the Society at Roehampton, September 7, 1873, and died at Brighton, of consumption, January 1, 1874, æt. 20. (Province Register.)

SCARISBRICK, EDWARD, Father, *alias* NEVILLE (No. 1), was of the ancient and now extinct family of Scarisbrick Hall,

county Lancaster. He was son of Edward Scarisbrick, of Scarisbrick Hall, Esq., and his wife Frances, daughter of Roger Bradshaigh, of Haigh Hall, county Lancaster (a family now represented by the Earl of Crawford and Balcarres). Born in Lancashire 1639; he made his humanity studies at St. Omer's College; entered the Society September 7, 1658^{5.9} at Watten, under the name of Edward Neville, and was professed of the four vows February 2, 1677. In 1675 he was Prefect of Studies at St. Omer's College, and is entered in Titus Oates' list of intended Jesuit victims in the Oates Plot persecution. He was soon afterwards sent to the missions in the College of the Blessed Aloysius (Lancashire District), and Father John Warner, the Provincial, in a letter to the Father General, dated May 23, 1680, names him the first in a list of three Fathers as eligible for the office of Rector of the College. In 1681, and following years, he appears as still a missionary in the Lancashire District. In 1686 he was in the College of St. Ignatius, London, and was appointed by King James II. one of the royal preachers and chaplains. He escaped to the Continent upon the outbreak of the Orange Revolution in December, 1688, and is mentioned in 1689 as living in France, with several other Fathers, expelled from England. In 1691 he was a guest at St. Omer's College, waiting his return to England, and in 1692 at Ghent, Instructor of the Tertian Fathers. In 1693 he was again in the Lancashire District, where he died, February 19, 1709, æt. 70. Several of his sermons are extant in print. He wrote the well-known *Life of Lady Warner (alias Clare)*, the wife of Sir John Warner (*alias Clare*), S.J., printed in 1690, and again, with additions, 1692, London, 8vo., 376 pages. (See Father de Backer's *Biblioth. des Ecrivains S.J.*) Some interesting historical and genealogical notes upon the ancient mission S.J. and the family of Scarisbrick Hall, supplied by the Rev. W. A. Bulbeck, O.S.B., will be found in the Addenda.

SCARISBRICK, EDWARD, Father, *alias* NEVILLE (No. 2), probably nephew to the above, was a native of Lancashire; born 1663; he made his humanity studies at St. Omer's College; entered the Society at Watten September 7, 1682, under the name of Neville, and was made a Spiritual Coadjutor February 2, 1698. In 1692 he was Minister at the Watten Novitiate. In 1693 he taught rudiments, and in 1697 was Prefect at St. Omer's College. In 1701⁰ he was missionary in the College of the Imma-

culate Conception (Derby District), and for a time Chaplain to the Clifton family, of Clifton, Notts, and afterwards at Bushy Hall, Watford. In $170\frac{3}{4}$ he was in the College of the Blessed Aloysius (Lancashire District), and in $170\frac{7}{8}$ again in the Derbyshire District, and was its Rector in $171\frac{4}{5}$. In 1735 he was stationed in the College of St. Ignatius (London District), and died in London November 15 of the same year, æt. 72, being a jubilarian in religion. (Province Note-book and Catalogues.)

SCARISBRICK, EDWARD, Father, *alias* NEVILLE (No. 3), was son of Robert Scarisbrick, Esq., of Scarisbrick, and his wife Anne, second daughter of William Messenger, of Fountains Abbey, county York, Esq. He was brother to Francis Scarisbrick, jun., and Henry Scarisbrick, jun., below. Born in Lancashire, March 25, 1698; he made his humanity studies at St. Omer's College; entered the Society at Watten, in the name of Neville, September 7, 1716, and was made a Spiritual Coadjutor, February 2, 1727. He served the missions in the Residence of St. George (Worcester and Warwick District), and, about 1730, his address was, "Mr. Neville, at Mr. Pickering's, at the White Horse, in Woman's Market, Warwick." He remained in St. George's Residence for many years. About 1756 he was sent to the College of the Immaculate Conception of the Blessed Virgin (Derby District), and was declared Rector in 1764. He afterwards became a missionary in the Lancashire District, and died in it July 7, 1778, æt. 80. He was the heir to the family estates, and renounced them in favour of his fourth brother William, in order to enter the Society of Jesus.

SCARISBRICK, FRANCIS, Father, *alias* NEVILLE (No. 1), a younger brother of Edward (No. 1), born in Lancashire 1643; entered the Society at Watten September 7, 1663, and was professed of the four vows February 2, 1689. In 1680 he was Minister at Liege College, and in 1689, and for many years, in the College of the Blessed Aloysius (Lancashire District), and probably at Pool Hall, county Chester, as chaplain to Sir — Pool, where he was residing in 1692. In 1711 he was removed to the College of the Holy Apostles (Suffolk District), where he died September 30, 1713, æt. 70. He wrote an attestation of the martyr, Father Thomas Whitbread's prophetic exhortation, at Liege College in 1678, being then a Priest and in his fourth year's theology at that College.

SCARISBRICK, FRANCIS, Father, *alias* NEVILLE, FRANCIS (No. 2), was fifth son of Robert Scarisbrick, Esq., and brother of Edward Scarisbrick (No. 3). Born at Scarisbrick Hall, April 5 or 16, 1701; he made his humanity studies at St. Omer's College; entered the Society at Watten, September 7, 1722, and was professed of the four vows February 2, 1740. In 1728⁸ he was teaching at St. Omer's College, and in 1734⁹ acted as Minister at Watten Novitiate. In 1740 he was a missionary in St. Francis Xavier's College (Hereford and South Wales District); and in 1744 Spiritual Father at the English College, Rome. In 1752, he was Instructor of the Tertiaries at Ghent; in 1755 Procurator of the Province at Antwerp. In May, 1759, he was declared Rector of the College of St. Omer, the period being a difficult and trying one, including the tyrannical seizure of the College and expulsion of the English Jesuits by the Parliament of Paris in October, 1762. He remained in office for a short time after the opening of the two Colleges at Bruges. In 1764 he was declared Rector of Liege College, and was succeeded by Father John Holme, *alias* Howard, in 1768. In 1773 he was stationed at Bruges, and witnessed the violent destruction of the two English Colleges S.J. by the Austrian-Belgic Government in that year. He died at the English Academy, Liege, July 16, 1789, æt. 87.

SCARISBRICK, HENRY, sen., Father, *alias* NEVILLE, HENRY, brother of Edward (No. 1) and of Francis (No. 1), was born in Lancashire 1640⁰; made his humanity studies at St. Omer's College; entered the Society at Watten, September 7, 1661, under the name of Henry Neville, and was professed of the four vows August 15, 1679. In 1671 he was the Minister at Liege College, and was sent to the Lancashire Mission, the College of the Blessed Aloysius, in the same year. Father John Warner, the Provincial, recommends him, in a list with two others, in a letter to Rome, May 13, 1681, as eligible for the office of Rector of the same College. He died within the District, December 3, 1701, æt. 61.

SCARISBRICK, HENRY, jun., Scholastic, another son of Robert Scarisbrick, Esq.; born in Lancashire 1712; studied his humanities at St. Omer's College; entered the Society at Watten in 1729; was sent home for recovery of his health in 1733², and died at Lyons, in his fourth year's theology, March 13, 1744, æt. 32.

SCARISBRICK, JAMES, Scholastic, *alias* NEVILLE, was probably an elder brother of Edward No. 3, above; born in Lancashire, September 21, 1696. He studied his humanities at St. Omer's College, and entered the Society under the name of James Neville, at Watten, September 7, 1713; he did not, however, persevere, but left the Novitiate, June 6, 1715.

SCARISBRICK, JOSEPH, *or* THOMAS JOSEPH, Father, *alias* NEVILLE, son of James Scarisbrick, Esq., of Scarisbrick Hall, and his wife Frances, daughter of Robert Blundell, Esq., of Ince Blundell, probably a younger brother of Edward Scarisbrick (No. 2). He was born in Lancashire, July 11, 1673; made his humanity studies at St. Omer's College; entered the Society at Watten, under the name of Joseph Neville, September 7, 169 $\frac{2}{3}$, and was made a Spiritual Coadjutor February 2, 1704, in which year he was first Prefect at St. Omer's College. In 1705 he was a missionary in the College of St. Ignatius (London District). During 1706 in the Residence of St. George (Worcester District), and in 1714 in the Residence of the Blessed Stanislaus (Devonshire District). In 1721 he belonged to the College of the Blessed Aloysius (Lancashire District), where, in the Catalogue for 1725, he is called Thomas Scarisbrick, and his address was, "At Dutton Hall, near Preston-on-the-Hill, by Warrington-bagg, Cheshire." He died in the same District, January 20, 172 $\frac{8}{9}$, O.S., æt. 56.

SCARISBRICK, THOMAS, Father, *alias* NEVILLE, was probably brother of Edward Scarisbrick (No. 1), and Henry Scarisbrick, sen.; born in Lancashire 164 $\frac{2}{3}$; made his humanity studies at St. Omer's College; entered the Society at Watten, September 7, 1663, under the name of Thomas Neville. He was ordained Priest in 1669, and in 1671-2 appears as a missionary in the College of the Blessed Aloysius (Lancashire District), where he died, before profession, May 4, 1673, æt. 31. (Necrology.)

SCHULER, JUDOCUS, Scholastic, a native of Westphalia, Germany, born 1609; entered the Society 1629. In 1633 and 1639 he was at Liege studying theology. He was probably of the German Province.

SCHUPER, HERMAN, Father, a native of Munster, born 1600; entered the Society 1617. In 1636 he was Missioner and Prefect of the Sodality at Watten, and then disappears from the Catalogues. He was probably of the German Province.

SCHILDERS, ABRAHAM, Temporal Coadjutor, a native of Ghent, born 1680: entered the Society December 7, 1705, and died at St. Omer's College, October 29, 1733, æt. 55.

SCHNEIDER, THEODORE, Father, a native of Heidelberg, Germany, born April 7, 1703; entered the Society at Watten September 29, 1721, and was professed of the four vows in 1739. Another account states he was born 1698, and entered the Society 1718. He was sent to the Maryland Mission and named as being present in Pennsylvania as early as 1741, and died there July 10, 1764, æt. 61. The Maryland Catalogue states that in 1746 he taught philosophy and controversy at Liege; had been Rector of the University at Heidelberg; and that he was the founder of the Pennsylvanian Mission.

SCHONDONCK (SCHONDONCHUS), GILES, Father, was a native of Bruges; born August 31, 1556; entered the Society in 1576, and, having been assigned to the English Mission, was appointed the third Rector of the English College, St. Omer, in 1600. He was possessed of remarkable talent, both for teaching and government, and was, in addition, a good preacher. Under his able management the College, which had been founded in 1593, greatly increased, soon numbered more than one hundred scholars, and, upon the solid foundation created by his talents, successful method, and tender piety, rested the enduring character for practical religion and classical attainments which that College maintained until the tyrannical expulsion of its members by the Parliament of Paris in 1762. After filling the office of Rector for seventeen years, Father Schondonck died January 22, 1617, æt. 61. (See *Records S.J.* vol. iii. p. 151, note, and Biography in the Addenda to this volume.)

SCHRYNWERKER, PETER, Temporal Coadjutor, a native of Moscow, born July 29, 1678. He entered the Society February 14, 1710. In 1749-52 he was at the English College, Rome, and then disappears from the Catalogues.

SCHUTZIUS, JOHN, a native of Mentz; born 1614; entered the Society 1630. In 1636 he was in his third year's studies at Liege. He was probably of the German Province.

SCOLES, ERASMUS, Father, died at Loreto, October 2, 1684. (Catalogue of Deceased in various Provinces, preserved in the Library of the University of Louvain.) His name is not found in the English Catalogues.

SCOREY, THOMAS, Father, was a native of Yorkshire; born December 30, 1681. He studied his humanities at St. Omer's

College; entered the Society at Watten, September 7, 170 $\frac{3}{4}$; was ordained Priest 1710 at Liege. In 1712 he was a Tertian at Ghent. In 171 $\frac{3}{4}$ he was sent to the English Mission, to the Residence of St. Michael (Yorkshire District); in 1714-15 he was in the Derbyshire District; in 1718-19 again in the Yorkshire District, where he died October 13, 1720, æt. 39. (Catalogue of Deceased S.J. in the Library of Louvain University.)

SCOTT, CHARLES, Scholastic Novice, son of General Scott, born in the island of St. Helena, February 20, 1839. He studied his humanities at Stonyhurst College; entered the Society, September 28, 1858, at Beaumont, Old Windsor, and was drowned while bathing in the River Thames, on June 1, 1860, æt. 21. (Province Register.)

SCOTT, CHRISTOPHER, Temporal Coadjutor, a native of Yorkshire, born 1592; entered the Society 1622, and was formed January 25, 1633. He died of the plague at Liege, September 9, 1636, æt. 44. "A man truly contented with the lot of Martha and most exact in fulfilling the duties of his office." (Annual Letters.)

SCOTT, EDWARD, Father, was born at Reigate, Surrey, April 8, 1776; entered the Society at Hodder, Stonyhurst, September 7, 1811; was made Minister of Stonyhurst College September 8, 1813; ordained Priest at Wolverhampton, September 15, 1816. In August, 1819, was appointed Procurator of the Province, and a missionary in London. On September 1, 1825, he was declared Vice-Rector of St. Ignatius' College, London. Was professed of the four vows March 25, 1833, "on account of his remarkable talent for preaching." On August 13, 1833, he ceased to be Procurator, being succeeded in that office by the late Father George Jenkins, and became assistant missionary at Norwich. On February 5, 1835, he was removed to Stonyhurst College, where he died, May 20, 1836, æt. 60. (Province Register.)

SCOTT, JOHN, Father (Scotch), is named in a letter of Father Thomas Roby, January 26, 1636, as being attached to the family of the Marquis of Huntly. (Oliver, from *Stonyhurst Scotch MSS.*)

SCOTT, JOHN, Father, a native of Shevington, near Wigan, born February 25, 1793; studied his humanities at Stonyhurst

College; entered the Society at Hodder, September 7, 1815, and was made a Spiritual Coadjutor, August 15, 1839. After completing theology at Clongowes College, Ireland, he was ordained Priest in Dublin, September, 1822, and in 1823 was sent to the Durham Mission. He subsequently served the missions in Preston, Bury St. Edmund's, and Norwich, and was sent to the Boston Mission, October 15, 1838, where he died, December 17, 1854, æt. 61. (Province Register.)

SCOTT, JOHN, Temporal Coadjutor, died at Wilna, May 6, 1576. (Catalogue of the Deceased S.J. in various Provinces, in Louvain University Library.)

SCRINGER, ALEXANDER, Father, *alias* or *vere* SETON, ALEXANDER, a native of Scotland, born 1624; entered the Society in Rome, May 24, 1641, and was made a Spiritual Coadjutor in Rome, September 8, 1651. (Scotch Catalogue for 1665 in Archives, Rome.) Father John Warner, Provincial, in a letter to Rome, dated October 20, 1679, says: "Father Alexander, a Scotchman, admitted to the Society five years before he was enrolled in the English Province; but on account of the terrible persecution in England, he had retired to the Scotch College at Douay, from which he was translated to his heavenly country, September 23, 1679, fortified with all the rites of the Church; he was for some time in the Scotch Mission, thence he went to Loreto as Penitentiary. Of the rest we are ignorant, as he had been only recently enrolled in our Province." (Father Warner's Note and Letter-book.) The Summary of the Deceased of the Province for 1679, says: "Alexander Scringer (Scringerus), of Douay, died on September 23, 1679, barely two months after he had fled from England on account of the persecution. He was a very good and humble man, ready for every duty of charity, as far as his infirm health would allow. He had lived two years with us, and had been admitted to the Society, and made a Spiritual Coadjutor in the Roman Province, in which he had spent the greater part of his life." He was Minister at the Scotch College, Douay, 1668-9, and called Seracinger. In 1678 he was in the Residence of St. John (Durham District). (Catalogue.)

SCRIVEN, JOHN, Scholastic, born at Aberford, county York, October 8, 1843. He studied his humanities at Mount

St. Mary's and Stonyhurst Colleges; entered the Society September 7, 1864, and died at Stonyhurst College, July 30, 1873, æt. 30. (Provincial Register.)

SCRIVENER, HUGH, Father, a native of Herefordshire, was teaching syntax at Brinn, in Moravia, 1590. (More's *Hist. Prov. Angl.* p. 23.) He was probably the Scrivener who arrived at Rhiems, July 9, 1581, and left again for the English College, Rome, on February 23, 1582. (Douay Diary.) He is named in the Catalogue of 1593. (Introduction, part i. p. lxvi.)

SCROOP, ADRIAN, Father. Father John Warner, in a letter of January, 1680, to Father John Keynes, Rector of Liege College (Note and Letter-book), tells him to press Brother Adrian Scroop to take Holy Orders, such being his mother's desire. He is named in a visitation made by Father Warner to Ghent the following October. He is probably identical with Robert Scroop, who was dismissed the Society in the same year before taking his vows. He was a native of Lincolnshire, born 1650, and entered the Society at Watten, September 7, 1671.

SCROOP, LAURENCE, Father. See Anderton, Laurence.

SCROOP, WILLIAM, Father. See Hart, William.

SCROOP, WILLIAM, Father, born in London, 1640; entered the Society at Watten, 1659, and then disappears from the Catalogues.

SCUDAMORE, JOHN, Father, a native of Herefordshire or Monmouthshire, of the ancient family of Holme Lacey, county Hereford; born March 8, 1696. His father resided at Pembridge Castle. He entered the Society September 7, 1718, and was professed of the four vows February 2, 1736. In 1746 he succeeded Father Hildyard as Rector of the College of St. Francis Xavier (Hereford and South Wales District). He served the mission of Bristol from 1744 or 1745 until his death there, April 8, 1778, æt. 82.

SECKLEY, FRANCIS, *alias* SOLI, Temporal Coadjutor, born April 5, 1670; entered the Society February 10, 1710. He was at the English College, Rome, for some years, and died there March 12, 1758, æt. 88. (Necrology.)

SEED, THOMAS, Father, was born at Preston, February 12, 1807; studied his humanities at Stonyhurst College; entered the Society at Mont Rouge, August 28, 1825, and was pro-

fessed of the four vows February 2, 1845. After his studies at Dole and Aix, a course of teaching at Stonyhurst College, and his theology, he was ordained Priest at Stonyhurst by Bishop Briggs, September 21, 1839. In 1840 he was Professor of Greek; and in 1842 Prefect of Studies at Stonyhurst College. After supplying the mission of Bury St. Edmund's, he was made Superior of Mount St. Mary's College in 1846. In 1847 he was again Prefect of Studies at Stonyhurst College, and, after serving the Clitheroe Mission for a short time, was sent to Wigan, which mission he served until he was declared Provincial, January 2, 1860. In December, 1864, he was appointed Rector of St. Beuno's College, and so continued until October 26, 1871. He then taught grammar at Beaumont College, acted as Minister in the London Residence, and Procurator at St. Beuno's College, all for brief periods of time, and died at Rhyl, January 28, 1874, æt. 67. (Province Register.)

SEFTON, *or* SEPHTON, JOHN, Scholastic, was born in England, March 26, 1742; entered the Society September 7, 1762, and died at Ghent, April 24, 1766, æt. 24.

SEFTON, *or* SEPHTON, THOMAS, Father, a native of Lancashire, born July 1, 1719; entered the Society September 7, 1738, and died at Ghent, February 6, 1748, æt. 29, before profession.

SEGRAVE, CHRISTOPHER, Father (Irish), was a native of Dublin, born 1604; entered the Society in 1627 in the name of Serlgrave, and came to the Irish Mission in 1633. He knew Latin, French, English, and a little Irish; made four years' theology, and was a Professed Father; was Procurator of the Mission for many years; Master of Novices for four years; preacher, confessor, &c. (Irish Catalogue for 1650, Archives, Rome.) In 1649 he was Procurator of the Novitiate of Kilkenny. He is mentioned in Père Verdier's report as a man of excellent judgment. (Oliver, from *Stonyhurst MSS.*)¹

¹ The Segraves were formerly a powerful and wealthy family in England, and were patrons of Chacombe Priory, county Northampton, on the borders of Oxfordshire. Many of their obits may be seen in n. 49 of the Arundel MSS. in the Library of the College of Arms, London. (Note by Dr. Oliver.)

SEGRAVE, HENRY, Father, was a native of Dublin, born October 22, 1806; he studied humanities at Stonyhurst College, and made his higher studies at Trinity College, Dublin,

where he took his B.A. degree, February 21, 1828; entered the Society at Hodder, March 24th following, and was professed of the four vows August 15, 1847. After a course of teaching, and the study of theology at Stonyhurst College, he was ordained Priest at the same College by Bishop Briggs, September 24, 1836. He then filled various offices at Stonyhurst College, and served the Preston Missions for a time, when he was declared Rector of the English College S.J., Malta, where he remained for six years. He then served the Mission in London for two years, and in 1857 was sent to Barbadoes. Returning to England, he served again in London, and for a short time at Wardour Castle, and likewise as Spiritual Father at Beaumont College, Old Windsor. Being sent to Stonyhurst with broken health, he died there February 13, 1869, æt. 63.

SELBY, THOMAS, Temporal Coadjutor, a native of Northumberland, born March 10, 1707; entered the Society September 7, 1731; and died at Ghent, January 7, 1759, æt. 51.

SELOSSE, ANTHONY, Father, sen., was a native of Artois, born 1621; entered the Society 1657, already a Priest, and was made a Spiritual Coadjutor 1669. In 1665 and following years he was Prefect of the Church and Sodality, and Confessor at St. Omer's College, where he died March 27, 1687, æt. 66.

SELOSSE, ANTHONY, Father, jun., probably nephew to the above, was a native of French Flanders, born 1653; entered the Society October 5, 1671, and was professed of the four vows in Horsham prison 1689. After his ordination he was sent to the English Mission, and became Chaplain and Missioner at Burton Castle, county Sussex, the seat of Lady Goring, and likewise served the Catholics of Chichester, five miles distant. He was a victim to the heretical fury excited against the ancient and orthodox faith of Catholics, in the time of the Orange Revolution, 1688, and, having been apprehended, was committed to Horsham gaol. Six months later he was tried for high treason for being a Priest and Jesuit, with his fellow-captive Father Ralph Chetwyn, but no evidence appearing against them, the Judge ordered their discharge, on condition of their taking the condemned oath of supremacy and allegiance. Declining to commit this act of apostacy, they

were remanded back to prison. After spending sixteen months in prison, he was a second time arraigned at the Spring Assizes, and, mainly at the instance of the Spanish Ambassador, was discharged upon the plea of being a foreigner. Returning to his former mission he continued there for nearly two years, and was then sent to St. Omer's College, where he died a holy death, May 11, 1696, æt. 46. (See narrative of his imprisonment, &c., *Records S.J.* vol. v. pp. 781, seq.)

SELOSSE, *or* COLOSSE, PETER, Temporal Coadjutor, of the same family; born in French Flanders, September 14, 1721; admitted May 2, 1751. In 1761 he was the farmer at Watten, and following the late Jesuits to Liege Academy, died there, September 12, 1786, æt. 65.

SEMMES, JOSEPH, Father, a native of Maryland, born December 1, 1743; entered the Society September 7, 1761, and, after the suppression in 1773, resumed his former office of Professor of Philosophy at the English Academy, Liege, accompanying the community to Stonyhurst in 1794, where he still continued Professor of Philosophy, and for some years before his death of Theology also. He died there September 26, 1809, æt. 66.¹

¹ In 1781 he obtained from the Court of Munich a renewal of the ancient grant of pension made September 8, 1626, to Liege College by the Prince Elector Maximilian. It was however withdrawn the following year.

SEMPLE, *or* SEMPIL, HUGH (No. 1), Father (Scotch), was a relative of Colonel Semple, once Ambassador for Scotland to the Court of Madrid, and a great benefactor to the Scotch College there, and to the Scotch Mission. Hugh was born in 1596, entered the Society at Toledo in 1615, and was esteemed an eminent linguist and profound mathematician. He died Rector of the Scotch College, Madrid, September 29, 1654, æt. 58. (For his writings see Father de Backer's *Biblioth. des Ecrivains S.J.*) He is also briefly referred to in a letter of Father Christopher Mendoza, dated from Madrid, 1675 (speaking of events long past), as residing in that city. (See Father Richard Cardwell's Collection of Transcripts from MSS. S.J., Brussels Archives, vol. iii. p. 649, *Stonyhurst MSS.*; also Oliver, from *Stonyhurst Scotch MSS.*) In a letter dated Madrid, October 15, 1642, in reply to one from Propaganda, August 30, 1642, the Father advises the appointment of a Bishop for Scotland. "For many years I have desired a Bishop for the Hebrides, to instruct and form the priests, to settle disputes, to administer the Sacraments of Holy Orders and Confirmation, with the same authority as the Bishops exercise in Ireland. The glory of God, the public good, the custom of the Church, and the propagation of the faith demand this." (*Stonyhurst Scotch MSS.*)

SEMPLE, HUGH (No. 2). Another Father of this name was born in Scotland 1701; entered the Society 1717, and was Minister at the English Novitiate, Watten, in 1730. (Catalogue of Province, 1730.) He was likewise Rector of the Scotch College, Madrid. He left the Society June 16, 1730.

SEMPLE, JAMES, Father (Scotch), born May 1, 1638; entered the Society at Madrid, May 11, 1656. After his studies and teaching rhetoric for eight years, he was sent to the Scotch Mission, which he served for seventeen years, and then returned to the Province of Toledo.

SERLEGRAVE, CHRISTOPHER. See Segrave, Christopher.

SERRELL, JAMES, Temporal Coadjutor, a native of Bruges, born 1663; entered the Society October 30, 1687, and died at Dunkirk, August 9, 1716, æt. 51.

SETON, ALEXANDER, Father, sen. (Scotch), was in Germany, March 11, 1612, when Father Gordon recommended Father General Aquaviva to recall and send him to the Scotch Mission, "appearing the most suitable subject of all for that mission." (Oliver, from *Stonyhurst Scotch MSS.*)

SETON, ALEXANDER, Father, *alias* ROSS, born 1667; entered the Society at Tournay, October 3, 1687. In 1710 he was a missionary in Aberdeenshire. On December 29, 1749, he admitted the venerable Bishop Hay to his first Communion. (Oliver, from *Stonyhurst Scotch MSS.*) In a Catalogue for the Scotch College, Douay, 1731 to 1733, we find him entered as *Valetudinarium*. In a collection of eulogies in the Archives, Rome (a copy in a MS. vol. *Eulogia*, &c., *Stonyhurst MSS.*), is a letter announcing his death, but without date or signature. It commences: "Very Rev. Father in Christ,—P.C.,—To-day in the afternoon, our beloved Father in Christ, Alexander Ross, was carried off by fever, which baffled all medical skill, after nineteen days' sickness. He had received the last sacraments and was surrounded by his brethren." He was born in Scotland, November 4, 1665, where he studied his humanities; arrived at the Scotch College, Douay, where he made two years' philosophy; entered the Society at Tournay, October 3, 1687. After a year he was sent as Prefect to Douay, returning to the Novitiate, February 14, 1689. After his simple vows on October 4th of that year, he repeated his studies at Lille for a year; then taught humanities for five years in various Colleges. After four years' theology at Douay, he was appointed Prefect of Morals at the College there for a year, and then (1700) was sent to Scotland, which he reached on March 3rd. Was professed of the four vows there March 4, 1703. When saying Mass on July 25, 1726, he was suddenly seized with pains in his head and nervous affections and stammering, which daily increasing, he obtained leave of Father General to retire to Douay, where he arrived September 10, 1729. There his health became stronger, but the defect in speech remained." He is then highly eulogized for his

many virtues. If he admitted Bishop Hay to his first Communion in 1749, as stated by Oliver, it must have been when the Bishop was a boy at the Scotch College, Douay, and the Father would have been eighty-two years of age. The Bishop was received into the Catholic Church by Father John Seton, December 21, 1748. (See John Seton (No. 3), below.) We gather that he remained at Douay until his death. In a Scotch Catalogue for 1729 (Addenda, below) he is entered as then at Edinburgh.

SETON, ALEXANDER, Father, *alias* or *vere* SCRINGER. See Scringer, Alexander.

SETON, JAMES, Father (Scotch), was of a noble family. Father John Mambreck, in a letter dated April 7, 1628, mentions him as successfully employed in the north of Scotland. At the commencement of his missionary life he was much among his family connections, which excited the spleen of the "pseudo-bishops," who annoyed him by citations, and proceeded to "excommunicate" him. This obliged him to greater caution and secrecy. He was at the time engaged in the conversion of Baron Ogilvie, the head of his clan, who had fixed the day to be received into the Catholic Church. After a while he was ordered to Germany, but obtained leave to return to Scotland to attend his aged dying mother, and remained in the country for several years, until the intense heat of the persecution and the virulence of the Scotch ministers compelled him to retire to Norway. (Oliver, as above.)

SETON, JOHN, Father (Scotch), (No. 1), is mentioned in a letter of Father John Leslie to Father General, September 30, 1633, in which he relates the distress of the Scotch Mission by the death of its benefactor, Colonel Semple, in Spain. (*Id.*)

SETON, JOHN, Father (Scotch), (No. 2), entered the Society in the Toulouse Province. Father W. Aloysius Leslie, in a letter dated December, 1686, mentions the Father having gone into Perthshire to found a new mission. He was one of the earliest victims of the persecution arising from the Orange Revolution of 1688, and was arrested and imprisoned. In 1693 the captive priests were offered their liberty on condition of leaving the country. They refused the terms, and, after some time, Father Seton was discharged by proclamation, and died in Edinburgh in the following year, 1694. Before his captivity he had been a zealous and active missionary for upwards of twenty years, and by his engaging sweetness and patience had reconciled more than five hundred souls to the Catholic Church. (*Id.*)

SETON, JOHN, Father (Scotch), (No. 3), was great grandson of George, third Earl of Winton, and grandson of Sir John Seton, of Garleton. Born November 9, 1695; entered the Society at Madrid, September 20, 1716, and was professed of the four vows in 1735, at Aberdeen. He was sent to the Scotch Mission in 1725, and died in Edinburgh, July 16, 1757, æt. 62. (*Id.*) When residing at Edinburgh he admitted Mr. Hay (afterwards Bishop Hay) to a regular course of instruction, and finally received him into the

Catholic Church December 21, 1748. (Gordon's *Catholic Church of Scotland*, p. 18.) He is named in the Scotch Catalogue for 1729 as in the College of Aberdeen. (Addenda, below.)

SETON, ROBERT, Father (Scotch), was born in Scotland, 1671; entered the Society at Toulouse, 1688, was ordained Priest 1698, and made a Spiritual Coadjutor, October 27, 1701. He died February 6, 1732, æt. 61. We learn his history from a letter of Father Thomas Fife or Fyffe, dated Paris, June, 1732, to Rev. Father General, in the Archives at Rome (a copy is given in a volume *Eulogia*, &c., in the *Stonyhurst MSS.* pp. 357, seq.) He says: "Our beloved Father in Christ, Robert Seton, was carried off by violent fever, February 6th (N.S.), fortified by the sacraments of the Church. He was of the noble family of the Earl of Winton: born in Scotland, 1671; educated at Douay; entered the Society after completing his humanities in 1688, at Toulouse. After his noviceship he taught humanities and philosophy at the same place, and his health becoming seriously affected, was put to his theology, making one year at Toulouse and another at Douay. He was likewise urged on by an ardent zeal for souls and for the mission in his native land. Ordained Priest, he acted as Prefect of the scholars for a year at Douay, preparing himself in the interval for the mission. He was then sent to labour in the Lord's vineyard in Scotland, where he was professed of the three vows, October 27, 1701. Avoiding his noble and wealthy relatives, he proceeded to the rough Highland districts, where he assiduously and zealously worked for nearly thirty-three years. An indefatigable missionary, as those who were witnesses of many of his doings bear testimony. Beloved of God and man, and practised in every virtue becoming a genuine son of the Society. Of great piety, and most devout to the Blessed Virgin, in whose honour he thrice daily recited the Litanies and Rosary, and this he often did with his guides on his circuits, and with the ignorant and rough villagers and boys to inspire them with devotion and love to our Lady. He was specially devout to St. Francis Xavier, to whom he attributed his recovery from a dangerous illness in former years; daily recited his litanies and carried his picture about him. He was also a diligent emulator of the Blessed John Francis Regis, whom he had chosen from his noviceship as his patron and model. It was his constant practice to collect the children of the villages and give them familiar catechetical instruction for many hours in the evening. Before lying down at night he spent about half an hour on his knees in prayer with arms *alla croce*; rose early in the morning to his prayers, even during the severest winter cold, and often in houses where he rested, exposed to wind and rain and the inclemency of the weather, and frequently without fire or candle. He was such a lover of work that, except by necessity, he seldom stayed three days in the same place. The fruit of his labours was due to his assiduous practice of meditating upon heavenly things, and was doubtless rendered more successful by Divine illuminations with which he was favoured, at times foretelling future events; for instance, a certain heretical parish minister having warned him to leave, lest some evil might befall him, he told him in the presence of some local authorities that he should not depart; and that he, the minister himself, would be driven out first. Time proved the truth of the prediction, for a few years

after, upon occasion of a riot, the minister was expelled the town. Two or three striking cases are mentioned in proof of his ardent zeal for the salvation of souls, his exposing his life to eminent risk in nocturnal expeditions, over frightful roads, amidst storms and tempest, to perform the duties of his ministry." In the Scotch Catalogue for 1729 (referred to above) he is entered as in the College of Aboyne.

SETTENSPERGER, MATTHEW, Father, *alias* MANNERS, was a native of Germany; born September 20, 1719; entered the Society September 14, 1737. He was sent to the Maryland Mission in 1753, and died there, June 16, 1775, æt. 56.

SEWALL, CHARLES, Father, a native of St. Mary's County, Maryland; born July 4, 1744; studied his humanities at St. Omer's College, and entered the Society at Watten, September 7, 1764. In 1773 he was a Tertian at Ghent, and, returning to Maryland, arrived there May 24, 1774, became a missionary, and died November 10, 1806, æt. 62.

SEWALL, NICHOLAS, Father, a younger brother of Charles; born December 9, 1745; studied his humanities at St. Omer's College; entered the Society at Ghent, October 31, 1766, and was ordained Priest at Liege, April 2, 1772. He was in his third year's theology at the date of the suppression, 1773. In July, 1774, he was sent to the Preston Mission; in 1783 removed to Eccleston Hall, county Lancaster; in 1786 to the mission of Scholes, near Prescott, and built the present chapel and presbytery near Scholes, which took the name of "Portico" from the colonnade of the chapel entrance, and became thenceforward the seat of the mission. He removed to the new presbytery in May, 1790. He re-entered the restored Society in 1803, being then missionary at Wigan, and on July 22, 1805, was professed of the four vows at Stonyhurst College. On October 3, 1808, he was declared Rector of that College. After supplying the missions of Preston, Gillmoss, Stockeld Park, &c., for three years (1813-16), he was a second time declared Rector of Stonyhurst College in September, 1816; and on September 8, 1817, appointed Master of Novices and Superior of the Preparatory School at Hodder, near Stonyhurst. In August, 1821, he was chosen Provincial on the death of Father Charles Plowden. On September 17, 1827, was sent to the Worcester Mission, where he died March 24, 1834, æt. 89. (Father Sewall and his family are referred to

in *Records S.J.* vol. iii. pp. 321, seq. Maryland Mission; also in vol. v. p. 395. For his literary productions see Father de Backer's *Biblioth. des Ecrivains S.J.*)

SEWARD, ROBERT, Scholastic, *alias* BERINGTON, was son of Mr. William Seward, of Hereford, and his wife, one of the sixteen children of Mr. Berington. He was born about 1583, and was reconciled to the Catholic Church by Fathers Coffin and Strange; studied his humanities at St. Omer's College, and entered the English College, Rome, for his higher course, October 9, 1605; he rendered himself beloved by all in the College, and entered the Society in October, 1608. (*Records S.J.* vol. vi. p. 236.) We presume his death occurred before 1621, his name not appearing in the first Catalogue of the Province which bears that date.

SHACKLETON, WILLIAM, Father, *alias* STANTON, was a native of Lancashire, born about 1584, of respectable parents of the middle class, but non-Catholics. He studied at Oxford for three years; was converted to the Catholic faith by the reading of Father Edmund Campion's *Ten Reasons*, and, quitting Oxford, was received into the Church by a Father of the Society and passed over to St. Omer's College, where he repeated his studies for a year; entered the English College, Rome, under the name of Stanton, October 9, 1605, for his higher course and theology; was ordained Priest April 1, 1610, and sent to England in April, 1612. He entered the Society in the same year (1612), and was professed of the four vows February 23, 1623. After completing his two years' noviceship he became Minister at St. Omer's College, and in 1615 was sent to the Lancashire District, where he spent his entire missionary life, and died there in August, 1655, æt. about 71. (*Records S.J.* vol. i. p. 650, and vol. vi. p. 236.) We think he is identical with William Bannister (note, part i. p. 31).

SHARPE, JAMES, Father, *alias* POLLARD, was a native of Yorkshire; born 157 $\frac{6}{7}$; entered the Society 160 $\frac{7}{8}$, already in Holy Orders, and was professed of the four vows May 12, 1622. After professing Holy Scripture and Hebrew at Louvain, he was sent to the English Mission, 1611. In 1621 he was serving in the Yorkshire District; in 1625 in Lincolnshire, and in 1628 in Leicestershire. He died in the Residence of St. Dominic,

Lincolnshire Mission, November 11, 1630, æt. 54. (See his Biography and narrative of imprisonment and adventures, *Records S.J.* vol. ii. pp. 617, seq.) He published in the year he died (1630) a controversial work, *The Examination of the Private Spirit of Protestants*. (See Father de Backer's *Biblioth. des Ecrivains S.J.*)

SHARPLES, THOMAS, Temporal Coadjutor, a native of Chorley, county Lancaster; born May 27, 1834; entered the Society September 7, 1853; was sent to the Calcutta Mission in 1859, and was drowned while bathing in a large reservoir, April 9, 1863, æt. 29. (Province Register.)

SHAW, JOHN, Father, born March 26, 1739; entered the Society, September 7, 1759, and was made Spiritual Coadjutor in 1770. In 1767 he was at Stubbs, county York; at the date of the suppression (1773), at Hooton, county Chester, and served the mission of Bedford Leigh for many years, dying at Hodder, near Stonyhurst College, September 1, 1808, æt. 69. He does not appear to have renewed his vows in the restored Society.

SHAW, WILLIAM, Father. See Woodcock, William.

SHEA, HENRY, Father, born in London, May 24, 1818; studied his humanities at Stonyhurst College; entered the Society at Hodder, September 7, 1836; was sent to the College of St. Francis Xavier, Calcutta, to teach, June 21, 1839; and left Calcutta for England, March 10, 1842. After studying philosophy at the Seminary, he was sent to Louvain for his theology. Having been ordained Priest, after passing his *examen ad gradum*, he returned to England, in August, 1847, and was appointed Professor of Ecclesiastical History and Hebrew at Stonyhurst College. He then served the mission of Croft, county Lancaster, for a time, and was then sent to that of St. Ignatius', Preston, where he died, before profession, October 5, 1852, æt. 34. He was remarkable for his virtue and brilliant talents, and possessed a memory so retentive, as to be styled "the walking library." (Province Register.) A short eulogy appeared in the *Preston Guardian* of the same week.

SHEA, JOHN, Father (Irish), a native of Kilkenny, probably son of Sir Richard Shea; born 1581; entered the Society 1604, and

was a Professed Father. He died between 1626 and 1636; was in Ireland 1614-1626, and was a distinguished theologian. (Hogan's list.) He is mentioned in a letter of Father Christopher Holliwood, dated June 30, 1604, who had left him at Paris, studying theology, and wished much to have him for the Irish Mission. (Oliver, from *Stonyhurst MSS.*)

SHEA, SIMON, Father (Irish), a native of Leinster, born May 18, 1706; entered the Society in the Province of Seville, January 28, 1726, and was professed of the four vows March 17, 1742. He was sent to the Irish Mission in 1738, serving the mission of Waterford, and was esteemed a brilliant scholar and a good preacher. (Oliver, from *Stonyhurst MSS.*) Died after 1755. (Hogan's list.)

SHEA, WILLIAM, Scholastic (Irish); entered the Society at Hodder, Stonyhurst, September 7, 1810, and died at Clongowes Wood College, April 4, 1819. (Catalogue.)

SHEFFIELD, IGNATIUS, Father. See Anderson, William.

SHELDON, HENRY, Father, sen., was second son of Edward Sheldon, Esq., of Steeple Barton, and his wife Catherine, daughter of Sir Philip Constable, of Everingham Park, county York. Born in Oxfordshire, 1652; he studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1670, and was professed of the four vows, February 2, 1688. In 1680 he was Minister and Procurator at Ghent, and was appointed English Penitentiary at Loreto, October 23, 1686. He was recalled to Rome in 1688, to teach at the English College, and returned to Loreto, March 21, 1690. In December, 1691, he was again at the English College, Rome, and soon afterwards left for Belgium. In 1701, he was Professor of Sacred Scripture and Controversy, at Liege College. In 1707, was declared Rector of Ghent, and died at St. Omer's College, October 20, 1714, æt. 62. (*Records S.J.* vol. v. p. 850, Sheldon family and Pedigree.) About the years 1699 and 1700, an effort was made by order of Father General Gonzales, to collect materials for a continuation of the history of the English Province, and Father Henry Sheldon wrote a very long letter to his Paternity, in 1700 (in the Province Archives), containing much valuable information.

SHELDON, HENRY, jun., Father, *alias* JOSEPH, nephew of the above, was fourth son of Ralph Sheldon, Esq., of Weston and Beoley, counties Worcester and Warwick, and his wife Mary

Ann, daughter of John Elliott, Esq., of Gateacre Park, county Salop. He was born in Worcestershire, March 3, 1686; entered the Society at Watten, September 7, 1705, and was professed of the four vows February 2, 1723. In June, 1738, he was appointed Rector of the English College, Rome, and was called away in the autumn of 1744, to be Provincial of the English Province, his declaration dating November 17, 1744 (O.S.), and in that office gained the love of his brethren for his courteous and charitable administration. He retained his post until October, 1751, when he was reappointed Rector of the English College, Rome, and died there, January 1, 1756, æt. 70.¹

¹ Edward Sheldon, another of the same family, born in Warwickshire or Worcestershire, April 9, 1716, was educated at St. Omer's College, and entered the Society September 7, 1733. He did not, however, persevere beyond 1740.

SHELDON, HUGH, Temporal Coadjutor, was a native of Staffordshire, born 1566; admitted to the Society at Tournay, August 24, 1603. He was very skilful in the construction of hiding-places. Arrested in Lord Vaux's house, Harrowden, he was committed to Wisbeach Castle, and afterwards sentenced to perpetual banishment. Making his way to Rome, he succeeded Brother John Lilly as Socius Coadjutor to Father Robert Parsons, at the English College, 1608. He died in Rome; the date unknown. Father Thomas Talbot, the Master of Novices, in a list of the community (*Stonyhurst MSS.*, *Anglia*, vol. iii. n. 98), observes that Hugh Sheldon was re-admitted to the Society at St. John's, Louvain, at the age of 42, on July 27, 1608 (having been admitted at Tournay, on August 24, 1603, and then sent to England as a Temporal Coadjutor for the benefit of his health). He is also mentioned in a letter of Father Richard Blount, to Father Robert Parsons, July, 14, 1606. (*Anglia*, vol. iii. n. 62.) "Here are lately great store of books that came from your parts, of divers sorts, and many imprisoned about them. Here is one Hugh Sheldon apprehended, and almost no man escapeth, who is once in chace." He probably left the Society after his first admission on account of health. His imprisonment in Wisbeach was previous to his first admission in 1603. He was transferred with other Priests and Religious from Wisbeach to Framlingham Castle, preparatory to being banished in 1603. He would have been admitted at Tournay soon after his landing

on the Continent. He was in the service of the Jesuits as a secular, and is called in a spy's report, in 1603, "Mr. Sheldon, a lay Jesuit." (*Records S.J.* vol. iv. p. 255.)

SHELDON, NATHANIEL, Father. See Elliot, Nathaniel.

SHELDON, RALPH, Father, *alias* ELLIOT, was second or third son of Ralph and Mary Sheldon, and elder brother of Father Henry Sheldon, jun.; born in Oxfordshire August 13, 1681; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1700, and was professed of the four vows February 2, 1718. In 1728 he was Minister at Liege College, and in 1730 Procurator for the Province at Antwerp. He died at Liege, March 8, 1741, æt. 60.

SHELLEY, HENRY, Scholastic, born 1662; studied his humanities at St. Omer's College; entered the Society September 7, 1682, and died a Scholastic at Liege, April 20, 1685, æt. 23.

SHELLEY, JOHN, Temporal Coadjutor, was a native of Hants, born 155 $\frac{2}{3}$; educated at Douay College, where he was distinguished as a Master of Philosophy. (*Douay Diary, Records of English Catholics*, where he is called a native of Sussex.) He was father of Owen and Thomas Shelley, below, and a severe sufferer in the cruel persecutions of Queen Elizabeth and her ministers, overwhelmed by which, he unhappily conformed late in life, but three years afterwards sincerely repented, and, having been reconciled to the Church, begged admittance to the Society as a Temporal Coadjutor. He entered the Novitiate at Liege in 161 $\frac{6}{7}$, and remained the janitor there until his death, October 27, 162 $\frac{2}{3}$, æt. 70. (*Biography, Records S.J.* vol. v. pp. 784, seq.)

SHELLEY, OWEN, Father, son of John Shelley above, was a native of Hants, born 1585; studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, December 24, 1604; was ordained Priest in December, 1610, and sent to England, April 30, 1614. He entered the Society in the following year (1615), and was made Spiritual Coadjutor, February 22, 1628. In 1622 he was Rector of Liege College. In 1628, was sent to the

missions in the College of St. Francis Xavier (North and South Wales District.) In 1633, and for about sixteen years, he was Procurator of the Province in London. In 164⁸/₉, Superior of the Residence of St. George (Worcester District), and died probably in the same District, June 8, 1666, æt. 81. (*Records S.J.* vol. v. pp. 784, seq., and vol. vi. p. 232.)

SHELLEY, THOMAS, Father, a native of Sussex, son of John Shelley, above; born 158⁶/₇; studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, October 9, 1605; was ordained Priest, November 21, 1610, and sent to England in May, 1612; being remarkable in the College for his sweetness of manners. He entered the Society, 1620, at the Liege Novitiate; in 1622 he was Minister at the Residence of Liege; and in 1625 Minister and Procurator at Ghent; in 1626 he was sent on the mission to the College of St. Thomas of Canterbury (Hants District); in 1649 he appears in St. Mary's Residence (the Oxford and Northampton District), where he died, January 10, 1651, æt. 64. (Biography, *Records S.J.* vol. v. p. 786, and vol. vi. p. 236.)

SHELLEY, WALTER, Father, a native of London; born February 13, 1701; studied his humanities at St. Omer's College; entered the Society September 7, 1717, and was professed of the four vows at Liege, where he was Professor of Philosophy, February 2, 1735. About 1743 he was Procurator for England at Antwerp, where he died February 21, 1750, æt. 49.

SHELTON, RICHARD, Father (Irish), was a native of Dublin County; born 1607; entered the Society 1628, and was a Professed Father; made four years' scholastic theology in the Society; knew English, Italian, and Latin; taught humanities; was preacher and confessor; came to the Irish Mission in 1641. (Irish Catalogue, 1650, in Archives, Rome.) In 1666 he was in Dublin, engaged in missionary duties and in controversial disputations with heretics. After an imprisonment of seventeen weeks he had been banished from his country for a period of six years. (Irish Catalogue for 1666, in Archives, Rome.) He died in Dublin, 1671, and was a distinguished preacher. (Hogan's list.) Father Robert Nugent, in a letter dated Waterford, February 28, 1643, states that he was daily expecting him from France. Père Verdier, the Visitor, names him in his report, dated June 24, 1649. He had been stationed at Waterford, where he was in great repute as a preacher; had accompanied the Countess of Beerhaven to Spain; was then about forty years of age, and had spent twenty in the

Society. He died in Dublin, in 1671, deserving well of the Society, both in the mission and elsewhere. (Oliver, from *Stonyhurst MSS.*) A Belgian Catalogue mentions him as Richard Shelton, arriving at the Professed House, Antwerp, on September 12, 1656, and leaving on April 24, 1657. Oliver calls him Robert. F. Hogan, agrees with the above. (Irish Catalogue.)

SHEPHERD, PETER, Scholastic, a native of Lancashire; born May 18, 170 $\frac{3}{4}$; entered the Society 1725. In 1733 he was studying philosophy at Liege, and died at Buren, in Germany, March 21, 1733, æt. 29.

SHEPHERD, —, Father. In a List of Secular and Regular Clergy forwarded to the Clergy Agent in Rome by the Rev. W. Clarke in February, 1633, a Father — Shepherd is named as a Jesuit in Essex. (Clergy Chapter MSS.) Gee's list of Priests and Jesuits in and about London (1624), names F. Shepherd, but does not specify whether he was a Secular or Regular. We are unable to trace this Father in the Catalogues of the Province, as among the missionaries in the Essex District, in consequence of the omission of the Christian name in both the above cases.

SHERLOCK, PAUL, Father (Irish), was born at Waterford, August 14, 1595; studied humanities for some time at the Irish College, Salamanca; entered the Society September 30, 1612, and was a Professed Father. He obtained a high repute both as a theologian and administrator, and was Rector of Salamanca and Compostella, for twenty years. He died at Salamanca, August 9, 1646, æt. 51. (Oliver, as above.) For his writings, see Father De Backer's *Biblioth. des Ecrivains S. J.* A Catalogue of Irish Jesuits for 1617, published in the *Irish Ecclesiastical Record* for August, 1874, states his age as then (1617), eighteen; in Society, four, which differs slightly from the above account. He was declared Rector of Salamanca, in 1631, and held the office till 1646. (*Irish Ecclesiastical Record*, September, 1874.) He is identical with Father Paul Shirley, noticed in *Records S. J.* vol. v. p. 475, in a note citing Dodd's *Church History*, who mistranslates the name given by Southwell as Sherlogus into Shirley.

Southwell, *Biblio. Script. S. J.* p. 654, makes interesting mention of this Father. He was of a family or clan of Waterford (Menapiensis); born on the vigil of the Assumption, 1595, of devoted Catholic parents; was admitted to the Society the day before the Kalends of October, 1612, at the Irish College, Salamanca, and was a Professed Father. Besides being Rector, as above, he was Professor of Controversy for seven years, and for some time of Sacred Literature and Theology, with great repute for learning, and was hence chosen as a Censor of Doctrine by the Sacred Inquisition. He assiduously applied himself, day and night, to the study of the ancient Fathers. His weak health prevented his leaving further and numerous evidences of his genius and erudition. As a man of austere life, he subjected his body to severe inflictions in daily disciplines, hair-cloths, and other practices; was much given to prayer, and devoted to our Blessed Lady, fasting and using other mortifications on the vigils of her feasts. Some are of opinion that he received occasionally Divine illustrations in prayer, and assistance in the rapid composition of his writings.

SHERLOCK, ROBERT (Irish), Temporal Coadjutor ; entered the Society at Hodder, 1817, and died a holy death at Clongowes Wood College, January 24, 1822. Being asked on the night of his death if he wanted anything, he replied, looking up to Heaven, "What can I want but to be united to my Lord and Saviour Jesus Christ?"

SHERWOOD, JOHN, Scholastic, was son of Henry and Elizabeth Sherwood, of London ; born 1559, and entered the English College, Rome, for his higher studies, October 18, 1581, æt. 22. He left Rome for Rheims on account of ill health in September, 1584, arriving there October 22, following. Leaving Rheims for Paris on February 11, 1585, he there entered the Society, and died before receiving Holy Orders, but the date of his death is not recorded. (*Records S.J.* vol. vi. p. 150.) This is, no doubt the Father John "Shervood," who died in 1590¹ while filling the Chair of Philosophy in the University of Pont-à-Musson. In that year his death in the flower of his age, and the death of Father Fleming, an Irish Jesuit, who was Chancellor of the University, threw a gloom over that celebrated establishment. (Carayon S.J. History of the University of Pont-à-Musson, p. 283.)²

¹ Père Carayon is evidently mistaken in the date of the deaths of Father Fleming and John Sherwood. John Sherwood's name appears in the English list for 1593, as at Pont-à-Musson. The more correct date of death is probably 1596.

² His parents and family were great sufferers for their religion. His uncle Thomas Sherwood, gentleman, was martyred at Tyburn gallows, February 7, 1578. His mother, Elizabeth, was a prisoner in the White Lion gaol, 1586. The Rev. John Sherwood, probably a paternal uncle, was a secular Priest, a companion of Father John Cornelius S.J., the martyr, at Chideock, and died and was buried there in the Lent of 1593. (*Records S.J.*, as above.) Mr. Arden Waferer, referred to in the account of John Sherwood, was a celebrated Catholic barrister in London, of his time, and an account of a search of his house in Chancery Lane, in 1584, appears in *Records S.J.* vol. vi. p. 716.

SHERWOOD, THOMAS, Father, *alias* SHERRINGTON, was son of John Sherwood, Esq., of Wells. His mother's name was Knowles, of an ancient family. Born about 1583 ; he studied his humanities at Bath and London, and the law in Lyons Inn, London. He was reconciled to the Church about 1603 ; repeated his studies at St. Omer's College for a time ; entered the English College, Rome, for his higher course, Oct 16, 1607, æt. about 24, and was ordained Priest, October 17, 1610. He died in the College, November 21 following, having been previously admitted to the vows of the Society.

He had afforded a remarkable example of virtue during his residence in the College. (See his Autobiography in *Records S.J.* vol. iv. pp. 411, seq.; see also vol. vi. p. 247.)

SHINE, *or* SHEYN, Father (Irish), born 1791; educated at Stonyhurst College; entered the Society at Hodder, September 7, 1809, and was ordained Priest at Pentecost, 1822. He died at Dublin, of cholera, on Sunday, August 3, 1834, æt. 43. He was a zealous missionary, and had been engaged in the confessional until ten o'clock on the preceding night. He was regarded as the life and most efficient supporter of the new Day Schools of the Society in Dublin, and was esteemed a very superior classical scholar. (Oliver, from *Stonyhurst MSS.*)

SHINE, *or* SHEYN, THOMAS, Father (Irish); entered the Society 1583-4. (Hogan's *Ibernia Ignatiana*.) A native of Clonmel; born 1555 or 1558-9; entered the Society 1584. He was in Ireland in 1617. (*Irish Ecclesiastical Record*, August, 1874.) He is named in the letter of Father Christopher Holliwood, *alias* Thomas Lawndry, November 4, 1611 (published in the *Irish Ecclesiastical Record*, and often referred to above), as then helping Father Nicholas Lynach in the west part of the Southern Province. Oliver, from *Stonyhurst MSS.* states that he reached Ireland with Father Everard before the end of 1607. He died between 1637 and 1646, at Waterford. (Hogan's list.)

SHIREBURNE, CHARLES, Father, was a native of Lancashire; of the ancient family of the Shireburnes of Stonyhurst; born 1684; he entered the Society September 7, 1702, and was professed of the four vows, February 2, 1720. He was appointed Rector of the College of the Holy Apostles, May 7, 1728, and so remained until he was declared Provincial, in September, 1740. He died in London, January 17, 1745, æt. 61. (*Records S.J.* vol. v. p. 567.)

SHIREBURNE, THOMAS, Temporal Coadjutor, a native of Lancashire, probably of the same family; born 1627; entered the Society 1652, and died in the Maryland Mission, July 23, 167 $\frac{9}{11}$, æt. 44.

SHIREBURNE, —, "In the house of one Sweetman, draper, London, there are most commonly abiding two Jesuits, the one naming himself Shereburn, of a mean stature of the age of 50 years; his head and beard black and now beginning to turn grey." (Winwood's *Memorials*, iii. p. 43, Sir Chas. Cornwallis to the Lord Treasurer. May 20, 1609.) We do not trace any Jesuit of this name.

SHORT, FRANCIS, Father, a native of Suffolk; born September 23, 1718; another account says born in Worcester-

shire, 1722; entered the Society September 7, 1737, and was professed of the four vows February 2, 1755. He served the missions of West Grinstead and Southend, in the College of St. Thomas of Canterbury (Hants District), and died at the latter place, November 9, 1755, æt. 37. He was at West Grinstead in 1754.¹

¹ He was probably brother of Dr. Short and Sister Mary Agnes Short, of whom the Rev. John Kirk in his MS. Biographical Notes (Collection in the library of St. Francis Xavier's College, Liverpool), makes the following mention. "Mary Agnes Short was own sister of the very worthy and universally esteemed Father B. Short, Doctor of Sacred Theology (Brittain). In 1733 she entered among the English Dominicanesses at Brussels and almost from the time of her profession filled the office of Procuratrix, or Mistress of Novices, as she afterwards did that of Prioress for twelve years, and to the day of her death, which took place October 19, 1780, in the 65th year of her age, and 47th of her profession. Blessed with a mind capable of great things, she undertook the most arduous work whenever the glory of God and the good of her family required it. Her prudence, fortitude, and perseverance became conspicuous when she erected a new house and church from the foundation. But, though disturbed by so many cares, she well knew how to unite the better part of Mary with the duties of Martha. Strict in maintaining the discipline of the house, she governed it less by authority than by her gentleness and example. Humility, patience, and charity were her favourite virtues. By these and her peculiar sweetness of temper she gained the hearts of all, and making herself all to all, had the praise of being a tender and common mother to all."

SHUTTLEWORTH, JOHN, Father, *alias* RICHARDSON, born in Lancashire, May 18, 1708; entered the Society under the name of Shuttleworth September 7, 1730, and was professed of the four vows February 2, 1748, in Rome, being then Spiritual Father at the English College. In 1754 he was a missionary in the Residence of St. Mary (Oxford District); in 1759 was declared its Rector, and died in that office June 25, 1765, æt. 57.

SIDDLE, CHARLES, Father. See Hodgkinson, Charles.

SILES DON, EDWARD, Father. See Bedingfeld.

SILES DON, HENRY, Father. See Bedingfeld.

SIMCOCKS, JOHN, Father. See Manners, John.

SIMEON, EDWARD, Father, *alias* SIMON and SMITH, was the eldest son of Sir George Simeon, Knight and Baronet, of Britwell, county Oxford, and his second wife Margaret, daughter of Viscount Molyneux, of Sefton, county Lancaster.

Born in Oxfordshire, or London, 1632 ; studied his humanities at St. Omer's College ; entered the English College, Rome, for his higher course, November 13, 1649, under the name of Smith ; joined the Society June 1, 1656, and was professed of the four vows February 2, 1670. In 1668 he was Confessor to the English Benedictine Nuns at Pontoise ; in 1669 was sent to the missions in the College of the Holy Apostles (Suffolk District) ; in 1675 a missionary in the Residence of St. Mary (Oxford and Northampton District) ; in March, 1679, he retired from the persecution in the Oates Plot, and arrived safely at Ghent ; in May, 1680, he was recommended by Father John Warner, the Provincial, to the Father General, as eligible for the office of Rector of Watten and Master of Novices (Father Warner's Note and Letter-book) ; in 1681 he was appointed Procurator of the Province at Brussels ; returned to England upon the subsiding of the storm in 1682, and was appointed to the missions in the College of the Blessed Aloysius (Lancashire District), where he died January 17, 1701, æt. 69. (*Records S.J.* vol. iv. pp. 604, seq., and Simeon Pedigree.)

SIMEON, *or* SIMONS, FRANCIS, Father. See Bruning, Francis.

SIMEON, FRANCIS, Scholastic, born in London 1654 ; entered the Society in 1672, and died in his studies at Liege, June 1, 1678, æt. 24. (Summary of Deceased S.J.)

SIMEON, FRANCIS, Father. See Plowden, Francis.

SIMEON, JAMES, Scholastic, born in Staffordshire, February 27, 1692 ; entered the Society after his humanities at St. Omer's College, September 7, 1709, and died at Liege College, in his higher studies, May 21, 1714, æt. 22. (Necrology and Catalogues.)

SIMEON, JOSEPH, Father. See Lobb, Emmanuel.

SIMEON, JOSEPH, Temporal Coadjutor, a native of Warwickshire, born March 22, 1691 ; entered the Society at Watten, June 28, 1713, and died at Ghent, July 9, 1728.

SIMEON, WALTER, Father. The death of a Father of this name is recorded in a Catalogue of Deceased S.J. in the library of the University of Louvain as occurring at Liege, July 18, 1691. He is not found in the English Catalogues.

SIMEON, WILLIAM, Father, died at Louvain July 28, 1698. (*Id.*) He does not appear in the English Province Catalogues.

SIMNER, GEORGE, Temporal Coadjutor, a native of Lancashire, born August 10, 1725; entered the Society September 7, 1747; formed February 2, 1758. He resided at the English College, Rome, for many years, and after 1773 with Father John Thorpe at the Gesù, and died there in November, 1783, æt. 58.

SIMPSON, ANTHONY ALOYSIUS, Father, *vere* SIONEST, was a member of the French Province, born June 16, 1741. He had entered the Society, and was teaching at Rouen before the expulsion of the Jesuits from France. For many years he was Professor of Philosophy and Mathematics at Stonyhurst College, and, returning to France after the restoration of Louis XVIII., became Provincial, and revived the genuine spirit of the Institute. He died at St. Acheul, June 25, 1820, æt. 79. He renewed his solemn vows of a Professed Father at Hodder, Stonyhurst, May 23, 1805.

SIMPSON, *or* SAMPSON, CHRISTOPHER, Father, was a native of Yorkshire, born 1605; studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, November 11, 1625; was ordained Priest August 26, 1626, and sent to England September 9, 1632. He was admitted to the Society at Watten, May 27, 1633, and professed of the four vows October 25, 1648. In 1635 he was a missionary in the Residence of St. John the Evangelist (Durham District), and in 1645, and for several years subsequently, was Superior of that Residence. He died March 3, 1674, æt. 69, probably in the same District. It is recorded as a singular fact that he was enabled in those days of severe persecution to open and conduct with impunity an academy for youths of the higher class. His known probity and candour induced many of the leading Protestants to send their sons to be educated by him. (*Records S.J.* vol. iii. p. 116, and vol. vi. p. 309.)¹

¹ The family of Simpson, of Yorkshire, was a prolific one; nearly twenty are recorded in Peacock's *Yorkshire Catholics* as recusants (1604). Among them is Christopher Simpson, returned to the Bishop's Court (with several others), in Egton, supposed to have been secretly married to Dorothy Pearson. He may have been the father of the above. Several of the Sampson family are likewise named in the same work.

SIMPSON, JOSEPH, Father, a native of the diocese of Durham, born 1629; entered the Society 1656. In 1665 he was teaching mathematics at St. Omer's College, and died a victim of charity in attending the plague-stricken at Ipres, October 11, 1667. (*Necrology*, and *Florus Anglo-Bavaricus*.)

SINGLETON, RICHARD, Father, was a native of Lancashire, born 1566; entered the English College, Rome, for his higher studies, April 28, 1583. Being unwilling to take the College oath, he left for Naples in March, 1584, and joined the Society. He appears to have spent his entire religious life in teaching in the Colleges of the Society abroad, and died of fever in 1602, while awaiting an answer from the Father General to his petition to be sent upon the English Mission. (*Records S.J.* vol. v. pp. 1,007, seq., and vol. vi. p. 159.)

SINGLETON, THOMAS, Father. "In the house of one Mr. Cotton, of Hampshire, there is harboured a Jesuit who nameth himself Thomas Singleton. He teacheth the grandchildren of the said Cotton, and hath authority, extraordinary faculty from the Pope to dispose and take orders for such Priests as are sent into England. This Singleton is a man of high stature, his hair inclining to black, and of the age of thirty-seven or forty." (Sir Charles Cornwallis to the Lord Treasurer, May 20, 1609, Winwood's *Memorials*, iii. 43.)

SKINNER, JOHN, Father, a native of Derbyshire, born 1662; entered the Society January 7, 1688, and was professed of the four vows February 2, 1700. In 1701 and 1704 he was a missionary at Brinn and Ashton, county Lancaster, and died probably in the same mission October 16, 1708. "Skinner, S.J., who lived at Brin, near Wigan, at his death in 1708 gave a golden cross to Sir William Gerard, which he affirmed was given to the first of his ancestors by Queen Elizabeth, whose descendant he was reputed to be, as well as the Mapothers in Ireland. (MS. notes and papers of late Rev. John Kirk, in the Library of St. Francis Xavier's College, Liverpool.)

SKINNER, ——. Gee's list of Priests and Jesuits in and about London, 1624 (*Records S.J.* vol. i. p. 677), mentions "F. Skinner, a Jesuite." We are unable to identify him in the Catalogues.

SKRIMSHAW, HERBERT, Scholastic, a native of Hertford, born September 2, 1855; studied his humanities partly in a Protestant school, and for three years at Stonyhurst College; entered the Society at Roehampton, September 7, 1871, and died at Ramsgate of consumption, May 13, 1873, æt. 18. (Province Register.)

SLADE, WILLIAM, Father, a native of Shrewsbury, diocese of Lichfield; entered Douay College for his theology in 1573; was ordained Priest March 29, 1578; sent to the English Mission October 14, following, and was admitted to

the Society March 20, 1582, by the Provincial of Paris, with Father William Sutton, and sent to Verdun for his noviceship. He probably died before 1593, his name not appearing in the Catalogue for that year. (Introduction, part i. p. lxvi.)

SLAUGHTER, *or* SLATER, EDWARD, Father, a native of Herefordshire, born 1655; entered the Society September 7, 1673; was ordained Priest March 28, 1682, and professed of the four vows February 2, 1691. In 1701 he was declared Rector of Liege. When John Churchill, Earl, and afterwards Duke of Marlborough, took the citadel and city of Liege, in the campaign of 1702, he paid the Rector a visit and showed him special courtesy. He was subsequently Rector of the Colleges of St. Omer and Ghent, and died at Liege, January 20, 1729, æt. 74. He served the mission of Swaffham, Norfolk, in the College of the Holy Apostles, in 1682. He was a learned man and the author of a famous work, *Grammatica Hebraica*, 12mo, Amsterdam, 1699, reprinted in 1834 by Propaganda; also of *Arithmetica*, 12mo, Liege, 1702, second edition, 1725. (*Records S.J.* vol. v. p. 595, and Father de Backer's *Biblioth. des Ecrivains S.J.*)

SLINGSBY, FRANCIS, Father, *alias* PERCY. This distinguished convert was son of Sir Francis Slingsby, Knight, and his wife Elizabeth, daughter of Hugh Cuffe, of Cuffe Hall, county Somerset. His grandmother was the Lady Mary Percy, the only sister of Thomas and Henry Percy, the seventh and eighth Earls of Northumberland. His father settled in Ireland, and Francis was born in Cork about 1611; studied at Oxford, and was one of the best mathematicians of his day. Visiting Rome, he was converted to the Catholic faith at the English College there, and entered it on February 6, 1639, as a convictor or boarder, to repeat his studies and make his theology, and was ordained Priest June 30, 1641. He joined the Society at St. Andrew's, Rome, September 30, following (1641), leaving in the College an example of many virtues. He was sent to the Novitiate at Naples for change of air after his first year's noviceship, and died there soon after, still a novice, 1642, æt. 31. After his conversion he returned to Ireland, and there held the remarkable conference with the Protestant Bishop Ussher, recounted in *Records S.J.* vol. v. pp. 301, seq., note; (see also vol. vi. p. 348, and Pedigree.)

SLUYPER, PETER, Temporal Coadjutor, a native of Flanders, born July 1, 1666; entered the Society September 7, 1690, and died at Liege, February 21, 1733, æt. 67. (Necrology.)

SMALLWOOD, JOSEPH, Temporal Coadjutor, a native of Staffordshire, born March 19, 166 $\frac{2}{3}$; entered the Society March 16, 1694, and was formed February 2, 1706. In 1705 he was sent to the Maryland Mission, where he rendered good service, and died at Ghent April 9, 1716, æt. 50, after a long and severe illness, borne with edifying patience.

SMETON, THOMAS, Father (Scotch), born 1540; entered the Society September 24, 1566, æt. 26. He was a fellow-novice with St. Stanislaus. (*Storia della vita di St. Stanislao Kostka*, dal P. Boero, S.J., 1872.) He unhappily fell, and left the Society.

SMITH, *or* SMET, ALEXANDER, Temporal Coadjutor (Scotch), was a novice at the Scotch College, Douay, 1731-2. (Catalogues.)

SMITH, CLEMENT, Father, a native of Warwickshire, born 1657; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1678, and was made a Spiritual Coadjutor 1689. He was sent to the Lancashire Mission after receiving Holy Orders. Furness Abbey and neighbourhood was the seat of his labours, where he suffered severely in the persecution consequent upon the Orange Revolution of 1688. He died in England, September 8, 1696, æt. 38. (Biography, *Records S.J.* vol. v. p. 356.)

SMITH, EDMUND, Father, a native of Warwickshire, was probably a younger brother of Clement, born April 18, 1666; entered the Society at Watten, September 7, 168 $\frac{9}{10}$, and was made a Spiritual Coadjutor February 2, 1701. In that year, and probably earlier, he was missionary at Crossen, county Lancaster. In 1724, seq., his address was, "To be left at apothecary Gerard's, in Wigan." He died, probably in the same mission, August 11, 1727, æt. 61. (Province Notebook.)

SMITH, FRANCIS, Father (No. 1). In *Records S.J.* vol. v. p. 488, it is stated that Father Francis Smith was both Superior of the Derbyshire District and missionary at Holbeck Hall in that county, in 1694, he is called Francis Smith by Father Thomas Busby, who succeeded him as Rector in 1695-6. No such Father, however, appears in the Province Catalogues, but this name is believed to have been assumed by Father Robert Percy, who was Rector of the District from 1684-5 until succeeded by Father Busby, as above. (See Percy, Robert.)

SMITH, FRANCIS, Father (No. 2). The death of a Father of this name is recorded in England in a Catalogue of Deceased S.J. in the Louvain University Library, May 30, 1701. We believe him to be identical with Father Francis Blackiston (No. 2), who died in the Lancashire District, May 19, 1701.

SMITH, GEORGE, Father, senior, a native of Northumberland, diocese of Durham, born 1611; entered the Society at Watten, in 1631, and was made a Spiritual Coadjutor July 25, 1648. He was sent to the Residence of St. John the Evangelist (Durham District), in 1641. In 1655 he was a missionary in the College of St. Ignatius (London District); during 1665 in the Residence of St. Mary (Oxford District); and in 166 $\frac{6}{7}$ in the College of the Blessed Aloysius (Lancashire District), where he died October 18, 1671, æt. 60.

SMITH, GEORGE, Father, junior, a native of Staffordshire, born November 24, 1682; entered the Society September 7, 1703, at Watten, and died at Liege March 15, 1712, before his degree, æt. 33.

SMITH, HENRY, Father, a native of Berwick, Northumberland, born November 11, 1699; entered the Society at Watten, September 7, 1724, being already a Priest, and was professed of the four vows February 2, 173 $\frac{6}{7}$. He served the mission at Dutton Hall, near Preston on the Hill, Cheshire, and probably died in the same locality, May 1, 1756. (Necrology.)

SMITH, JAMES, Father. See Hunter, Anthony.

SMITH, JOHN, Father. See Harrison, John.

SMITH, JOHN, Father, a native of Suffolk, born 1620; entered the Society 1640; in 1653 he was sent to the mission in the College of the Holy Apostles (Suffolk District), and died, probably in the same College, August 23, or 29, 1661, æt. 41.

SMITH, JOHN, Father, *alias* WILKINS and THOMPSON, was son of Mr. William Smith, of Netherdale, county York, born 1591; entered the Society, in the name of John Wilkins, 1622, already a Seminary Priest, and was professed of the four vows January 20, 1633. In 1625 he was sent to the Residence of St. Michael (Yorkshire District), where he spent all his mis-

sionary life, and was its Superior at the time of his death (1651), and some years previously. In one Catalogue only he is called John Thompson, and another, for 1649, identifies him as John Wilkins, *alias* Thompson. He died in York Castle, a prisoner for the faith, December $\frac{21}{31}$, 1651. Father John Robinson, *alias* Taylor and Upsall, states in his autobiography (*Records S.J.* vol. iii. pp. 49, seq.), that he had as fellow-prisoner in York Castle Father John Thompson, who had been long Superior of the Yorkshire Mission and had at length fallen into the hands and fetters of the heretics; that he lived in the same cell with him when he was seized with jail fever, and died after receiving all the rites of the Church, December 21, 1651. In *Records S.J.* vol. v. p. 677, we ascertain his real name from his examination before the magistrate. Bishop Challoner refers to him in his *Memoirs of Missionary Priests*, and calls him Wilkins, *alias* Thompson, and mistakes him for a Secular Priest.

SMITH, JOHN, Father, was a native of Warwickshire, born October 7, 16 $\frac{69}{70}$; educated at St. Omer's College; entered the Society September 7, 1688, and was professed of the four vows February 2, 1706. In 170 $\frac{0}{1}$ he was a missionary in the Residence of St. John the Evangelist (Durham District); in 170 $\frac{1}{2}$ was sent to the Lancashire District, and resided at Scarisbrick Hall, with "a salary of 005 : 00 : 00." In 1710 he was sent to the College of St. Ignatius (London District), and appears in the Annual Letters for 171 $\frac{1}{1}$ as "one of three *free* missionaries, exercising their apostolical functions with great fruit." On September 27, 1743, he was declared Rector of the College, remaining in office until January 31, 174 $\frac{8}{9}$. He died in London August 4, 1754, æt. 85.

SMITH, JOHN, Father (Scotch), was a missionary in the north of Scotland, 1641. He was the means of the conversion to the Catholic faith of the Baron Petfodels, the head of the clan of Menzies. He occurs again in October, 1653. (Oliver, from *Stonyhurst MSS.*)

SMITH, JOSEPH, a native of Leicestershire, born December 10, 1725; studied his humanities at St. Omer's College; entered the Society September 7, 1746, and was professed of the four vows at Lytham, February 2, 1764. In 1754 he was teaching humanities at St. Omer's College. He served the mission of Preston (Lancashire District) for some years, and

in 176 $\frac{2}{3}$ narrowly escaped with his life in a no-popery riot, in which the new chapel of St. Mary's, Friar Gate, was sacked. He died in the same District, May 1, 1768, æt. 43. (*Records S.J.* vol. v. p. 395.)

SMITH, MICHAEL, Temporal Coadjutor, born near Blackburn, November 14, 1798; entered the Society at Hodder, September 20, 1827, and died at Stonyhurst College, October 9, 1836, æt. 38. (Province Register.)

SMITH, NICHOLAS, Father, was a native of London, born 1558; entered the Society 159 $\frac{2}{3}$, and was professed of the four vows May 14, 1609. He was sent to the mission in 1602, and in 1621 was Superior of the Residence of St. Anne (Lincolnshire District), and died in the same Residence January 4, 1630, æt. 72. (See Catalogues of Province and Summary of the Deceased S.J.) He had been admitted to the Society in Rome in 1578, but in the following year was obliged to leave, and was sent home to England for the recovery of his health. In a letter from Father Robert Parsons to Father Edmund Campion (then at Prague), dated Rome, November 28, 1578 (*Stonyhurst MSS.*), he states that the youth Nicholas Smith had just entered the Society at Rome; that he was born in Paternoster Row, London, and was a nephew to — Smythe, M.D. The second Douay Diary (*Records of English Catholics*, p. 148), confirms this statement. "1578, Dec. 25. We learn by a letter from Rome that five youths, formerly fellow students of our Seminary, have entered that most distinguished and flourishing Order of Jesuits, viz. [among others], Nicholas Smith." We gain much information regarding him from the same Douay Diary. In 1576, January 26, he arrived at Rheims from the College of Anchin; on September 18, 1580, he again arrived at Rheims from England. He left on January 25, 1582; returned again for his health June 23, following. On September 20 in the same year, he was ordained Subdeacon and Deacon at Laon, and on March 3, 1583, Priest, at the same place, returning again to Rheims, and said his first Mass on March 13, following, in St. Stephen's Church, and left for England in the ensuing March. He is named in a list of Priests (*Dom. Eliz.* vol. cxci. n. 13) at Lady Copley's in Surrey: Phelps, *alias* Nicholas Smith. (*Records S.J.* vol. vi. p. 729.) He had the charge of Lady Copley's son later on. (See *Records S.J.* vol. i. pp. 186, seq.) In 1587 he

was in the King's Bench Prison, White Lion, Clink. (*Records S.J.* vol. i. p. 481. For his writings see Father de Backer's *Biblioth. des Ecrivains S.J.*) In 1600 he was appointed confessor at Douay College. (*Dodd's Church History*, vol. ii. p. 137.) He was in Rome in 1602 as Socius to Father Robert Parsons, and in that capacity wrote an excellent letter of advice to two Fathers proceeding to the English Mission, dated May 26, 1602. *Anglia MSS.*, Stonyhurst, vol. iii. n. 16.) The following is an extract :

1602 : May 26.

Pax Xti.

Rev. good Fathers,

Father Persons, by reason of his great business, not having leisure to write himself at this time hath committed this office unto me, which I perform most willingly, both for discharge of my duty to him, and also by this occasion to begin acquaintance with you, and crave of you that I may be partaker of your holy and happy labours in that hot service of our Lord's, to the which you are called, and I wish I myself were worthy to accompany you. These are therefore to salute you both in his name very heartily, and to wish unto you prosperous success in your journey, for the greater glory of God and behoof of such poor souls as in our miserable country expect your spiritual help and assistance. As for the further instructions which Father Persons promised to send into Flanders, he saith he can give you no better than to commend you to Father Baldwin, who for the experience he hath gotten by his employment in England and English affairs is best able to instruct you, and he assureth himself that you shall find him most ready to give you all direction, assistance, and comfort. And when you shall be in England you will follow, he doubteth not, the counsel and advice of your Superior there, and, so doing, all will succeed to your great merit and the greater service of Almighty God.

You have heard, or may, or will hereafter, of the dissention and discord raised these later years amongst the Priests and the evil affection some of them seem to bear towards their Superior, the Archpriest, and our Fathers, for the remedy thereof, though many good endeavours have been done both here and in England, yet nothing hath succeeded hitherto.

The letter then goes on to give the Fathers advice and admonition as to their conduct amidst the troubles at that time existing in England on account of these dissensions.

On the opening of the College of St. Omer in 1593, he was appointed its first Minister. In the Public Record Office, London, State Papers, *Dom. Eliz.* vol. clxxxix. n. 21, is a beautifully transcribed sermon, by Father Nicholas Smith, from Prov. xix. 18.

SMITH, RALPH, Father. See Babthorpe, Ralph.

SMITH, RALPH, Father. See Salvin, Ralph.

SMITH, RICHARD, Father, *alias* SAVILLE, son of John Smith, born in Sussex; studied his humanities at St. Omer's College; entered the English College, Rome, for his higher

course, October 7, 1679, as a convictor or boarder; left the College for the Novitiate at Watten, May 15, or July 21, 1680, and was professed of the four vows August 15, 1697. He served the Lulworth Mission from about 1685 until 1707, and the Lancashire District for many years, and was declared its Rector September 1, 1724. He died September 22, 1735, æt. 75, probably at Culcheth, near Warrington.

SMITH, THOMAS, Father (No. 1), *alias* or *vere* LEWIS, was a native of the county of Durham, born October 18, 167 $\frac{4}{5}$; studied humanities at St. Omer's College; entered the Society at Watten, September 7, 1691, and was professed of the four vows February 2, 1709. He was teaching at St. Omer's College in 1701 and 1704, and in 1706 was Prefect of Studies there, in 1708 he was a missionary in the College of St. Thomas of Canterbury (Hants District). He spent 1709 in the Residence of St. John the Evangelist (Durham District), and in 1711 was in the College of St. Ignatius, London. From 1714 until 1720 he was Minister and Professor of Hebrew at Liege College, and died in England, April 9, 1721, æt. 47.

SMITH, THOMAS, Father (No. 2), was a native of Lancashire, born 1625; entered the Society 1660, already a Secular Priest upon the mission, and was professed of the four vows August 18, 1672. In 1663 he was a missionary in the Lancashire District, where he was still residing in 1676, and died probably there, January 31, 1681, æt. 56.

SMITH, THOMAS, Temporal Coadjutor, a native of Surrey, born 1675; entered the Society September 7, 1698. In 1731 he was Socius to the Procurator of the Province at Antwerp, and died at Liege, August 2, 1745, æt. 70.

SMITH, WILLIAM, Father, a native of Staffordshire, born 1594; studied his humanities at St. Omer's College, and was sent in 1619 to the English College S.J., Valladolid, for his higher course, where he was ordained Priest. (Clergy Chapter, London, MSS.) He entered the Society in 1625, and was professed of the four vows June 22, 1640. In 1628 he was making a fourth year's theology at Liege College, and was sent to the mission in the Residence of St. George (Worcester District) in 1629, which he served for many years, and died probably in the same District, September 13, 1658, æt. 64.

SMITH, WILLIAM, Scholastic, born in Northumberland, February 18, 1728; entered the Society September 7, 1745, after his humanity studies at St. Omer's College.

SMITHERS, WILLIAM, Father, a native of Paris, born 1656; entered the Society 1675. In 1683 he was a Tertian at Ghent; in 1684 Procurator at Watten; and he died a victim of heroic charity at St. Omer's College, June 14, 1685. In the progress of the rebuilding of St. Omer's College after its destruction by fire, one of the labourers, going into a subterraneous vault, was overpowered by the foul air, and fell down nearly lifeless, calling out for a confessor. The Father, although warned of the danger, hastened to the dying man, did what he could to assist him, and, having given him the last benediction, himself fell down, and instantly expired. (*Records S.J.* vol. v. p. 284.)

SMITHSON, JOHN, Father, a native of Yorkshire, born 1612; entered the Society 1637, and was made a Spiritual Coadjutor in 1650. He was Procurator in Rome for many years; in 1667 a missionary in the Residence of St. Michael (Yorkshire District), and its Superior in 1672; and died, probably in the same Residence, August 2, 1684, æt. 72.

SMITHSON, JOHN, Temporal Coadjutor, a native of Sussex, born 1681; entered the Society December 2, 1719. He was a skilful apothecary, and made himself very useful at Watten, where he died, February 16, 1748, æt. 67. One account places his birth on July 25, 1677.

SNOW, THOMAS, Temporal Coadjutor, a native of Dorset, born about 1584; entered the Society 1614; was formed October 19, 1631; and died at Liege, October 6, 1650, æt. 66. He was remarkable for his singular piety and love of heavenly things, and these were the frequent subjects of his conversation. (Summary of Deceased S.J.)

SOLI, FRANCIS. See Seckley, Francis.

SOM, DEL, HENRY, Father, a native of Belgium. Father More, in l. x. p. 460, *Hist. Prov. Angl.*, names this Father among several members of the Society who died in 1627. But the Annual Letters of St. Omer's College for 1613 correct

this date, and state that: "This year died our very dear brother in Christ, Henry del Som." At his first entering the Society, as a Scholastic, he exhibited so great a defect in talent, as to render him totally unfit for his vocation. Taking this deeply to heart, and not knowing where to turn, he prostrated himself before an altar of our Blessed Lady, and there pleaded his cause with the Mother of God so effectually, and implored her aid with such fervour, grief, and affection, that he rose up completely changed, as one descended from above, and so skilled in Divine knowledge as to excite the wonder and admiration of all who heard him. The greatest theologians were not ashamed to acknowledge that they had received from his lips what they had failed to draw either from books or long study. He accomplished great things in a brief space. In the biography of Father Thomas Coniers it is mentioned that he (Father Coniers) had incited the authorities of Dinant (the seat of his apostolical labours) to invite other missionaries of the Society to assist and perpetuate his work, and that they had, upwards of ten years before his time, conceived a high esteem for the Society through the apostolic zeal of Father Henry del Som among them. This must have been about 1602. (See *Records S.J.* vol. iii. p. 212.)

SOMERS, CHARLES, or SOMMES, Temporal Coadjutor, born in Flanders, December 23, 1686; entered the Society July 1, 1706, or 1708; was sent to the Maryland Mission 1711, and died there February 12, 1716, æt. 30. (Necrology.)

SOMES, FRANCIS, Father. A Father of this name is alluded to in a letter of Father John Vincent, *vere* Yate, dated from St. Anthony's village, Brazil, and addressed to Father Richard Gibbons, June 21, 1593. (*Records S.J.* vol. i. pp. 286, seq., containing extracts from this and two other letters, all of them intercepted.) He says: "Here is such poverty of things that I am unable to send your Reverence more than my letters, and liberal goodwill to send you whatsoever things, if I had it in my possession. Father Francis Somes hath perhaps signified to your Reverence the contrary, but the truth is that since his going from hence the estates of such things are all changed with me."

SOMERVILLE, FRANCIS, Scholastic. See Honnicot, Francis.

SORIEN, FRANCIS, Temporal Coadjutor (Scotch), is mentioned in a Catalogue as at the Scotch College, Dinant, 1766-8.

SORREL, JAMES, Temporal Coadjutor, died at Dunkirk, August 9, 1716. (Catalogue of Deceased S.J., Louvain University Library.) His name cannot be traced in the English Province Catalogues.

SOUTHCOTE, EDWARD, Father, a native of Essex (one account says of Suffolk), born June 24, 1697; entered the Society at Watten, March 18, 1719, and was professed of the four vows February 2, or August 15, 1736. About 1724 he was at Ghent, probably a Tertian, and in 1728, seq., in France, as tutor to a noble pupil. In 1741, and for many years subsequently, he was a missionary in the College of St. Ignatius (London District), and died in the same District, at Woburn Farm, Chertsey, February 25, 1780, æt. 83. Father Edward, in 1762, became Chaplain at Woburn Farm, and so remained until his death as above. He was the last male heir of Judge Southcote, in Queen Elizabeth's time, and was the friend of Alexander Pope, the poet. (See the Southcote Family, *Troubles*, series i., by Father Morris, S.J.)¹

¹ The Rev. John Kirk, of Lichfield, in his MS. Biographical Notes (in the Library of St. Francis Xavier's College, Liverpool), mentions Philip Southcote, of Woburn Farm, Surrey, Esq., grandson of Sir John Southcote, knight, and his wife Elizabeth, eldest daughter of Walter, second Lord Aston. He lived at Woburn Farm, married Anne, daughter of Sir William Pulteney, of Misterton, county Leicester, knight, the widow of Charles Fitzroy, Duke of Cleveland. She died February 2, 1745. Mr. Kirk adds the following interesting passage from Manning's *Surrey*, vol. ii. p. 260: "The ancient residence of the Southcotes was called Abberoy Place, which they are said to have quitted in disgust on being refused burial for one of them in the chancel. It was pulled down in 1750. The chapel is said to have been very splendid. The loss of this family was long felt in the parish, and a grateful remembrance of their extensive charities has been handed down to the present day. During their residence no calamity or casualty happened to any individual, no unproductive season occasioned a scarcity, but ready assistance was given. The last Lady Southcote (daughter of Walter, second Lord Aston) is said to have been constantly stationed at certain well-known times on her garden-terrace, overlooking the road, prepared to hear every petition, and to answer every claim on her benevolence. Such, adds the present worthy Rector, was the worthy family to whom burial in the church was refused, because they were Roman Catholics."

SOUTHCOTE, *vere* DANIEL. *Dom. James I.* vol. civ. n. 101, 1618. "A note of some Jesuits." Among others, "Master Daniel, *alias* Southcote, a Jesuit." This may have been Father John Floyd, S.J., who wrote in 1630, under the name of Daniel a Jesu. Gee's list of Priests and Jesuits in and about London (1624) names "F. Southcott, a Jesuite." No Jesuit of the name of Daniel or Southcott appears in the Catalogues of that date.

SOUTHERN, FRANCIS, *or* THOMAS, Temporal Coadjutor, born in England, September 13, 1686 (some Catalogues say 1690); entered the Society August 9, 1720. In 1735 he was Socius Procurator of the Province at Antwerp, and died at St. Omer's College, July 25, 1754, æt. 68.

SOUTHERN, JOSEPH, Scholastic, a native of Ness, near Chester, born June 30, 1850; studied his humanities at Stony-



FR. ROBERT SOUTHWELL, S.J.

MARTYR.

Suffered February 21, 1595.

hurst College; matriculated at the London University; entered the Society at Roehampton, September 8, 1868. In September, 1876, was appointed a Master at St. Francis Xavier's College, Liverpool, and died there, December 12, 1878, æt. 28. (Province Register.)

SOUTHWELL, JOHN, Father, was a native of Hants, born 1631; studied his humanities at St. Omer's College; entered the Society at Watten, 1649. In 1655 he was studying theology at Liege, though infirm in health. In 1657 he arrived at the Professed House, Antwerp, and left the Society 1664.

By an error arising from the *alias* system, this Father is confounded with Father John Bacon, *alias* John Southwell, who is stated in a note, part i., p. 26, to have left the Society in 1664. Father John Bacon is traced to Liege College in 1642, and probably died there about 1644, his name disappearing from the Catalogues.

SOUTHWELL, JOHN. The Jesuit of this name mentioned in the Douay Diary (*Records of English Catholics*, p. 148) is identical with Father Robert Southwell, the martyr. The other entries in the same Diary of a Mr. Southwell, likewise refer to the same Father Robert Southwell.

SOUTHWELL, NATHANIEL, Father. See Bacon, Nathaniel.

SOUTHWELL, ROBERT, Father, martyr, was born at Horsham, St. Faith, county Norfolk, of an ancient family, 156⁰/₁; made his early studies at Douay College and Paris, and entered the Society in Rome, October 17, 1578. He made his higher studies in that city, defended theses of universal philosophy with applause, and after receiving Holy Orders, was made Prefect of Studies at the English College, Rome. He left Rome for England in company with Father Henry Garnett (who had been appointed Superior of the English Mission S.J. in the place of Father Robert Parsons), on May 8, 1586, and three months later arrived in England. After labouring for about six years with great zeal and success, amidst incessant dangers and sufferings, he was betrayed at the house of Mr. Bellamy, Uxendon Hall, Harrow-on-the-Hill, on Sunday morning, July 5, 1592, and was seized by Topcliffe, the brutal priest-hunter, put to more than pagan tortures, both in Topcliffe's house and in the Tower of London, where he was confined for about two years and a half. On Thursday, February 18, 1595, he was removed to Newgate (the last stage to Tyburn) thrust into the horrible subterranean dungeon called Limbo, arraigned at Westminster Hall, February 20, 1595, tried by the Lord Chief Justice Popham, and other Judges, made a brilliant defence, and was found guilty of high treason for the priesthood, was

condemned to die, and gloriously crowned with martyrdom at Tyburn the following morning, February 21, 1595, æt. 34. (See his Life, with Portrait and Pedigree, in *Records S.J.* vol. i. pp. 301, seq.) For the works of this "the sweetest of poets," see *The complete poems of Father Robert Southwell, S.J.*, by the Rev. Dr. Grosart; also Father Southwell's *Biblio. Script. S.J.*, and Father de Backer's *Biblioth. des Ecrivains S.J.* His name frequently occurs in the Douay Diary as Mr. Southwell, and his entrance to the Society is noticed as that of Jo. Southwell. (See John Southwell, note, above.)

SOUTHWELL, THOMAS, Father. See Bacon, Thomas.

SPARY, GEORGE, Temporal Coadjutor, a native of Worcestershire, born 1580; entered the Society at Louvain, July 7, 1607. (Oliver, from *Stonyhurst MSS.*) The Necrology records his death, time and place unknown.

SPENSER, CHARLES, Father. See Petre, Charles.

SPENSER, EDWARD, Father. See Petre, Edward.

SPENSER, JOHN, Father, *alias* HATCLIFFE and TYRWITT, was a native of Lincolnshire, born 1601; entered the Society 162 $\frac{6}{7}$; was ordained Priest 1632, and professed of the four vows, August 1 $\frac{5}{8}$, 1641. In 1636 he was a missionary and preacher at Watten; in 1639 a missionary in the College of St. Hugh (Lincolnshire District); in 1642 Professor of Casuistry at Liege. He then disappears from the English Catalogues until 1655, having been assigned to the Belgian Province. In 1655 he was missionary, &c., at Antwerp. Being sent to the English Mission in 165 $\frac{8}{9}$, he was declared Superior of the Residence of St. George (Worcester District), and held that office until 1667. He was probably connected on his mother's side with the Tyrwhitt family of Lincolnshire, and passed by that name upon the mission. His name frequently occurs in documents in the archives connected with the above Residence as Father John Tyrwhitt, and among them is a letter written to him by the Provincial, Father Edward Leedes, *alias* Courtney, dated February 22, 1661. He died in the same District, January 17, 167 $\frac{0}{1}$, æt. 70. He was a distinguished controversialist, was a convert to the Catholic faith, and a student of Cambridge.

(Biography, *Records S.J.* vol. ii. pp. 194, seq.; for his writings see Father Southwell's *Biblio. Script. S.J.* and Father de Backer's *Biblioth. des Ecrivains S.J.*)

SPENSER, JOHN, Father. See Charnock, John.

SPENSER, JOSEPH, Scholastic, a native of Lancashire; entered the Society September 8, 1817. In 1821 he was sent to Rome to study his theology, and died of consumption at Fano, on the Adriatic, June 8, 1823.

SPENSER, ROBERT, Father. See Petre, Robert.

SPREULE, ROBERT, Father (Scotch), born in Scotland 1608; entered the Society in Rome, August 15, 1639, and was professed of the four vows in Edinburgh, August 12, 1655. (Scotch Catalogue for 1665, in Archives, Rome.) He is named in a letter of Father William A. Leslie to the Father General, Charles de Noyelles, dated July 28, 1685, as an old man worn out by age, who was preparing, according to orders, to return to Belgium. (Oliver, from *Stonyhurst MSS.*, Scotch Section.) He was Minister and Procurator in the Scotch College, Douay, in 1656. (Scotch list.) He died at Edinburgh, March 19, 1688. (Catalogue of Deceased S.J. in Louvain University Library.) He was probably the intimate friend of Father Francis Slingsby, who visited the English College, Rome, with him in 1639. (*Records S.J.* vol. vi. p. 618.)

SQUIRE, EDWARD. A Father passing under this name is mentioned in a list of Secular and Religious Clergy, dated 1632, sent by Rev. William Clarke to the Clergy Agent in Rome. He is also named in the autobiographical statement of the Rev. John Woodcock, martyr (*Records S.J.* vol. vi. p. 322), who states that, after his conversion [about 1623] he was sent to Mr. Anderton, of Clayton, his grandfather, and at length, under the care of Edward Squire, a Jesuit Father, he crossed over with others to Belgium. He is also named in the personal statement of Oliver Chricklew, Priest, of Lancashire (*Records S.J.* vol. i. p. 201), who was instructed in the first principles of religion by Father Squire, of the Society of Jesus. We believe him to be identical with Father Edmund Neville, senior, who is sometimes called Edward Neville, and was serving in the Lancashire District in 1632 and for many years both before and after. His name does not occur in the above clergy list as Neville.

STAFFORD, BERNARD, Father. See Cassidy.

STAFFORD, CHARLES, Father, born in Suffolk, 1652; entered the Society at Watten, September 7, 1676, and was professed of the four vows February 2, 1694. He was Minister at Watten 1694, was sent to the London Mission in 1696, and remained there for several years. He served in the mission in the College of St. Thomas of Canterbury from 170 $\frac{5}{8}$ for many years, probably at Canford, was Rector in 170 $\frac{7}{8}$, and died at Ghent, February 29, 1732, æt. 80.

STAFFORD, GASPAR, Father (Irish), entered the Society before 1730. Died or disappears after 1743. (Hogan's list.) Rector of the Irish College, Salamanca, 1630—1643. (*Irish Ecclesiastical Record*, 1874.)

STAFFORD, HENRY, Father, a native of Staffordshire, born 1606; entered the Society in 1624; was ordained Priest 1632, and professed of the four vows August 20, 1640. In 1636, seq., he was teaching at St. Omer's College; in 1642 was Socius to the Master of Novices at Watten; in 1645 Spiritual Father there, and in 1649 Rector and Master of Novices. In 1655 he became Confessor at St. Omer's College. He suffered patiently for many years much torture from a wound in his shoulder occasioned by a blow. He crossed over to England in the hope of a cure, but the disease baffled the skill of the surgeons of the day, and he died August 24, 1657, æt. 51.

STAFFORD, IGNATIUS, Father, *alias* LEE, a native of Staffordshire, born 1599, probably an elder brother of Henry; entered the Society in the Spanish Province in 1618. He was Spiritual Father in the English College, Lisbon, and taught mathematics for eight years in St. Anthony's College, in the same city. Was confessor to the Marquis of Monte Albano, and accompanied him on his appointment as Viceroy of the Brazils. Returning to Lisbon, he died there, February 11, 1642, æt. 43. He wrote an interesting letter, addressed to Father Forcer, in Madrid, dated Lisbon, April 26, 1625, with an account of the discovery of Sir Francis Tregian's body, buried 1608, and found incorrupt and entire. (*Troubles*, by Father Morris, series i. p. 62; also *Catholic Miscellany* for June, 1823. The original is preserved in *Anglia, Stonyhurst MSS.*, vol. iv. n. 69. For his writings see Father de Backer's *Biblioth. des Ecrivains S.J.*; see also Franco's *Annales Prov. Lusitanæ*, ann. 1642.)

STAFFORD, IGNATIUS, Father, *alias* or *vere* THORPE, a native of Staffordshire (one Catalogue says of Suffolk), born 1652; entered the Society also in Spain, October 15, 1672; was ordained Priest March 28, 1682, and professed of the four vows February 2, 1690. In 1685 he was a missionary in the College of St. Francis Xavier (South Wales District), and in 1688–9 a prisoner for the Catholic faith during the persecution consequent upon the Orange Revolution. In 1697–8 he was at Writtle Park,

Essex; in 1701 in the Lincolnshire District, and he was sent the same year to St. Omer's College, for the benefit of his health, returning to England April 20, 1704. He died at Worcester, June 17, 1720, æt. 68.

STAFFORD, JOHN, Father, a native of Staffordshire, born 160 $\frac{3}{4}$; entered the Society 1623, and was made a Spiritual Coadjutor June 2, 1640; in 1636 he was a missionary in the College of the Immaculate Conception (Derby District); in 1645 in St. George's Residence (Worcester District); and in 1655 he appears as Rector of the College of the Immaculate Conception, and died in the same District, August 2, 1667, æt. 64. (Necrology.)

STAFFORD, JOHN, Temporal Coadjutor, a native of Devonshire, born 1594; entered the Society 1619, and died at Liege College, October 10, 1630, æt. 36. He had always filled the office of cook, with great diligence and edification. (Summary of Deceased S.J.)

STAFFORD, JOHN JOSEPH, Father, *alias* or *vere* KELLY, was a native of Ireland, born December 2, 1743; entered the Society at Watten, under the name of John Stafford, December 7, 1762, and was serving the mission of Croxton, county Lancaster, 1773, the period of the Suppression.

STAFFORD, NATHANIEL, Father, a native of Suffolk, born 1635; entered the Society at Watten, September 7, 1656, and was professed of the four vows August 15, 1674. He was a missionary for many years in the College of the Holy Apostles (Suffolk District), to which he was sent in 1667, was Vice-Rector and Minister in 167 $\frac{9}{80}$, and afterwards Rector for many years. The holy Teresian nun, Catherine Burton (Mother Xaveria), was his penitent for some time, when she was residing with her father, Thomas Burton, Esq., at Great Barton, near Bury St. Edmund's, before she entered religion. (See her Life in the *Quarterly Series*, 1876.) He left England in 1695 for St. Omer's College, where he was appointed Spiritual Father, and died in the same College, October 10, 1697, æt. 62.

STAFFORD, NICHOLAS, Father (Irish), entered the Society about 1674. (Hogan's list.) He died at Compostella, August 10, 1695. (Catalogue of Deceased S.J. in Louvain University Library.)

STAFFORD, ROBERT, Father. See Stanford, Robert.

STALEY, FRANCIS, Temporal Coadjutor, died at Ghent, August 12, 1682. (Catalogue of Deceased S.J. in Louvain University Library.) His name is not found in the English Province Catalogues.

STAMFORD, IGNATIUS, Father, born in France 1739; entered the Society August 22, 1761. In 1771 he was at Ipres, as Confessor to the Irish nuns settled there. In 1773 he was at Rome.

STAMPE, —, Father. The High Sheriff of Herefordshire, in a report to the Privy Council of "the Jesuites' proceedings in Herefordshire," &c. 1605 (*Records S.J.* vol. iv. p. 371), mentions "Mr. George Kemble, of Londgrove, who hath with him one Stampe, a Jesuite." We possess no clue whatever to the history of this Jesuit.

STANDISH, LAURENCE, Father, *alias* FISHER, LAURENCE, was son of Thurstan Standish, Esq., of the Burgh, county Lancaster, and his wife Elizabeth, daughter of Thomas Anderton, Esq., of Horwich, county Lancaster, and niece of Christopher Anderton, Esq., of Lostock, same county. (*Records S.J.* vol. iv. p. 714, and Pedigree.) He was born 160 $\frac{4}{5}$; entered the Society 1626, under the name of Laurence Fisher, and was professed of the four vows September 19, 1641. Being sent to the mission in 1636, he served at Grafton Manor, in the Residence of St. George (Worcester District), for many years, and was appointed Superior of the Residence in 1666. He is mentioned in Mr. Blundell of Crosby's correspondence. (See *Records S.J.* as above, pp. 31 and 714.) He died, probably in the same District, between 1669 and 1671.

STANDISH, ROBERT. See Wiseman, John.

STANFIELD, GERVASE, Scholastic, a native of Yorkshire, born 1674; entered the Society 1697, and died at Liege in his third year's theology, May 7, 170 $\frac{5}{8}$, æt. 31.

STANFIELD, LUKE, Father. See Pippard, Luke.

STANFIELD, ROBERT, Father, a native of Yorkshire, born August 24, 1668; entered the Society January 20, 1687, and was professed of the four vows February 2, 1704. He served the mission in the London District for many years, and had previously been Spiritual Father at St. Omer's College for five years. In 1701 he was Professor of Philosophy at Liege. He

served the missions in the Residence of St. Michael (Yorkshire District) for three several periods, 1706, seq., 1711, seq., and 1733², seq. In 1708 he was a missionary in the Derbyshire District; in 1724, seq., again Spiritual Father at St. Omer's College; and in 1748⁷ he removed from Yorkshire to Watten, where he died September 17, 1751, æt. 83.

STANFORD, ROBERT, Father, *alias* STAFFORD, ROBERT, of the old Catholic family of Perry Hall, county Stafford, born 1593; studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, as a convictor or boarder, October 7, 1612; and was ordained Priest August 20, 1617, having previously defended theses of universal philosophy, with applause, at the Roman College. He entered the Society in Rome, October 31, 1617, and was professed of the four vows January 29, 1628. In 1622 he was teaching at St. Omer's College; in 1625 Socius to the Master of Novices at Watten; in 1633 to 1641 Rector of Watten, and Master of Novices; in 1642 he was serving the mission in the Residence of St. George (Worcester District), and in September 1644 was declared Rector of the English College, Rome. In 1649 he belonged to the College of St. Ignatius (London District), and became Vice-Provincial, and was actually nominated Provincial, but died in London before declaration, on November 18, 1659. (*Records S.J.* vol. v. p. 421, and vol. vi. p. 264.)

STANFORD, WILLIAM, Scholastic, a native of Staffordshire, born 1652; made his humanity studies at St. Omer's College; entered the Society at Watten, 1671, and died in his studies at Liege College, February or March 5, 1675, æt. 24. He was a youth of the brightest promise, on account of his remarkable virtue and talents. (Summary of Deceased S.J.)

STANIHURST, PETER, Father (Irish), brother of William, below, was son of Richard Stanihurst and his wife Helen Copley, and first cousin of the Protestant Bishop Ussher. Born in Dublin or Belgium; studied his humanities at Brussels under the Fathers of the Society; entered the Society at Mechlin, September 18, 1616, and was a fellow-novice of the Blessed John Berchmans. He died in Spain, May 27, 1627, *paulo post Pasch*—before profession. (Carton 1005 I. Archives de l'Etat, Brussels; Father Hogan's Irish list, and the Mechlin Album.)

STANIHURST, WILLIAM, Father (Irish), born in Brussels, 1602; studied humanities at Brussels under the Fathers of the Society; entered the Society at Mechlin, September 25, 1617, and was a

Professed Father. He resided principally in Brussels, and for twenty-five years was a zealous preacher in the English and Flemish languages. Full of modesty, charity, and tender piety, he was the delight of his brethren, and the grace and ornament of religion. He died January 10, 1663, æt. 61. (Oliver, from *Stonyhurst MSS.*; also Hogan's Irish list. For his writings see Father de Backer's *Biblioth. des Ecrivains S.Œ.*)¹

¹ The following details regarding Fathers Peter and William Stanihurst are taken from a note of Father Morris, S.J., in an interleaved Oliver's *Collectanea*, Stonyhurst MSS.: "1644. Stanihurst. 'Since about the year 1630, a good Father of the Society that lived in this town [Louvain] preached here on holidays. He was cousin german to the Superioress and her sister; he was named Father Stanihurst, whose mother was their father's own sister, married to an Irish gentleman of good worth in his own country.' (*St. Monica's Chronicle*, p. 497) The Superioress elected February 25, 1637, was Sister Mary Copley. (*Id.* p. 459.) She and her sister Helen were daughters of William Copley, of Gatton, county Surrey, son and heir of Lord Thomas Copley, Baron of Wells (p. 120), that is Sir Thomas Copley who claimed the Barony of Wells. Richard Stanihurst, the father of Peter and William, became Chaplain to their Royal Highnesses the Duke and Duchess Albert and Isabella, after the death of his wife, Helen Copley. (*Ita P. Waldack.*) Of James Stanihurst, the father of Richard, Father Edmund Campion says in the Preface to his *History of Ireland*: 'Notwithstanding, simple and naked as it is, it could never have grown to any proportion in such post haste, except I had entered into such familiar societie and daylie table talke with the worshipfull esquire, James Stanihurst, Recorder of Dublin, who, beside all courtesie and hospitality, and a thousand loving turnes not heere to be recited, both by word and written monuments, and by the benefit of his own library, nourished most effectually mine endeavours. Dublin, 1633, reprinted 1809." Richard Stanihurst was uncle to Ussher, and cousin to Father Henry Fitzsimon. He wrote several works, on which see Sir J. Ware's *Irish Writers*, Webb's *Irish Biography*. He became a Priest upon his wife's death, and Chaplain to the Archduke of Austria. Barnaby Riche, Gent., in his *Description of Ireland*, says R. Stanihurst was a great alchymist. Father Holivood often wrote to the General to have Peter and William Stanihurst sent (home) to Ireland. (Communicated by F. Hogan.)

STANLEY, EDWARD, Father, a native of Cheshire, born 1564 or 1566; entered the Society 16 $\frac{1}{2}$ $\frac{9}{10}$, already a Priest, and was made Spiritual Coadjutor, June 1, 1628. In 1622 he was Minister and Procurator at Louvain, and afterwards at the Watten Novitiate; in 163 $\frac{2}{3}$ Minister at Ghent; in 1636 again at Watten, and died there, January 9, 1639, æt. 73 or 75. (Catalogues and Summary of Deceased.) In one Catalogue he is called a native of Staffordshire, in another of Lancashire. He is identical with Edward Stanley who entered the English College, Rome, under the name of Francis Brereton, *vere* Edward Stanley, on March 19, 1609, aged 44 [born 1566]; he was ordained Priest by Cardinal Bellarmine, S.J., on the feast of St. Thomas the Apostle, 1611, leaving Rome in the following Lent *en route* for England. He is described as a man of great virtue and prudence, of a high family, and had dis-

tinguished himself in the military service. He was brother of Sir William Stanley, and had served under his command.

Gee's list of Priests and Jesuits in and about London (1624), mentions, "F. Stanley, brother to Sir William Stanley, the Governor of Mechlin." (*Records S.J.* vol. vi. pp. 254, seq.) In 1622 he was at St. John's, Louvain, and interesting mention is made of him in Father Morris' *Troubles*, series i. p. 253, "St. Monica's Convent." [1622] "After Whitsuntide we were much frightened with a sudden invasion of the Hollanders, our enemies, who through the carelessness of those who kept the waters had got the liberty to make a bridge, so that a good company of soldiers came over with armed might, burning houses, and spoiling the country, coming even to the gates of Brussels, and of this town [Louvain] also which made us in heavy case, by reason there were no soldiers in the town to defend it. The religious men were fain to run to the walls, and Priests were forced to turn soldiers. In the English College of St. John, was one Father who had been a soldier, to wit, Captain Stanley, who assisted well in this necessity, for he made them to trench up some of the town gates with earth, that the enemy might not break them open with their cannon shot; as also he set the rest in order, and taught them what to do. But the enemy (as God would have it) had not the heart to attack the town, thinking themselves too few for such an exploit."

STANLEY, EDWARD, Temporal Coadjutor, a native of Lancashire; born 1613; entered the Society 1633, and died of apoplexy at Ghent, January 23, 1678, æt. 65, after fulfilling the duties of his calling in various places in a praiseworthy manner. (Summary of Deceased S.J.)

STANLEY, FRANCIS, *alias* PETIT, left St. Omer's College in rhetoric, with four fellow-students, September 7, 1696, to enter the Novitiate at Watten. (St. Omer's Procurator's Note-book.) He is probably identical with Francis Petit, who is stated in part i. p. 590 note, to have entered the Society at Watten in 1694 or 1695, and to have left it again in 1696.

STANLEY, HENRY, sen., Father, *alias* CULCHETH, a native of Lancashire, son of Richard Stanley, of Eccleston-in-the-Fylde, and his wife Anne, daughter of Thomas Culcheth, Esq., of Culcheth, county Lancaster; born September 11, 1688, in Lancashire; entered the Society at Watten, September 7, 1706; and was professed of the four vows February 2, 1724. In

1716-18 he was Professor of Philosophy at Liege College; he served the missions in the Residence of St. Mary (the Oxford District), for many years, and was declared its Superior in February 172 $\frac{8}{9}$; was sent to the Lancashire District about 1748; he died at Culcheth Hall, November 27, 1753, æt. 65, and was buried at Winwick. (*Records S.J.* vol. vi. p. 693 and Pedigree.)

STANLEY, HENRY, jun., Father, was of the ancient family of Stanley of Hooton, county Chester; born in Cheshire, March 12, or June 5, 1713; elder brother of Thomas, below. entered the Society September 7, 1732, and was professed of the four vows, February 2, 1750. He spent most of his missionary life in the College of St. Aloysius (Lancashire District), and died at Moor Hall, county Lancaster, November 30, 1786, æt. 73. He left Southworth, after having lived there for upwards of twelve years, and at Dobsford about five years, and went to reside at his mother's, Lady Stanley's house, at Moor Hall, after the breaking up at Hooton.¹

¹ "When I was serving the mission of Lydiate (1843 to 1847), which township adjoins that of Aughton, in which Moor Hall is situated, I used to hear from persons in Aughton, who had heard the same from their parents, how edifying these two Fathers Stanley were, whilst they were both at Moor Hall together, and how much struck the poor were, especially the non-Catholic portion of the poor people, at seeing two gentlemen of such a high family going about so humbly and mildly into the poorest cottages, comforting and assisting the poor sick." (Note by Father Francis Clough, S.J.)

Connected with the Stanleys of Hooton, is the following incident showing the marvellous insolence of a Protestant minister. It will be remembered that under the penal laws, Catholics were prohibited from keeping a horse above the value of £5! "Sir William Stanley, of Hooton, Bart., was indicted in 1770, for refusing to part with his four coach horses to a church dignitary who had tendered him a £20 note, but was acquitted on the ground of its not being then a legal tender."

STANLEY, JOHN, student, a native of Hereford; born 1637; entered the Society at Watten, September 14, 1657-8. His name disappears from the Catalogue of the following year.

STANLEY, RICHARD, Father; studied his humanities at St. Omer's College, and passed from thence to Valladolid for his higher course in 1621, in company with Father Ralph Corby, the martyr, and, after the fourth year, when both had been ordained Priests, they left together for the Novitiate, Watten, 1624-5. We do not trace him in the English Catalogues.

STANLEY, THOMAS, Father, *alias* MASSEY, born at Hooton, January 17, 171 $\frac{5}{8}$; brother of Henry Stanley, jun.; entered

the Society at Watten, September 7, 1732, and was professed of the four vows February 2, 1750. In 1754 he was Prefect of Studies, and Professor of Theology, at the English College, Rome. In 1763, seq. he served in the College of St. Ignatius (London District), and on December 21, 1769, was declared Rector of the Great College at Bruges. He resided at Lulworth Castle for many years after the marriage of his niece, Miss Mary Massey Stanley, with Thomas Weld, Esq., and was appointed Superior of the Hants District, in May, 1765. He died at Lulworth Castle, June 2, 1805, æt. 90, and was buried in the family vault, a tablet was erected to his memory with an inscription from the pen of Father Charles Plowden. Among the MS. Biographical Notes of the Rev. John Kirk, of Lichfield, (in the collection of Mr. Kirk's papers in the library of St. Francis Xavier's College, Liverpool), we find the following particulars regarding Father Thomas Stanley, *alias* Massey, (derived in part from Ormerod's *Cheshire*, vol. ii. p. 231.) "Thomas Massey, of Puddington, Esq., fourth son of Sir William Stanley, of Hooton, Bart., and his wife, Catherine Eyre; he was baptized January 3, 1715, when William Massey, of Puddington, stood godfather to him, and, dying without issue, he succeeded to his estates, pursuant to his will dated February 6, of that year, and assumed the name of Massey.¹ He afterwards assigned the same estates to his elder brother, John Stanley, Esq., and became a Jesuit. According to the lists of the Society of Jesus, he was born June 17, 1716; entered Novitiate September 7, 1732; was professed 1750; and lived and died at Lulworth."

¹ "William Massey, of Puddington, Esq., eldest son of Edward Massey, and his wife Alice, daughter of Richard Braithwait, of Barneside, county Westmoreland; born May 15, 1658. He was a zealous Catholic and warmly attached to the Stuart family while upon the throne, and after the Revolution (1688). Having given his allegiance to James II., he did not conceive that any one but the Prince who had received it, could release him from the obligation thereby contracted. In 1715 he joined in the Stuart rising, and is traditionally said to have fled home after the battle of Preston, and to have effected his escape to Wirral, by a desperate attempt of swimming his horse over the Mersey, below Hooton. He was seized at Puddington Hall, imprisoned in the Castle of Chester, and died shortly after. He was buried at Burton, February 15, 1718, (O.S.)." (Ormerod's *History of Cheshire*, vol. ii. p. 308.)

STANNEY, THOMAS, Father, was a native of Wilts; born of a family of position, 1558; studied his humanities at Rheims; entered the English College, Rome, for his higher course, October 18, 1581, and, having received Holy Orders in 1585,

left for England, June 16, 1586. He entered the Society in 1597, and, after his two years' probation was sent back again to the English Mission. In 1603 he was Chaplain to the Countess of Arundel, at Arundel House in the Strand, was arrested there at the altar, imprisoned in the Gatehouse, Westminster, and in 1606, sent into banishment, with forty-six other Priests and Jesuits. He died at St. Omer's College, May 28, 1617, æt. 59. (See Biography, *Records S.J.* vol. iii. pp. 294, seq., and vol. vi. pp. 151, seq.)

STANTON, ANTHONY, *or* JOHN, Father, a native of Gloucestershire; born 1584 or 1586; entered the Society 1616, and was professed of the four vows, June 10, 1629. In 1622 he appears in the Worcestershire Missions. In 1625—1633, he was missionary in the College of St. Francis Xavier (the Welsh District.) During 1633 was in London, where he died, worn out by labour, January 27, 1635, æt. 49, fortified by the Sacraments of the Church. (Summary of Deceased and Catalogues.) He is named in the Catalogues for 1621 and 1623, as John Stanton, of Gloucestershire, born 1583; who entered the Society 1613; was sent to the mission 1616, and served the Worcestershire District.

STAPLETON, THOMAS, Father, a native of Lincoln; born 1632; entered the Society September 7, 1654, and was admitted to the four vows February 2, 1669. In 1672 he was Professor of Metaphysics at Liege College; in 1675 Prefect of the Sodality at St. Omer's College. At the period of the Oates Plot persecution (1678), he was at St. Omer's College, and his name appears in Oates' list of Jesuits, marked out for a victim. In 1679 he was declared Rector of that College; and on August 7, 1680, Rector of Liege. He died in Rome, from apoplexy, November 21, 1685, æt. 53. On February 9, 1680, Father John Warner, Provincial, wrote to him to offer him a Professor's Chair in Paris. (Father Warner's Note and Letter-book.) October 15, 1682, Father Warner recommends him as one of four, fitted to succeed him as Provincial. An original letter of his as Rector of St. Omer's College, dated January 20, 1679, is preserved in *Anglia*, vol. v. n. 90, *Stonyhurst MSS.* He states that during the trying period of the Oates Plot persecution, special devotions were ordered at the College to appease the Divine anger which by the melancholy reports brought by every post seemed to be

kindled against them. The temporal interests of the College were so severely affected that, unless pecuniary aid soon arrived, they would be obliged to close the Seminary. But the piety of the scholars was remarkable, accompanied with great tranquillity of mind, although constantly hearing that their parents and relatives were being carried off to prison, and themselves in danger of losing their paternal inheritance should any increased severity be enforced against them. They declared their parents happy upon whom the joyful lot of suffering something for Christ had fallen, desiring themselves to suffer the like things, whilst they began, in the meantime, to prepare themselves for the struggle.

STARKEY, FRANCIS, Scholastic, born in London, May 7, 1729; entered the Society at Watten, September 7, 1746. He is not named in the Catalogues after 1749, when he was in philosophy at Liege College.

STEPHENS, ADRIAN, Temporal Coadjutor, a native of Flanders, born March 8, 1700; entered the Society April 17, 1725, and died at St. Omer's, February 5, 1764, æt. 64.

STEPHENS, FRANCIS, Father, *alias* GARDINER, was a native of St. Columb, county Cornwall, of a family of position; born 1597; was converted to the Catholic faith by a Jesuit Father; sent to St. Omer's College for his humanities; entered the English College, Rome, for his higher course, October 8, 1617, in the name of Francis Gardiner, *vere* Stephens; was ordained Priest August 10, 1621, and sent to England, June 19, 1624. He appears as a novice Priest under the name of Gardiner in the Clerkenwell Residence and Novitiate, London. (*Records S.J.* vol. i. p. 132.) He served for some years in the London and Suffolk Districts, and died January 8, 1648, æt. 51. "Beloved for his piety and sincerity; very devout to the holy souls in Purgatory, and confident of obtaining assistance from them in all dangers and difficulties." (See *Records S.J.* vol. vi. p. 282.)

STEPHENS, HENRY ROBERT, Father, a native of Liege, born 1665; entered the Society September 7, 1683, and was professed of the four vows August 15, 1698. In 1696 he was appointed Socius to Father Louis Sabran, President of the Episcopal Seminary at Liege, and at the same time Professor of Theology. On Father Sabran's being declared Provincial

in 1709, Father Stephens succeeded him as President, and died in that office June 15, 1723, æt. 58. (*Records S.J.* vol. v. pp. 294, seq.)

STEPHENS, JOHN, Father. See Poyntz, John.

STEPHENS, JOHN, Temporal Coadjutor, a native of Grave-lines; born August 15, 169 $\frac{3}{4}$; entered the Society August 14, 1717, and died at St. Omer's College, August 9, 1747, æt. 54.

STEPHENS, JOHN, Father (Scotch). Is mentioned in a letter of Father John Mambrecht, dated April 7, 1628, as having during the past winter conducted ten youths to the Scotch Seminary, Douay, and returned to Aberdeen where he was a zealous missionary. (Oliver from *Stonyhurst Scotch MSS.*)

STEPHENS, JOSEPH, Temporal Coadjutor, born in Bucks, March 15, 168 $\frac{4}{3}$; entered the Society October 9, 1711; and died at the English College, Rome, where he chiefly resided, January 27, 1756, æt. 72.

STEPHENS, THOMAS, Father, a native of the diocese of Salisbury; was born 1549, and entered the Society at St. Andrew's, Rome, October 11 or December 1, 1578. His patron and intimate friend, Thomas Pounce, Esq., of Belmont, was admitted at the same time, being then a prisoner for the faith in the Tower of London. Father Stephens was the first English Jesuit sent to the East Indies, and arrived at Goa, in September or October, 1578, and served a small Christian community at Salsette, where he narrowly escaped martyrdom. He served that arduous mission for forty years, and attained such perfection in the language of the country that he composed and published a grammar of it, and afterwards, one of Hindostani, a more refined language and in use among the higher classes. In each language he composed such useful books upon faith and Christian piety, that on festivals after Mass they were always read to the Catholics. He died at Goa, 1619, æt. 70. (*Records S.J.* vol iii. pp. 580, seq.)

STEPHENS, THOMAS, Temporal Coadjutor, born in Berks, February 3, 1698; was admitted August 10, 1720, at Watten, and died at Paris, where he had resided as Socius to the Procurator for some years, May 23, 1740, æt. 42.

STEPHENSON, JOHN, Father, native of Derbyshire, born 1641; entered the Society September 7, 166 $\frac{3}{4}$, and was professed

of the four vows February 2, 1681; had been Prefect of the Sodality at St. Omer's College, and was Minister at Watten in 1675. He left for England in the spring of 1676; served the missions in the College of the Blessed Aloysius (Lancashire District), was Rector in 1685, and died in the same District, January 13, 1692, æt. 51.

STEPHENSON, THOMAS, Father, a native of Windleston, in the Bishopric of Durham; born 1552, of Catholic parents. He studied his humanities in England, and his higher course at the English College, Douay (then at Rheims), arriving there June 22, 1581; was ordained Priest there, December 21, 1581, and sent to the English Mission April 13, 1583. He was arrested on February 13, 1584, committed to the Tower of London, and tried for high treason, but made so bold a defence that his life was spared, and, after a year of horrible torture in the Tower, he was sent into banishment with seventy-one fellow Priests, arriving at Rheims with twenty-three companions on March 3, 1585, and was placed at the disposal of the President. He was admitted to the Society, sent to the Novitiate at Brünn, in Moravia, Dec. 11, 1585, and was made Spiritual Coadjutor June 3, 1597. He spent twelve years at Prague and Olmutz, as Professor of Hebrew and Greek, and then became Secretary to Father Parsons in Rome. He was sent to the English Mission in 1605, and laboured in it for nearly twenty years with much zeal and fruit. In 1621 he was in the Suffolk District, worn out by age and sufferings, was sent to Liege in that year, and died at Watten, March 23, 1624, æt. 72. For his literary works see Southwell's *Biblio. Script. S.J.*, and Father de Backer's *Biblioth. des Ecrivains S.J.* (Biography, *Records S.J.* vol. i. pp. 471, seq.)

STEVENS, JOHN, Temporal Coadjutor. See Prescott, Cuthbert.

STEYNMEYER, FERDINAND, Father, *alias* FARMER, a native of Germany, born October 13, 1720; entered the Society under the name of Ferdinand Farmer, September 20, 1743, and was professed of the four vows February 2, 1761. He was assigned to the English Province in 1751. (Catalogues and Province Note-book.)¹ He was sent to the Maryland Mission,

¹ Some of the Catalogues appear to have confounded him with James Farrer, and make the year of his birth 1705; his admission 1725; and profession 1743. Upon a careful examination of the various Catalogues we believe the description in the text to be correct.

in 1758-9, for many years served in Philadelphia, and died there, August 17, 1786. Archbishop Carroll states that he did much good up to his death.

STICKLEY, PATRICK, Father, (Scotch), is mentioned in a letter of Father William Leslie, the Superior, dated February 4, 1622, as dangerously sick. In 1628 he was living with the Marquis of Huntly, and zealously employed as a missionary in the surrounding neighbourhood. He was a means of effecting a reconciliation between the hostile clans of Gordon and Errol, which made so great a stir that the bishop, in a sermon at Aberdeen, publicly stated that what the King, Council, and Kirk had failed to do, had been effected by a single Jesuit. (Oliver, from *Stonyhurst Scotch MSS.*)

STILLINGTON, THOMAS. See Oglethorpe, Thomas.

STILLINGTON, THOMAS, Father. See Fermor, Thomas.

STILLINGTON, WILLIAM, Father, a native of Yorkshire; born 159 $\frac{6}{7}$; entered the Society 1622 or 1624, and was professed of the four vows, September 7, 1636. He was Procurator at Madrid and Brussels for some years. In 1645 he appears as a missionary in the Residence of St. Michael (Yorkshire District), and was Superior in 1651. He died probably in the same District, November 27, 1654, æt. 58. (Biography, *Records S.J.* vol. iii. pp. 144, seq.)

STOKER, JOHN GEORGE, Temporal Coadjutor, of the Lyons Province; born July 19, 1724; entered the Society November 3, 1749. He was at Lyons in 1757, as appears by a Catalogue of the Lyons Province for that year in the Lambeth Palace Library, found on board a French ship in 1759.

STONE, ANDREW, Father, *alias* CUTHBERT, JOHN; FAIRFAX, JOHN; TOWN, ANDREW; and STONE, JOHN; was a native of Yorkshire; born 1594 or 1597, of respectable parents, once wealthy, but reduced to low estate by persecution for their profession of the Catholic faith. He made his humanity studies at St. Omer's College; entered the English College, Rome, for his higher course October 8, 1617, under the name of John Cuthbert; was ordained Priest there January 17, 1621, and sent to England April 19, 1623. Gee's list of Priests and Jesuits in and about London (1624), mentions "F. Stone, a Jesuite," but, if this refers to Father Andrew Stone, he was not then in the Society. He entered the Society at Watten in 1634, and served the Yorkshire Missions, in the Residence of

St. Michael, until his death, August 31, 1663, æt. 66. His decease is recorded both in the Province Necrology and in a Catalogus Tertius (1644) under the name of John Fairfax. He is mentioned as John Fairfax in a note by Canon Raine, *York Castle Depositions* (see *Records S.J.* vol. v. p. 676.) "In March 1657-8, I find in York Castle two other suspected Seminary Priests, *John Fairfax* and George Ann. In April, 1660, they were still in prison refusing to answer. Fairfax was freed by proclamation in September, 1660. His fellow-sufferer had probably died in prison." (See *Records S.J.* vol. iii. p. 258, and vol. vi. p. 283.) The Necrology vaguely mentions the death of a Father Andrew Town in 1664—but probably the correct name was Andrew Stone. In Peacock's *Yorkshire Catholics* we meet with several recusants of the name of Stone in Whitbie, North Riding of Yorkshire, and some of the name of Fairfax in the same parish. They may have been related, and hence the *alias* of Fairfax assumed by Father Andrew Stone.

STONE, FRANCIS, Temporal Coadjutor; born in Bucks February 28, 1691; entered the Society January 28, 1713, and died at St. Omer's College, December 18, 1751, æt, 60. He was a druggist.

STONE, MARMADUKE, Father, was born at Draycot, near Painsley, county Stafford, November 28, 1748; made his early studies at the Little School, Watten, and his humanities at St. Omer's College; entered the Society September 7, 1767, at the Novitiate then removed to Ghent, and studied logic at Liege. In 1774 he was appointed Master of Elements at the newly established English Academy, Liege, and after some years became Prefect. He was ordained Priest 1775. In January, 1790, he succeeded Father William Strickland as President of the Academy, and conducted the emigration from Liege to Stonyhurst, arriving there August 27, 1794. He took an active part with Father Strickland in the restoration of the English Province in 1803, and, having made his solemn profession of the four vows, was declared the first Provincial on the feast of the Ascension May 19, 1803. He held that position until September 8, 1817, when he was succeeded by Father Charles Plowden, and then became Master of Novices at Hodder for a short time. On April 5, 1818, he was appointed Minister of Stonyhurst College, and remained so until June 15, 1827, when his sight failing he was sent to Lowe

House, St. Helens, in 1829. He became perfectly blind before his death, which occurred August 21, 1834, æt. 86, and was buried in the old Catholic cemetery at Windleshaw. A tablet to his memory is erected in Stonyhurst College. He was universally beloved, and his habitual piety, humility, affability, and candour, rendered him peculiarly fitted for government. Many of his letters are extant. Mr. Sheil, who was a scholar at Stonyhurst College when Father Stone was Superior, says of him, "Dr. Stone was the most uninterruptedly devout person I have ever seen, and verified those descriptions of lofty holiness with which the writings of Alban Butler had rendered me familiar. The students were accustomed to the perusal of the Lives of the Saints, and found in Dr. Stone a realization of those pictures of exalted piety which occur in the pages of that learned compiler. He seemed to be in a perpetual communion with Heaven; for, even in his ordinary occupations, at his meals, or while he took the exercise necessary for the purposes of health, his eyes were constantly raised, and ejaculations broke from his lips. At first view, one might have taken him for an exacter of piety, but, after a little while, it was difficult not to feel convinced that his enthusiasm was unaffected, and that his whole heart was devoted in the spirit of the most exalted Christianity in God." (Sheil's *Recollections of the Jesuits*.)

STOREY, RICHARD, Father, was a native of Gloucestershire. Leaving England in the beginning of Queen Elizabeth's reign, he went to Louvain. After assisting Dr. Allen in establishing the English College, Douay, in 1569, he entered the Society. (Dodd's *Church History*, vol. ii. p. 187, from Douay Diary.) He was at Loreto about 158⁹/₁, and is named in the report of one Postingate, a spy, to Secretary Walsingham, *Dom. Eliz.* vol. cxlix. n. 84, State Papers, Public Record Office, London. He was still at Loreto in 1593. (See Catalogue for that date Introduction, part i. p. lxvi.) He died September 18, 1600, in Hungary, in the expedition against the Turks. (Province Necrology.)

STOURTON, MARMADUKE, Hon., Scholastic, son of Lord Stourton, of Allerton (now Stourton Park), county York. Born August 14, 1819; he made his humanities at Stonyhurst College; and entered the Society at Hodder, July 7, 1857. He made his higher studies partly at the Seminary Stonyhurst, and partly

at Namur, and on September 11, 1845, was sent to Rome, returning to England the following year. He died of consumption at Hartlepool, Yorkshire, September 14, 1848, æt. 29. (Province Register.)

STRACHAN, ALEXANDER, Sir, Bart., Father (Scotch), was eldest son of Sir Alexander Strachan, the sixth baronet, of Nova Scotia, and his wife Jane Bremner, of Attenbury, and on the death of his father succeeded to the title and its slender income. He had travelled much, and was generally esteemed for his solid and unaffected virtues and amiable manners. Retiring to the English Academy at Liege, he died there January 3, 1793. His elder brother Robert succeeded to the title and died at Exeter, April 3, 1826, æt. 89, and was buried in the Catholic chapel there. The title then became extinct. (Oliver.)

STRACHAN, FRANCIS XAVIER, Father (Scotch), entered the Society at Tournay, September 17, 1703 (Tournay Diary). He was Rector of the Scotch College, Douay, in 1734. A letter from him to the German Assistant in Rome, dated April 1, 1734, is extant. (Oliver, from *Stonyhurst MSS.*) He was Rector of Douay in 1730, and had been previously Minister and Procurator. (Scotch Catalogue.)

STRACHAN, HUGH, Father (Scotch), born May 4, 1672; entered the Society at Tournay, June 4, 1693. In 1700 he was Prefect at the Scotch College, Douay, in November of the following year was sent to the Scotch Mission, and was professed of the four vows March 25, 1710. He is named in a letter of 1712 as "Mr. Ramsay, *alias* Strahan, in the district of Braemar, which is his mission, restored many to the worship of the true faith." He died at Douay, March 23, 1745, æt. 73. (*Id.*) He is named in a Scotch Catalogue for 1729 as a missionary in the Scotch Mountains (Highlands).

STRALEN, VAN, GISLER, Temporal Coadjutor, a native of Liege; born 1611; entered the Society 1638, and died at Watten, June 7, 1685, æt. 74.

STRANGE, PETER, Father (Irish). See Strong, Peter.

STRANGE, RICHARD, Father, born in Northumberland 1611; he entered the Society 1631, and was professed of the four vows November 21, 1646. After teaching humanities at St. Omer's College, he was sent to the Durham District (Residence of St. John) in 1644, and about 1651 was removed to the London Mission, in which he served for many years "to the benefit and consolation of many." In 1671 he was appointed Rector of Ghent, the house of Tertians, and in 1674 was

declared Provincial, and held that office for three years, being succeeded by Father Thomas Whitbread, the martyr. Titus Oates names him in his list of Jesuits, as the late Provincial, and frequently throughout the perjurer's monstrous narrative. (*Records S.J.* vol. v.) He likewise occurs in the narrative of Father Peter Hamerton. (*Id.* p. 623, seq.) Having escaped to the Continent in 1679, he became one of the Consultors of Father John Warner, the Provincial, and died at St. Omer's College, April 7, 1682, æt. 71. He wrote the life of St. Thomas of Hereford, published at Ghent, 1671, dedicated to the Duke of Tuscany. Reprinted with notes, *Quarterly Series*, for September, 1879. For his writings, see Southwell's *Biblio. Script.*, *S.J.* and Father de Backer's *Biblioth. des Ecrivains S.J.*

STRANGE, THOMAS, Father, *alias* ANDERTON and HUNGERFORD, confessor for the faith, born in Gloucestershire 157 $\frac{7}{8}$; entered the Society 166 $\frac{0}{1}$; was sent to England 1603; and made a Spiritual Coadjutor, December 16, 1612. He was an only son and heir, and possessed a considerable patrimony in his native county, and was converted to the Catholic faith by Father John Gerard, then a prisoner in the Clink, London, and lived with Father Henry Garnett, martyr, the Superior of the English Mission, for nearly two years. He entered the Society at St. Andrew's, Rome, in 160 $\frac{0}{1}$, and, having been ordained Priest, was sent to the English Mission, 1603. He was arrested at the time of the Gunpowder plot, 1605, in Warwickshire, and committed to the Tower, where he suffered the most horrible tortures at the hands of the rackmasters. His limbs were dislocated, and his health utterly ruined, so that he was compelled, after his banishment on the death of Cecil, to drag on the remaining thirty-three years of his life in Belgium in extreme debility and severe suffering, especially in the head and loins, he became in fact a complete wreck, and totally incapable of any employment. His imprisonment lasted for twelve years. He lived at the Residence of Watten for some years, and about 1627 removed to Ghent, where he died November 13 or 20, 1639, æt. 62. The Necrology of the Province adds *Carcere et tormenta passus*. (Biography, *Records S.J.* vol. iv. pp. 3, seq.) For his sufferings, examinations, &c., see also the Annual Letters for the English College, Rome, for 1611, in the Addenda to this volume.

STRECKLEY, WILLIAM. A non-Priest of this name is recorded in the Necrology of the Province as dying at St. Omer's College "incerto tempore." He cannot be identified in the Province Catalogues.

STREIT, JUDOCUS, Scholastic, a native of Mentz ; born 1614 ; entered the Society 1631. In 1636 he was at Liege in his third year's theology, and then disappears from the Catalogues. He was probably of the German Province.

STRITCHE, JOHN DE, Father (Irish). A native of Limerick ; entered the Society about 1629, and died after 1666 (Hogan's list.) He quitted Bordeaux with Père Verdier, the Visitor of the Irish Mission, November 2, 1648, and reached Galway in the following month. (Oliver, from *Stonyhurst MSS.*) In 1666 he was living in Limerick, where he revived the Sodality of the Holy Virgin, and was employed in preaching, catechising, administering the sacraments, and teaching humanities. He had been on the Indian Mission for twelve years, and four years in Ireland. (Irish Catal. brev., 1666, in Archives, Rome.)

STRICKLAND, JERRARD, Father, was born at Loughglyn, near Frenchpark, Roscommon, Ireland, November 4, 1822 ; studied his humanities at Stonyhurst College, and entered the Society September 7, 1840 ; he was sent for change of air with his father to Madeira on September 27, 1841. On February 14, 1844, he was appointed a Master at the Liverpool School (No. 45, St. Anne's Street) ; after studying philosophy at Vals for several years, he made his long course of theology at St. Beuno's College (North Wales), where he was ordained Priest in 1850. In the following year he was appointed Minister of Stonyhurst College ; in 1853 Superior of the school opened by the Society at Manchester ; in 1854 Superior of the new Mission of Accrington, and, having been appointed one of the Chaplains to the English forces in the Crimean war, for which he had volunteered his services, he died in the camp there of fever April 26, 1856, æt. 34 ; universally beloved for his many virtues, a man of great talents, and of high promise. He was buried in the Crimea with military honours, and his funeral was accompanied by upwards of six thousand troops. He caught the fever while voluntarily attending the wounded French soldiers. He died before his profession of the four vows to which he was entitled. (Province Register.)

STRICKLAND, WILLIAM, Father, was son of Thomas Strickland, Esq., and his wife Mary Scroop. Born at Sizergh, near Kendal, county Westmoreland, October 28, 1731, he made his humanity studies at St. Omer's College. He renounced the

family estates to which he was heir in favour of his brother Charles ; entered the Society at Watten September 7, 1748, and was professed of the four vows February 2, 1766. In 1754 he was at Liege in his first year's theology. Having been ordained Priest he was sent to the Lancashire District, and served the mission of Stonyhurst for some years. He also served the Alnwick Mission for a time, and was there in 1773. On October 10, 1783, he succeeded Father John Holmes, *alias* Howard, as President of the English Academy, established at Liege through the kindness of the Prince-Bishop by the members of the late Society, after the suppression in 1773. He was well fitted for the post, and by his prudence and tact raised the Academy, which from various causes had fallen into a declining condition, to a state of prosperity, so that on July 15, 1787, it numbered 113 scholars. Having completed this important work he retired, and was succeeded by Father Marmaduke Stone in 1790. He then resided in London, and acted as Procurator for the late English Province, and was the principal agent in bringing about its restoration by aggregation to the Society still existing in Russia, where the Brief of Suppression did not take effect, in 1803. Much of the correspondence between Fathers Strickland and Stone and the Generals in Russia, is preserved in the Archives, replete with interest to the members of the Society. Both of these patriarchs of the restored English Province must ever retain a high place in the gratitude and affection of its members. Father Strickland was intimate with the Duke of Northumberland, and two of his Grace's letters to the Father, dated Northumberland House, May 2, 1803, and May 24, 1804, are extant, in which the Duke speaks in terms of praise of Stonyhurst College, as standing high among the houses of education in Europe. He renewed his vows in the restored Society in 1803 ; and, after a long and eventful life, died at the London Residence, No. 11, Poland Street, April 23, 1819, æt. 88, and was buried in the old St. Pancras churchyard, where a stone was erected to his memory with this inscription by his Socius, Father Edward Scott.

Hic jacet

Gulielmus Strickland de Sizergh S.J.

Sacerdos ; familiâ nobilis ; doctrinâ præstans ; Morum
sanctitate, ac vitæ simplicitate admirabilis.

Vixit annos 88, et placidâ morte obdormivit in Domino
die 23 Aprilis, 1819. R.I.P.

Many of the gravestones were removed during the formation of the line of railway passing through the spot, and among them

that of Father Strickland. Diligent inquiries have been made for it, but without success. The French clergy, as a testimony of their gratitude to the Father, caused a solemn dirge to be performed for his departed soul at their public chapel in London.¹

¹ The late Dr. Oliver, in his *Collectanea S.J.*, records the fact that the Pitt Administration was desirous of employing English Jesuits at Buenos Ayres, and that Sir John Borlase Warren applied to the General of the Society at St. Petersburg for that purpose. Father General Gruber dying April 6, 1805, his Vicar General, Father Anthony Lustyg, by a letter dated St. Petersburg, May 15, 1805, desired Father Strickland to call upon Sir John, which he did in the following month. From the interview it transpired that the Government had concerted a plan to attack Buenos Ayres—that the cooperation of the Indians was essential—that, having ascertained that the respect and esteem in which the Indians held the Jesuits continued unabated, this circumstance might consequently be turned to advantage—that English Jesuits, in the opinion of the Government, would be of more utility than those of any other nation. The plan was postponed on account of the precarious state of public affairs. Mr. Pitt's death January 23, 1806, caused a change of Ministry. Beresford took Buenos Ayres in the May following; and Whitelock's disastrous failure occurred in July, the ensuing year.

STRONG, PATRICK, Father (Irish), born in Waterford; entered the Society about 1602. (Hogan's *Ibernia*.) Father Christopher Holliwood, in a letter dated June 29, 1604, mentions having lately sent Mr. Patrick Strong to Bordeaux, a prudent man, to reside there, to be the medium of conveying correspondence to and fro. In another letter of June 30, 1606, he informs Father George Duras that Mr. Strong had returned from Bordeaux, and three days before had a narrow escape from arrest when walking incautiously in the streets of Dublin by day. (Oliver, from *Stonyhurst MSS.*) He died between 1606 and 1609. (Hogan's list.)

STRONG, PETER, Father (Irish), *alias* STRANGE, PETER, a native of Waterford, son of Richard Strong and his wife Catherine Walshe (both alive 1614), living upon their own property. He was born February 3, 1564, and studied his humanities in the public schools of Waterford for seven years. He entered the ecclesiastical state, and was ordained Priest by his Eminence Cardinal Francis Sardis, Archbishop of Bordeaux and Agen, and Primate of Bordeaux. He was admitted to the Society at Louvain by Father Scribani, Provincial of Flanders, July 24, 1614, and made his novitiate at Mechlin. He was in Ireland 1617, and died between 1626 and 1637. (*Irish Ecclesiastical Record*, August, 1874, and Hogan's list.)¹

¹ One of his family was Mayor in 1597, and two others were Mayor and Sheriff in 1607. (Hogan's *Description of Ireland in 1598*, p. 164.)

STROUBRIDGE, CHARLES, Scholastic, a native of Dawlish, county Devon, born July 23, 1824; studied his humanities at Stonyhurst College, and entered the Society at Hodder,

September 7, 1841. On July 12, 1844, he passed the matriculation examination at the London University, and died of consumption at Dawlish, August 27, 1845, æt. 21. (Province Register.)

STUART, JAMES, Father, *vere* MAXWELL. See Maxwell, James.

STUART, WILLIAM, Father, *alias* SHARPE, a native of Scotland; entered the Society in Italy, where and at Douay he filled several offices with great credit. He was at length assigned to the English Province, and lived with a noble family in Yorkshire until his death, May 21, 1677. He was a man of piety and beloved by all, and a missionary of much zeal and fruit of souls. (Summary of Deceased of the Province.) For his writings, see Father de Backer's *Biblioth. des Ecrivains S.J.*

SUDELL, WILLIAM, Temporal Coadjutor, a native of Lancashire, born 1607; entered the Society 1639, and died at St. Omer's College April 7, 1648, æt. 41. He is eulogized in the Annual Letters for the College as a man of singular innocence of life, and an example of every religious virtue. He died of lingering consumption, brought on, as is supposed, by his severe corporal austerities and an utter neglect of self.

SUFFREN, JOHN, Father, a native of Salon, in France, born 1571; entered the Society 1586, and was professed of the four vows January 12, 1603. He was confessor to the King of France, and preacher, and was in London, 1639, as confessor to her Majesty the Queen Mother. For his writings see Father de Backer's *Biblioth. des Ecrivains S.J.* vol. ii. p. 603.

SULLIVAN, O', THADDEUS, Father (Irish), was a native of *Deas Mumhan (Desmoniensis)*, South Munster, which includes part of Cork and Kerry. He was of the clan of O'Sullivan Mór, or O'Sullivan Bere. Born 1596; entered the Society 1622, and was a Professed Father. He studied theology for four years in the Society; knew the Irish, English, Spanish, and Latin languages; was Rector of the Irish Seminary, Compostella; was sent to the Irish Mission 1633; became Superior of a Residence for five years; and a preacher and confessor for fifteen years. (Irish Catalogue, 1650, in Archives S.J., Rome.) He was cousin to the Count de Berehaven, and died between 1650 and 1666. (Hogan's list.) Père Verdier, in his Irish visitation, found this Professed Father at Waterford (then about fifty-five years of age), and reports him as eminent for virtue, learning, and nobility; he possessed talents for business and public oratory; was a descendant of the ancient Irish; had few equals, and ought to be promoted to the office of Superior of the Irish Mission or of Consultor. (Oliver, from *Stonyhurst MSS.*)

SULLIVAN, O,' THADDEUS, an earlier member of the same family, was born probably in Cork ; entered the Society about 1585, and died before 1609. (See Hogan's Irish list.)

SULYARD, ANDREW, Father, *alias* SUTTON, ANDREW, was fourth son of Sir John Sulyard, Knight, of Haughley Park, county Suffolk, and his wife Philippa, ninth daughter of Ralph Sheldon, Esq., of Beoley and Weston, counties Worcester and Warwick. (Pedigree, *Records S.J.* vol. iv. p. 606.) Born 160 $\frac{5}{6}$; entered the Society 1628, in the name of Andrew Sutton, and was professed of the four vows August 5, 1641. He was sent to the mission in the College of the Holy Apostles (Suffolk District), about 1635 ; in 1639 he appears in the Derbyshire District (College of the Immaculate Conception), and was engaged in a school kept, *sub rosâ*, at Stanley Grange, near Derby, the seat of the Hon. Ann Vaux. This school was betrayed to, and broken up by the Privy Council, and Father Andrew afterwards conducted his nephew, George Simeon, one of the scholars (son of Sir John Simeon, Knight) to St. Omer's College, returning again to England. (Autobiographical statement of George Simeon, *Records S.J.* vol. i. p. 202.) In 1645 he was again a missionary in the Suffolk District, which he served for many years, and died in it, March 7, 1673, æt. 68.

SUMNER, RICHARD, Father, born at Birmingham, October 15, 1801 ; studied his humanities at Stonyhurst College, and entered the Society at Hodder, May 7, 1820. On October 1, 1821, his noviceship was discontinued, and he studied logic for half a year and returned home. On February 2, 1823, he returned to Hodder, where he became Prefect of the Preparatory School, and on October 1, following, recommenced his noviceship, but the simple vows were postponed until November 13, 1827. In the interim he was studying philosophy and theology. This delay was occasioned by a severe polypus, which so seriously affected his speech as to render him unfit for the Society. He had recourse to the holy relic, the hand of Father Edmund Arrowsmith, the martyr and Lancashire Thaumaturgus, preserved at St. Oswald's Chapel, Ashton, Newton-le-Willows, and obtained his fervent desires in a cure to such an extent as to enable him to take his first vows. Out of gratitude to his holy benefactor, Father Sumner attended to give evidence of the miracle upon occasion of the process for the canonization of the English martyrs held in July, 1874, at

the Oratory, Brompton, London. He was ordained Priest at Stonyhurst College by Bishop Penswick, September 22, 1832. After acting as Prefect of the Sodality at Stonyhurst College, he left England May 18, 1834, for Calcutta, where he was missionary and military chaplain, and subsequently taught at St. Francis Xavier's College in that city, and on February 4, 1838, was appointed pro-Rector in addition to his other duties. In 1841 he was sent on the Decca Mission, returning in 1843 to take charge of the Seal College, Calcutta. His health giving way, he returned to England, August 7, 1844, and, after acting as Socius to the Provincial, Superior of the Seminary, and missionary at Worcester, he was appointed Vice-Rector of Stonyhurst College; on October 3, 1848, he was sent to London, and about 1849 to St. Francis Xavier's College, Liverpool, where he became Superior, and was distinguished as a preacher and zealous missionary; in October, 1867, he was removed to Exeter, and the following year to Norwich; in 1873 to Great Yarmouth; and finally, in January, 1875, to Bury St. Edmund's, where he died September 30, 1877, æt. 76. (Province Register.)

SURMONT, JAMES, Father, died May 15, 1700. (Catalogue of Deceased S.J. in the Louvain University Library.) We do not trace him in the Catalogues as of the English Province.

SUTTON, WILLIAM, Father, was a native of Burton-upon-Trent. He acted as tutor to Father John Gerard, who says of him in his autobiography, "As for Greek, we were at the same time placed under the tuition of a good and pious Priest, William Sutton by name. . . . He afterwards entered the Society, and was drowned on the coast of Spain, whither Superiors had called him." He was drowned near Alicant with Father Robert Bennet, S.J., and a Secular Priest, Richard Green, in March, 1590. Father Sutton was brother to the noble martyr, Rev. Robert Sutton, formerly Rector of Lutterworth, who was inhumanly butchered by the heretics at Clerkenwell, October 5, 1588. (*Records S.J.* vol. vi. p. 135.) He is named in a spy's report, *Dom. Eliz.* vol. clxxvii. n. 48, State Papers, Public Record Office, London, 1585: "There is one Sutton, a Jesuite, remaining at Verdun, in France, with Chambers, which Chambers is General of the Englishmen there. The said Jesuite doth attend a passage to come into England." From the Douay Diary we learn that he was

admitted for his theology in 1573; ordained Priest at Cambray, April 6, 1577; said his first Mass on the feast of St. George, April 23, 1577; took his degree of B.D., and made a public act, according to custom, in the schools on May 21, 1577; was sent to England July 27, 1577, and admitted to the Society, with Father William Slade, by the Provincial of Paris, on March 20, 1582, and sent to Verdun for his noviceship. His death, with that of Father Bennet, on their journey to Spain, is also recorded in Biblioth. de Bourg. MS. 6,397. *Liber Primus Defunctorum S.J.*¹

¹ Father John Gerard mentions among his Socii, or attendants, a brother of the above William Sutton. “. . . . After him I had a godly man of the name of John Sutton, the brother of three priests, one of whom was a martyr, and another died in the Society. Father Garnett kept him in his house for many years up to the time of his own arrest.” (*Condition of Catholics*, by Father Morris, p. lxvi.)

SWEET, JOHN, Father, a native of Modbury, Devon, born 1571⁰; entered the English College, Rome, as a convictor, October 28, 1602; was ordained Priest 1608; joined the Society 1609, and was professed of the four vows January 19, 1623. Sent to the mission 1618; in 1621 he was in the Lincolnshire District; in 1622 in London, whither he had been carried prisoner from Exeter; in 1625 he appears in the Residence of St. Mary (Oxfordshire and Northampton District); in 1628 again in London, and died at St. Omer's College, February 26, 1632, æt. 62. He was once Penitentiary at St. Peter's, Rome. (Biography, *Records S.J.* vol. iv. pp. 646, seq.; also vol. vi. p. 229.) He wrote a quarto volume, printed at St. Omer's College Press, 1617. “*The Discovery of the Dalmatian Apostate, M. Anthony de Dominis.*” (See Father de Backer's *Biblioth. des Ecrivains S.J.*)

SWEETMAN, JEROME, Father (Irish), is named in a letter of Father Christopher Mendoza, of Madrid, dated about 1675. He was Procurator at Madrid. (A copy of this letter from the Archives de l'Etat, Brussels, is given in *Collectio Cardwelli*, vol. iii. *Stonyhurst MSS.*) He is also mentioned as Procurator at Madrid in the false narrative of Titus Oates (see *Records S.J.* vol. v. pp. 97, seq.), and occasionally in the Note and Letter-book of Father John Warner, Provincial, now in the Cambridge Public Library. He may be identical with the Father Jerome Suiman (? Sweetman) in Father Hogan's list.

SWEETNAM, or SWEETMAN, JOHN, Father, a native of Northamptonshire, born 1577; entered the Society in Portugal, 1606;

was sent to the English Mission 1617, and soon arrested and banished, with ten more Fathers S.J., in 1618. Returning again he served the Lancashire Missions, and is named there in the Catalogue for 1621. He died, Penitentiary at Loreto, November 4, 1622, æt. 45. (*Records S.J.* vol. iv. pp. 625, seq.) For his literary works see Southwell's *Biblio. Script. S.J.*, and Father de Backer's *Biblioth. des Ecrivains S.J.*¹

¹ In the house of one Sweetman, a draper in London, there are most commonly abiding two Jesuites, the one naming himself Shirburne, of a mean stature, of the age of fifty years, his head and beard black, and now beginning to turn grey; the other, called John Sweetman, being son unto the said draper, and of the yeares of 25 or 30. It seemeth that in that house are received the most that resort to the city of that profession. (Sir Charles Cornwallis, to the Lord Treasurer, May 20, 1609, Winwood's *Memorials* vol. iii. p. 43.)

SWINBURN, JOHN, Father, *alias* or *vere* SAVAGE, a native of Derbyshire, born March 21, 1669; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1679, and was professed of the four vows February 2, 1698. He served the missions in the Lancashire District for many years, and died in the same District, September 11, 1716, æt. 56. (Necrology.)

SWINBURN, SIMON, Father, was a native of Yorkshire, born 1561; entered the English College, Rome (as of the diocese of Ely), April 1, 1580, for his higher studies; he made the Spiritual Exercises of St. Ignatius in September, 1582; joined the Society in Rome the following year, 1583, and was professed of the four vows September 10, 1606. Being sent to the English Mission 1610, he was in 1621 serving in Leicestershire, and in the following and several subsequent years in the London District. In 1633 he appears in the College of the Holy Apostles (Suffolk District), and died in the same College, November 11, 1638, æt. 77, leaving to his brethren a signal example of piety and of all religious virtues, so that his memory was greatly venerated. (*Records S.J.* vol. vi. p. 142.)¹

¹ A Thomas Swinburn is mentioned in a list of clergy, secular and regular, forwarded by Rev. W. Clarke to the clergy agent in Rome, 1632, as a Jesuit in Cumberland. We do not trace any such member in the Catalogues of that date. He may be identical with Father Thomas Rogers, noticed above.

SWINBURN, WILLIAM, Father, a native of Northumberland, of the Capheaton family. Born 1617; he entered the

Society 1636, and was professed of the four vows February 15, 1654. He was declared Rector of Ghent, December 22, 1659, and of Watten, and Master of Novices, August 5, 1662. In 166 $\frac{5}{8}$ he was sent to the English Mission, and died in the Residence of St. Thomas of Canterbury (Hants District), August 18, 1669, æt. 52. He was a holy man, and died with the names of Jesus and Mary upon his lips. His brief missionary career was attended with the success due to so eminent a Priest. His eulogy, from the pen of the Provincial, Father Emmanuel Lobb, *alias* Joseph Simeon, is preserved in the Archives, Rome, and a transcript is contained in a MS. volume of Eulogies, &c., in the English Province Archives.¹

¹ The family remained Catholic until the present Sir John Swinburn publicly apostatized and read a recantation of the creed of his fathers. (Note by Father Francis Clough, S.J. 1847.)

SWINDALL, STEPHEN, Father, *alias* ROBERTS and MATTHEWS, was a native of London, born August 6, 1677; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1695, and was professed of the four vows August 15, 1713. He served the missions in Gloucestershire for some time; was twice Rector of Ghent, viz., 1742 and 1752. In 1747 he was Procurator of the Province, and died at Ghent, December 5, 1758, æt. 81. (Necrology.)

SYLVESTER, THOMAS, Father. Father John Gerard, in his autobiography, speaking of some whom he had sent abroad for their studies, says: ". . . Others are Fathers of the Society, now, I believe, at the College of Valladolid, viz., Father Sylvester and Father Clare." Father More, in his History of the Province, mentions his death in Spain as *optato citius*. That he was in Valladolid April 12, 1615, is certain, as appears by a letter of Father Anthony Hoskins to Father Owen in the *Stonyhurst MSS.* (Oliver.) He was Minister of the College of St. Alban, Valladolid, in 1615, and wrote a circular in Spanish to the members of the Society announcing the death of the saintly Rector of the College, Father William Weston, on April 9, 1615. (*Troubles*, series ii., by Father Morris.)

SYLVESTER, WILLIAM, Temporal Coadjutor, a native of Warwickshire, born 1608; entered the Society at Watten, 165 $\frac{0}{1}$.

TALBOT, ADRIAN, Father. See Fortescue, Adrian.

TALBOT, GILBERT, *alias* GREY, Father, the Right Honourable, thirteenth Earl of Shrewsbury; was eldest son of Gilbert, the second son of John, the tenth Earl of Shrewsbury.¹ He was born in Staffordshire, January 11, 167 $\frac{2}{3}$; educated at the English College S.J., St. Omer; entered the Society at Watten, April 10, 1694, and was professed of the four vows August 22, 1709. In 1701 he was making his third year's probation at Ghent, and was immediately afterwards sent to the English Mission in the College of St. Aloysius (Lancashire District), where he officiated at Preston, Billington, and other places, and in 1711 appears as Rector of the same College, but was soon afterwards removed to the College of the Holy Apostles (Suffolk District), and became Chaplain to Lord Petre, at Ingatestone Hall. About 1726 he returned to the Lancashire District, and became Chaplain to the Lady Stourton, at Dunkenhalth, near Preston. He was declared Rector of the College of St. Aloysius, on January 9, 1734, and held that office until August 15, 1738, when he was removed to the College of St. Ignatius (London District), appearing again in Lancashire in the following year, but finally returning to London, where he died July 22, 1743, æt. 71. On the death of Charles, the twelfth Earl and first Duke of Shrewsbury, at Isleworth, February 1, 1718, Father Gilbert succeeded to the title as thirteenth Earl. He had many years previously renounced his rights to the family estates. He is described as a man of prayer, of unaffected humility, great self-denial, and one remarkable for his charity to the poor. (See *Records S.J.* vol. ii. pp. 583, seq.)

¹ One pedigree states him to have been a son of Thomas the fifth son of the same John the tenth Earl.

The following particulars are extracted from a letter of the late John, Earl of Shrewsbury, (then Mr. Talbot), dated from Little Over Hall, June 6, 1820, to Rev. John Kirk, of Lichfield, containing an extract from a letter of Father Charles Plowden to Mr. Talbot, who had written to Father Plowden for information regarding Father Gilbert. (Mr. Kirk's Original MSS. and Letters in the Library of St. Francis Xavier's College, Liverpool). The following is Father Plowden's answer: "I have to regret my inability to afford you the information relative to Mr. Grey. The cause of this is the unsparing plunder of our Colleges abroad by the harpies charged with the persecution of the English Jesuits, from 1762 to 1773. They carried off all diaries, even all private papers, among which many memorials of Father Grey certainly existed. I lived with several elders who had known him, and who used to speak of him as a man of prayer, of great humility and charity to the poor. Old Father Scarisbrick used to commemorate his coming from Ghent to the mission in wretched second-hand apparel, which happened to be allotted to him by a lay

brother. Another who knew him, mentioned to me his stripping off his own clothes to give them to the poor. He lived for many years at Dunkenhalth in the Lancashire hills, always among the poor, as Chaplain to Lady Stourton, and living with the steward. He enjoyed her ladyship's confidence. I have often heard that his advice prevented her from yielding to the importunities of her second husband, who pressed her to settle the Dunkenhalth or Walmesley property on his family to the prejudice of her own grandson, Lord Petre. I learn from a Mortuary Register, once belonging to St. Omer's College, that he died in London, July 22, 1743. Certainly the Priest-catching trade at that time had for many years fallen into disuse, and I therefore mistrust the story of his claiming his peerage when arrested as a Priest. I have heard nearly the same anecdote related of Lord Dormer, a man in every respect like Father Grey, with much more probability. Known to be a Priest, he (Father Dormer) was arrested in 1745, on suspicion of favouring the Pretender's army, which was then in the country retreating into Scotland. He liberated himself by claiming his peerage. I knew this venerable man when I was young, and have heard, or served, his Mass. He was many years missionary and chaplain at Mr. Massey's, of Puddington, Cheshire (afterwards Sir John Stanley), and died in Essex, March 7, 1761. He had three younger brothers S.J. I always understood that Father Grey was brought up at St. Omer's College, that, after his course there, he became a novice at Watten; from thence passed to Liege and Ghent, and so to the mission; that he made a full renunciation of his birthrights to his younger brother, reserving, as was usual in such cases, a very trifle to himself. Instances of heirs of opulent families becoming Jesuits were not rare. A few years after their first vows, they made their renunciation, commonly with a small reserve, but even this reserve was to be renounced before they made their solemn profession, and it was this private act of Father Grey, which after his death occasioned an unpleasant dispute, and a Chancery suit between the Shrewsbury family and the Superior of the Jesuits, which being prosecuted on the principle of the penal laws, the Jesuits, of course, were worsted, and gained nothing but the ill will of the noble families of Talbot and Dormer, which had always been remarkably friendly to them. Father Grey lived, indeed, estranged from his family, as well as from the rest of the world, but I never heard that any dispute or difference existed between them. I have heard that Mr. Grey renouncing his small reserved property, or peculium, as it was called, made an assignment of it to the Provincial of the Jesuits, and added a clause by which he also assigned to him, whatever other property might in future accrue to him. Many years after this act, property to a considerable amount (I never heard how much, or by what means) did fall to Mr. Grey as the eldest of the family, and it was claimed by the Provincial, to whom the original deed had been legally transmitted. Hence the dispute, in which Mr. Grey, I believe, was not concerned.—CHARLES PLOWDEN, Stonyhurst, June 4, 1820."

TALBOT, GILBERT, Father. A Jesuit of this name is recorded in a Catalogue of Deceased S.J., in the Library of the Louvain University, as dying in Rome, August 28, 1682. We do not identify him in the Catalogues as a member of the English Province. (See Father Hogan's list.)

TALBOT, JOHN, senior, Father, *alias* MANSELL, was a native of Lancashire, born September or December 27, 1708; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1728, and was professed of the four vows February 2, 1749. He served the missions in the College of St. Aloysius (Lancashire District), for many

years, and was declared Rector, December 18, 1758, and a second time, December 3, 1765. He was resident Priest for some time in the Liverpool Mission, and for a considerable period Chaplain to the Clifton family, of Lytham Hall. He died at Walton, near Preston, June 9, 1799, æt. 91.

TALBOT, JOHN, jun., Father, nephew of Thomas Talbot (No. 2), below, was born August 28, 1737; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1757, and was made a Spiritual Coadjutor in 1768. In 1773 he was a missionary at Walthamstow, in the College of the Holy Apostles (Suffolk District); in 1799 at Coldham Hall, Bury St. Edmund's, and subsequently in the Lancashire District, dying at Rixton, May 19, 1801, æt. 64.

TALBOT, JOHN, Father (Irish), a native of Kilkenny; born 1611; entered the Society 1629. He knew the Irish, English, French and Latin languages; and made three years Scholastic Theology in the Society. He taught the lower schools for three years, and was Preacher and Confessor for eight years. (Irish Catalogue for 1650, in Roman Archives.) In 1666 he was living at Dublin, Consultor of the mission; engaged in administering the sacraments, &c., and had been on the mission twenty-six years. (Catalogue of the Irish Mission, 1666, in Archives, Rome.) He is probably the Father named in the report of Père Verdier, the Visitor, dated June 24, 1649, as John James Talbot, then thirty years of age, and residing with his mother, *in ædibus nobilium*. (Oliver, from *Stonyhurst MSS.*)

TALBOT, NICHOLAS, Father (Irish), a native of Meath County; born May 10, 1598; studied his humanities, and two years' philosophy before entering the Society, which he did at Tournay, September 30, 1622. Made four years' theology in the Society, and was professed of the four vows July 6, 1639. He knew the Irish, English, French, and Latin languages, and taught humanities for many years; was Confessor and Prefect of Studies. He came to the mission in 1629; in 1650 was Superior of a Residence. (Irish Catalogue, 1650, Archives, Rome.) In 1666 he was living with a nobleman in the country, near Dublin, and engaged in ministerial functions. He had been imprisoned for three months in 1660. (Irish Catalogue, 1666, Archives, Rome.) He was Superior of a Residence in 1650, and died after 1666. (Hogan's Irish list.) He is named in a letter of Father Nathaniel Hart to the Father General, dated June 15, 1659, as being then past 60, of declining health, unable to travel, and unfit for the labours of college life. He was then under bail to leave the country, but his sureties were willing that he should remain for the recovery of his health. (Oliver, as above.) Oliver says, "I meet with another Nicholas Talbot, in Galway, early in 1649. He is described as being about forty years of age; professed of the four vows, and then teaching grammar." Father Hogan's list only contains one Nicholas. The two are probably identical.

TALBOT, PETER, Father (Irish), born at Carton, in Kildare, 1620; entered the Society in Portugal, 1635. (Hogan's list.) He was son of Sir William Talbot, and brother of Richard Talbot, who was created first Duke of Tyrconnell by King James II. This Father rendered good service to Charles II. when an exile, and a letter from the King to him is given in Thurloe's State Papers, vol. i. p. 662. He is also alluded to in another paper in p. 752 of the same vol. Upon the death of Dr. Thomas Fleming, Archbishop of Dublin, Pope Clement IX. appointed Father Peter Talbot to fill the vacant Archbishopric on May 2, 1669. For his literary works see Father Southwell's *Bibl. Scriptorum S. J.*, and Father de Backer's *Biblioth. des Ecrivains S. J.*; and for a fuller account see Oliver, from *Stonyhurst MSS.* On April 30, 1658, he arrived from Ireland at the Professed House, Antwerp. (Belgian Catalogue.) He died in Newgate Prison, Dublin, for the Catholic faith, in 1680. He wished to re-enter the Society, from which he had been dismissed, *justis de causis*. (Hogan's list.) "Father Peter Talbot in England, although he did not belong to the English Province, was dismissed by order of the Rev. Father General, June 29, 1659."—*Catalogus Tertius* of the English Province for 1659-60. See Hogan's Irish list for further particulars.¹

¹ Talbot, John, born in 1611, in county Kildare, probably at Carton, the seat of his father, Sir W. Talbot, Bart.; entered the Society in 1632; came to the Irish Mission in 1638; was a good preacher, Confessarius and Professor of Humanities; was brother of Sir Robert Talbot, Bart., Richard, Duke of Tyrconnell, Viceroy of Ireland, and Peter, Archbishop of Dublin. (Irish Catalogues S. J. Dr. Talbot's *Friar Disciplined*.) He died between 1666 and 1674; since Dr. Talbot, in his *Friar Disciplined*, published in 1674, says to the famous Peter Walsh: "Mr. Walsh, Father John Talbot, of whom you said when he died (as if it were a rarity or kind of miracle), 'There lies a honest Jesuit,' assured me, that, after his brother, Sir Robert Talbot, had," etc. Again, Dr. Talbot, in his *Heresis Blackloiana*, says he himself had studied in Rome with such gifted Jesuits (*orbis miracula*) as Tirrell, Maurus, Telin (an Irishman), and the younger Palavicino, and was appointed to teach philosophy at the University of Evora, which has given so many orthodox theologians to England and Ireland, and amongst others Father John Talbot, my brother, a distinguished defender of the Roman Faith." (*Heresis Blackloiana*, p. 250.) In his *Treatise on Religion and Government*, p. 557, Dr. Talbot says he saw the martyr, Father Mastrilli, in Lisbon, on his way to India, and heard him tell the story of his cure by St. Xaverius. All these Talbots were cousins of the Fathers Netterville, S. J.

The Gilbert Talbot of the Society, who cannot be identified in the English Catalogues, was perhaps a brother of Peter's, who had been a Colonel in the Irish army in the "Forty-one Wars" (1641), and, says Clarendon, was looked upon as a man of courage, *having fought a duel or two with stout men*. I think there were three John Talbots S. J., as follows: (1) John Talbot, born 1609; entered 1626, in Portugal. (2) John Talbot, born in Kildare, 1611; entered 1632; came to mission in 1638. (3) John Talbot, born 1619; entered *circ.* 1637; one of them was a brother of Peter's, the two others were probably an uncle and a cousin of his.

Dr. Talbot's Letter to Peter Walsh in the "Friar Disciplined."

"As to Friar Walsh, his no less ridiculous than malicious observations and comments upon my devotion and respect to the most Reverend Father Oliva and the whole Society—I must own to the whole world I should be as ill a man and as great a liar as Walsh himself (and that is the worst

that can be said of any man), if I did not esteem very much and speak well of the virtue and learning of the Society. Few can speak with more knowledge, and none with less impartiality. I have been in most of their Provinces of Europe. I have lived in their most famous Colleges, and taught in some. I never was in any College or community of theirs where there was not one or more of known eminent sanctity, many of extraordinary virtue, and none that I knew vicious. I always found their Superiors charitable and sincere, their Procurators devout, their Professors humble though learned, their young Masters of Humanity and Students of Philosophy and Divinity very chaste, and if any gave the least suspicion of being otherwise, he was presently dismissed. It is my greatest admiration how so great a body, so generally employed and trusted by the greatest princes, so conversant in the world (according to their holy Institute), can savour so little of it and live so innocently as they do; and even forsake the best part of it, Europe, their many conveniences and relations (who are illustrious), and banish themselves to Asia, Africa, and America, upon no other account but that of saving souls. In their schools they teach not those infamous doctrines which that foul-mouthed F. W. asperseth their authors with, and says I do practise, but are very reserved in delivering any larger opinion even of the most famous writers, for fear men should abuse and misapply their authority. This is the substance of what I always said and must say if I will speak truth of an Order wherein I have lived many years in great content, and truly so innocently (through God's grace and their example), that the greatest sin I can charge myself with during my abode among them, is the resolution I took of leaving them, though (perhaps erroneously) I framed then a judgment that the circumstances did excuse it from being mortal," etc. [This note is furnished by Fr. Hogan.]

TALBOT, THOMAS, Father (No. 1), a native of Lancashire, son of George Talbot; born about 1572; entered the English College, Rome, for his higher studies, June 28, 1591, and was ordained Priest May 1, 1597. He joined the Society in 1598, and was professed of the four vows September 3, 1612. After filling the office of Penitentiary at Loreto, he was appointed the first Rector and Master of Novices at St. John's, Louvain, in 1607, commencing his Novitiate in February of that year, with eleven novices (six Priests, two Scholastics, and five Temporal Coadjutors). Being sent to the English Mission in 1615, he became Socius to Father Blount, the Vice-Provincial. In 1622 he was serving in the Northamptonshire Mission; in 1639 in the College of the Holy Apostles (Suffolk District); in 1642 in the College of the Blessed Aloysius (Lancashire District), and he died in the same College in 1652, æt. 80. (*Records S.J.* vol. vi. p. 187. For his writings see Father de Backer's *Biblioth. des Ecrivains S.J.*)

The Talbots of Carr Hall, in Wilpshire, county Lancaster, a branch of Talbot of Salesbury, trace their descent from Stephen Talbot of Carr, whose son and heir, George Talbot of Carr, was living in 1500. His son Nicholas Talbot, of Carr, gentleman, married Anne, eldest daughter and co-heir of Evan Browne, of Ribbleton Hall, gentleman, whose sister Frances married William Haydock, Esq., of Cottam Hall, county Lanca-

ter, father of "the fugitive," Vivian Haydock, the friend and relative of Cardinal Allen and Procurator of Douay College, which accounts for the relationship referred to by Dr. Richard Haydock (son of Vivian), in his will in 1605, and the legacy to his "distinguished relative," Father Thomas Talbot. (*Records S.J.* vol. vi, p. 519.) Nicholas Talbot, dying in 1547, left issue two daughters, Margaret, wife of Robert Aspden, and Bridget, and a son George Talbot, of Carr, gentleman, who married in 1569, Ann, daughter of Roger Nowell, of Mearley, gentleman, and had issue: Nicholas, died 1571; a second Nicholas, died 1595; John who succeeded his father to the estates and married Dorothy, daughter of Edward Braddyl, of Portfield, Esq., in whose issue the line continued; Father Thomas Talbot, S.J.; Father William Talbot, S.J.; a third son, referred to by Father William Talbot in his statement made on entering the English College, Rome, in 1616; Bridget, baptized 1575; Mary, baptized 1577; Dorothy, baptized 1579, married Ralph Rishton, of Ponthalgh, county Lancaster, gentleman, the father of Rev. Edward Rishton, *alias* Anderton, a Secular Priest (*Records S.J.* vol. i, p. 659); Frances, baptized 1580; Catherine, married James Rishton, of Micklehey, Rishton, county Lancaster, gentleman, father of Rev. Ralph Rishton, *alias* Nowell, a Secular Priest (*Records S.J.* vol. i, p. 658); and a sixth daughter whose name is not recorded. George Talbot died in 1629, aged 88, and the family continued to reside at Carr Hall for several generations, and appear to have always retained the faith. (Communicated by Joseph Gillow, Esq., Bowdon, Cheshire.)

TALBOT, THOMAS, Father (No. 2), was brother of John Talbot, *alias* Mansell, above; born in Lancashire, July 21, 1717; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1735, and was professed of the four vows February 2, 1753. In 1764 he was a missionary in the London District, and remained there until his death in London, October 12, 1799, æt. 82. He was buried in St. Giles'-in-the-Fields. He had formerly been Prefect of Studies at St. Omer's Seminary; also Chaplain at Odstock, near Salisbury, and at Canford, Dorset. His will, made as an ex-Jesuit, and dated in 1796, was proved in Doctors Commons, soon after testator's death, by his nephew and executor, Father John Talbot, then of Coldham Hall.

TALBOT, WALTER, Father (Irish), born in Dublin June 30, 1562; entered the Society May 10, 1595. (Hogan's list.) Father Henry Fitzsimon, in a letter dated from Ireland, September 7, 1599, begs for a reinforcement of missionaries, and particularly names Father Talbot in the first place. (Oliver, as above.) The Tournay Diary MS., Brussels, n. 1016, fol. 253, says, Walter Talbot was born in Dublin, in the end of June, 1562; his father was William Talbot, of a noble family; his mother, Maria Birmingham; he studied grammar for some years in Ireland; then one year of humanities, one of rhetoric, and three of philosophy at Pont-à-Musson College S.J., where he took his degree of M.A., August, 1590, and was ordained Priest there June 4, 1594. He studied theology at Louvain, and attended the scholastic lectures in that College for more than four years. He was received into the Society by Father

George Duras, Provincial of Belgium, and commenced his noviceship at Tournay, May 22, 1595. He died in Belgium, 1599. (Hogan's list.)¹

¹ "Miracles lately wrought by the intercession of the glorious Virgin Marie at Mont-aigu, near unto Sichein in Brabant. Translated out of the French copie into English by Mr. Robert Chambers, Priest and Confessor of the English Religious Dames in the Cittie of Brussels. Printed at Antwerp, 1606. [A copy in St. Beuno's College Library, St. Asaph, p. 35.] The Curate and Eschevins of Sichein, affirm assuredly that in the year 1598, at what time the Irish of the regiment of Sir William Stanley, Colonel, were lodged there, were wont to use no other physic or remedy for their diseases, but to make their prayers at the foresaid place of Montague, amongst whom very many were healed in such sort, that Father Walter Ta'bot, an Irish Priest, one of the Society of Jesus (who at that time was their preacher and ghostly Father), was wont oftentimes to say with great admiration, that the place was in a very singular manner chosen by God to advance there His Mother's honour, for which cause he was moved to go thither, sometimes devoutly in procession, accompanied by the sayd Irish, and the townsmen of Sichein, whereof he wrote to Father Thomas Salines, who was the Superior of the Fathers of the Society, which attended upon the Catholic King's army in the Low Countries."

TALBOT, WILLIAM, Father, a native of Lancashire; born of a family of position 159 $\frac{6}{7}$. He studied humanities at St. Omer's College, and entered the English College, Rome, for his higher studies, October 13, 1616; was admitted to the Society 161 $\frac{8}{9}$, at Liege, and professed of the four vows January 30, 1633. In 1622 he was in his theology in Louvain, and, after his ordination, was for several years Procurator of the mission at Paris, and then at Rouen. In 1642 he was a missionary in the College of St. Ignatius (London District); in 1649 in the College of the Holy Apostles (Suffolk District); and in 1655, in London again, where he died, May 12, 1660, æt. 64. (*Records S.J.* vol. i. p. 659, and vol. vi. p. 279.) He was chosen as Procurator to attend the triennial meeting of Procurators in Rome, but the fatigues of the journey ruined his health, and he did not long survive. He had a foreknowledge of his death, and was prepared for it, for when Father Robert Stafford [Stanford] was upon his death bed, and was frequently visited by Father Talbot, his mind was wholly engrossed with the thoughts that his own hour was near at hand, and from that moment he applied himself by spiritual exercises, and a confession of his whole life, in preparation for death. He possessed remarkable industry and tact for business; was a great reader, with a singularly retentive memory. (Summary of Deceased of the Province.) Father William Talbot is referred to in the note to Father Thomas Talbot (No. 1.)

TANCARD, *or* TANCRED, CHARLES, Father, was probably son of Mr. Tancred of the Boroughbridge Yorkshire family; born in Yorkshire in the year 1563. On June 24, 1582, he arrived with two others at Rheims, and within three days they were admitted to the community table. On March 2, 1583, he was sent to Rome; entered the English College there for his higher studies at the age of twenty, on April 28, 1583, and having been dispensed on account of his former heresy, received minor orders from the exiled Bishop of St. Asaph in the following month of October. He entered the Society in Naples in February, 1584. In July, 1589, he was sent to Alcala to complete his theology. On November 25, 1592, he was appointed Minister to Father Francis Peralta, the first Rector of the English College of Seville. The Governor of Castile some time later chose him for his Confessor. He died at Valladolid, July 5, 1599, æt. 36, universally regretted. (See *Records S.J.* vol. vi. p. 157.) He is named in a spy's report, State Papers, *Dom. Eliz.* vol. cclxii. n. 58, 1597, Public Record Office, as being then at Seville.

TANCARD, RICHARD, Father, probably a brother of Charles, was admitted to the Society, æt. 22, about 1578, and, having completed his studies at Olmutz and Prague, and professed Greek for two years at Vienna, died at Padua, September 13, 1596. (*Id.*, and More's *Hist. Prov. Angl.* p. 24.) He is recorded in the list of English Jesuits, 1593 (see Introduction, part i. p. lxvi.), as then residing at Olmutz.

TANNER, EDMUND, Father (Irish), born in county Dublin, 1526; entered the Society June 14, 1565; and died June 4, 1579. (Hogan's *Ibernia*, Eulogii, &c.) A letter of his dated October 11, 1577, is extant. It states that he had been once arrested, but had escaped by the aid of his friends; the heretics were bent upon his destruction; God had blessed his labours, and many would be reconciled to the Church, should the violence of the persecution subside. (*Ibernia*, p. 23; see also Oliver, from *Stonyhurst MSS.*)

TARTER, DOMINIC, Temporal Coadjutor, a native of France, born May 12, 1728; entered the Society April 13, 1750. Upon the suppression in 1773, he became Socius to Father John Panting at Bonham, and, after that Father's death, in 1783, was charitably received by Lord Arundel at Wardour Castle, where he died August 16, 1800, æt. 72.

TARTER, WILLIAM, Temporal Coadjutor, brother of Dominic, born April 2, 1732; entered the Society May 14, 1760, and died at St. Omer's College (Blandyke), September 12, 1792, æt. 60.

TASBURGH, FRANCIS, probably a younger brother of Thomas, below, was a native of Norfolk; born February 7, 1686; entered the Society at Watten, September 7, 1703. He did not persevere, and left the Society, May 3, 1707.

TASBURGH, HENRY, Father, was a native of Suffolk, born 164½; entered the Society 166½, and was made a Spiritual Coadjutor February 2, 1675. In 1672 he was Prefect at St. Omer's College, and was sent in 1673 to the Lancashire District (College of the Blessed Aloysius), of which he was Rector in 1701, and at the same time missionary at Ince Blundell, with a "salary of 005:00:00" a year. He died at New House in Ince, February 6, 1718, æt. 77, and was buried at Harkirke Cemetery, Little Crosby. (*Records S.J.* vol. v. pp. 362, &c.)

TASBURGH, RICHARD, Father, was second son of Richard Tasburgh, Esq., of Flixton, county Suffolk, who died very old in 1714, and his wife Mary Heneage. (*Oliver's Collectanea S.J.*) Born in Hants, January 9, 1693; he entered the Society 1710, and was professed of the four vows February 2, 1730. In 1728, and earlier, he was missionary at Flixton, and died, probably at the same place, January 22, 1735, æt. 42.

TASBURGH, THOMAS, Father, was son of John Tasburgh, Esq., of Bodney, county Norfolk, and his second wife, Elizabeth (she died before 1691). He was born in Norfolk, September 29, 167½; made his humanity studies at St. Omer's College; entered the Society September 7, 1691, at Watten, and was afterwards sent to the Mechlin Novitiate. (Mechlin Novitiate Album.) He was made a Spiritual Coadjutor, March 2, 1704, and was in 1701 serving the missions in the College of the Holy Apostles (Suffolk District), and from 1704 until near the time of his death in the College of St. Ignatius (London District). He died in Dublin, July 5, 1727, æt. 54, in the odour of sanctity, and was buried, it is believed, at St. Michan's. Dr. Oliver, in his *Collectanea S.J.*, states: "In a letter of the Rev. Dean Meyler, dated June 8, 1832, from 79, Marlborough Street, Dublin, that worthy gentleman says, 'Many miracles were performed at the tomb of this Father, and his remains

were, in consequence, almost carried away by the people. There is at present, in the possession of one of the Priests at Dublin, a finger belonging to this very holy man, the application of which has been followed by many extraordinary and rapid cures, some of them to *my own knowledge*." Father R. O'Callaghan's sister was cured by an application of the above relic. (Hogan's Irish list.)

TATE, JOHN, Rev., was brother to Fathers Joseph and Thomas Tate; born in Yorkshire, July, 1777, and educated at Stonyhurst College. After his ordination he remained in the service of the English Province, but did not actually enter religion. In 1805 he was an assistant missionary at Wigan, and remained there until sent to Lydiate in 1821. Ten years later his mental faculties became weak and he retired to his friends, and died at Low Hall, near Ickley, Yorkshire, April 21, 1842, æt. 65.

TATE, JOSEPH, Father, was born at Appleton, North-allerton, county York, December 30, 1771, and made most of his studies at Liege Academy, and completed his theology at Stonyhurst College, where he also taught the *Belles Lettres*. He was admitted to the Society September 18, 1810, being then a Priest at Wigan, but soon afterwards left again. After serving the Society's Missions of Preston, Wigan, Ince Blundell, Pontefract, Stonyhurst, and Bristol (November, 1812) as a Secular Priest, he went to Rome, and, having obtained leave of the Father General, re-entered the Society at St. Andrew's Novitiate, February 12, 1823, being then fifty-two years of age, and by his fervour and docility afforded universal edification. Returning to England, he was sent to establish the Mission of Great Yarmouth in October, 1824. On November 29, 1832, he was declared Rector of the College of the Holy Apostles (Suffolk District), and on August 15, 1833, was professed of the four vows. On May 3, 1835, he was appointed missionary at Bury St. Edmund's, where he opened the present fine church, December 14, 1837. After serving the Missions of Norwich and Tunbridge Wells, he was removed to Stonyhurst College, where he died, July 16, 1842, æt. 71. (Province Register.)

TATE, THOMAS, Father, brother of the above, was born at Appleton, 1780; made his humanity and higher studies at Stonyhurst College, and entered the Society in 1803. At Michaelmas, 1811, he was sent to the Wigan Mission, where by his obliging and frank disposition he rendered himself generally esteemed and respected. He was distinguished for his kindness and devoted attention to the sick and poor. He died at Wigan, March 29, 1819, æt. 39, of typhus fever caught

in attending the sick poor. A short eulogistic notice of him, and of his death, appeared in the *Preston Chronicle* of that week.

TATLOCK, HENRY, Father, *alias* FORSTER, was son of Thomas Tatlock, Esq., and his wife Helen Fazakerley, of Lancashire, born 1709; entered the Society September 7, 1729, and was professed of the four vows February 2, 1747. His missionary life was spent in the College of St. Aloysius (Lancashire District). He was Chaplain to Sir Francis Anderton for many years, and served the Missions of Fazakerley and Lydiate. He died, probably at Fazakerley, in 1771, æt. 62. Dr. Oliver says that he died at his brother's house, Tatlock, near Liverpool. (*Records S.J.* vol. v. p. 391.)

TATLOCK, JOHN, Father, *alias* or *vere* WARD, JOHN. See Ward, John.

TAYLOR, EDWARD, Temporal Coadjutor, a native of Lancashire, born 1665; entered the Society 1697; and died at Liege, March 21, 1712, æt. 47.

TAYLOR, HENRY. See Comberford, Henry.

TAYLOR, HUGH, *or* RALPH, Father, *alias* CANDISH, RALPH, son of Ralph and Catherine Taylor, of London; born in London, October 23, 1678; made his humanity course at St. Omer's College; entered the English College, Rome, for his higher studies and theology October 8, 1699, was ordained Priest there, March 22, 1704; left the College for the Novitiate, Watten, April 26, 1706, commenced his noviceship July 7, following, and was professed of the four vows August 15, 1716. In 1708 he was a Professor at Liege College; in 1710 Prefect at St. Omer's College; in 1712 Minister at Liege College. In 1714 he was sent to the English Mission in the Residence of St. Michael (Yorkshire District); was missionary and chaplain at the Mickelgate Bar Convent, York, for many years, and died there, January 26, 1727, æt. 49. (*Records S.J.* vol. vi. p. 451).

TAYLOR, JOHN. See Robinson, John.

TAYLOR, THOMAS, Father, son of Ralph and Margaret Taylor, of Lancashire; born in Lancashire, 1674; entered the English College, Rome, for his higher studies October 18, 1695; was ordained Priest there March 26, 1701; left the

College May 17, 1702; entered the Society at Watten, July 29, following, and was professed of the four vows August 15, 1712. He was Minister of the English College, Rome, from 170 $\frac{7}{8}$ until 1714, and in 1715 Minister of St. Omer's College. In 1716 he was sent to the College of St. Thomas of Canterbury (Hants District), and died there in 1726, æt. 52. (*Records S.J.* vol. vi. p. 445.)

TAYLOR, WILLIAM. A Priest of this name is included in a status of the College of St. Aloysius (Lancashire District) for 1701, as missionary at "The Manor," with a salary from the Province of £20 a year. We do not trace any Father of the Society of that name in the Province Catalogues, but believe him to be identical with Father William Gardiner, above.

TAYLOR, WILLIAM, Temporal Coadjutor, born June 19, 1731; entered the Society April 24, 1770.

TEMPEST, CHARLES, Father, fourth son of Stephen Tempest, Esq., of Broughton Hall, county York, and his wife Elizabeth, daughter of Richard Fermor, Esq., of Tusmore, county Oxford. He was born at Broughton Hall, April 30, 1698, educated at St. Omer's College, and entered the Society at Watten, September 7, 1724, already a Priest, and was made a Spiritual Coadjutor February 2, 1735. He was Prefect at St. Omer's College for some years, and appears in 1741 in the College of St. Francis Xavier (Herefordshire and South Wales District), where he was long missionary, and chaplain at Clytha, county Monmouth. In 1763 he is recorded as being in the College of St. Ignatius (London District), and he died at Chiswick, July 28, 1768, æt. 69. (*Records S.J.* vol. v. p. 720, note, and Pedigree.)

TEMPEST, HENRY, *alias* or *vere* THORNTON, a native of Northumberland, born 1664; entered the Society at Watten, September 7, 1680. In 1684 he was studying metaphysics at Liege College, but his name disappears from the later Catalogues.

TEMPEST, JOHN, Father (No. 1), was elder brother of Charles, born June 16, 1694; educated at St. Omer's College; entered the Society September 7, 1712, at Watten, and was professed of the four vows February 26, 1730, at Constantinople. He was a great traveller in Greece, Turkey, the Holy Land, &c., and in 1730 was at Constantinople with a noble youth under his charge. Upon his return he lived as Chaplain to Robert, the eighth Lord Petre, at Ingatestone and Thorndon Halls, and died at Thorndon Hall, February 22, 1737, æt. 43. (*Records S.J.* vol. v. pp. 553, seq., and p. 720, note, and Pedigree.)

TEMPEST, JOHN, Father (No. 2), *alias* HARDESTY, JOHN, a native of Yorkshire, born April 21, 1681, entered the Society at Watten, September 7, 1699, under the name of John Hardesty, after studying his humanities at St. Omer's College, and was professed of the four vows February 2, 1717. He always passed in England by the name of Hardesty, and is so called in the Catalogues of the Province. The Procurator's Book of St. Omer's College, however, states that his real name was John Tempest. We believe him to have been the fourth son of Thomas Tempest, Esq., and his wife Ann, daughter of Henry Scroop, Esq., of Danby Hall, county York. He served the Mission of Liverpool for many years, and was there as early as 1718. He commenced serving the Lydiate Mission from Liverpool, every month, on February 18, 1722, and built the first Catholic chapel in Liverpool in 1736. Soon after this date he was missionary in the Residence of St. Thomas of Canterbury (Hants District). In 1741 he was Chaplain and missionary at Tixhall, county Stafford, Lord Aston's. In 1752 he was declared Rector of St. Omer's College, and died at Daventry, *en route* from Tixhall to St. Omer, May 1, 1752, æt. 71. (*Records S.J.* vol. v. p. 367, and p. 720, Pedigree.)

TEMPEST, NICHOLAS, Father, was born in Lancashire, 1633, entered the Society 1652, and was professed of the four vows in 1670. He spent sixteen years upon the Mission in the College of the Blessed Aloysius (Lancashire District), reaping abundant fruit of souls, but fell a victim to the Oates Plot persecution, and died in prison, probably at Lancaster, of fever, four months after his arrest, February 26, 1679, æt. 46. (*Records S.J.* vol. v. p. 326.) The Summary of the Deceased of the Province makes him two years older.

TEMPEST, ROBERT, Father, a native of Durham county, born 1563, of a family of position, and nephew to Dr. Robert Tempest, D.L. He entered the Society 162 $\frac{3}{4}$, already a Priest, and was professed of the four vows March 19, 1636. He made his noviceship in the London House of Probation, after being a missionary in England from about 1601, and taking his Doctors' degree and had suffered a long imprisonment in England with great patience, about 1612. Two years later through the intervention of friends he was allowed to reside with a brother-in-law on parole of honour, bail being given

for his appearance when called for. During 1628 he was a missionary in London, and in 1633 in the Residence of St. Thomas of Canterbury (Hants District). He died, probably at Tichbourne, July 13, 1640, æt. 77. (*Records S.J.* vol. iii. pp. 401, seq.) His name and that of his uncle, Dr. Tempest, frequently occur in the Douay Diary, where he was a student, and, for a time, Professor of Theology. (*Records of English Catholics.*)

TERRET, *or* TYRWHIT, HENRY, Father, *alias* GWILLIM, was born in London, May or June 15, 1672; studied his humanities at St. Omer's College; entered the English College, Rome, for his higher studies October 18, 1691; left it for the Novitiate at Naples, April 23, 1692, joined the Society on the 30th of the same month, and was professed of the four vows August 13, 1709. He lived principally at Ghent, and died there, June 11, 1742, æt. 70.

TERRETT, *or* TURRETT, PETER. A Father of this name is stated in the Necrology of the Province to have died in England, in the month of June, 1655. We believe him to be identical with Father Peter Martial, *alias or vere* Turner, Peter.

TERRIL, ANTHONY, Father. See Boville, Anthony.

TESIMOND, OSWALD, Father, *alias* GREENWAY, *and* BEAUMONT, PHILIP, was born in Northumberland, 156 $\frac{3}{4}$; entered the English College, Rome, for his higher studies, September 9, 1580 (as of the diocese of York), æt. 17; and joined the Society April 13, 1584, by leave of the Cardinal Protector, Moroni. After teaching philosophy at Messina and Palermo, he was sent to the Seminary at Madrid, which he left in November, 1597, having been ordered to the English Mission. He landed at Gravesend, March 9, 1598, and assisted Father Edward Oldcorne, the martyr, for eight years in the Worcester-shire and Warwickshire Missions. Falsely accused and proclaimed in the Gunpowder Plot, he escaped with difficulty to Calais in a victualling boat. He died at Naples, 1635, æt. 71. (Biography, *Troubles*, series i., by Father Morris; also *Records S.J.* vol. vi. p. 144.) He was an intimate friend of the celebrated and saintly Father Julius Mancinelli. A quaint and minute description of his person and dress is given in *Dom. James I.* vol. xviii. n. 21 (1606). Lord Salisbury also names him in a letter to Lady Markham. (Same vol. n. 19.)

THALY, HUGH, Father (Irish), entered the Society 1657, (Hogan's list); was born in Ulster 1638, and died at the Irish College, Poitiers, September 18, 1711, æt. 73. He had served the Irish Mission for about twenty-four years, and was for some time in Scotland. During the last eight years of his life he was totally blind. (Oliver, from *Stonyhurst MSS.*)

THARALE, JOHN, Father (Irish), Rector of the Irish College, St. James', Compostella (Santiago). See his beautiful letter to Father Reede, June 13, 1648, announcing the death of Father James Carney. (*Irish Ecclesiastical Record*, January, 1874)

THELWELL, JOSEPH, Temporal Coadjutor, a brother of Walter (below), was born 1731; entered the Society, probably at Watten, November 26, 1750, and died there a novice July 30, or August 3, 1752, æt. 21.

THELWELL, WALTER, Temporal Coadjutor, born in Lancashire, August 15, 1723. He entered the Society August 27, 1747, and died at Wardour Castle, where he was Sacristan, April 1, 1808, æt. 85.

THIERRY, NICHOLAS, Temporal Coadjutor, a native of Liege, born March 24, 1677, entered the Society October 22, 1707, and died at Liege, September 28, 1763, æt. 86.

THIMELBY, GEORGE, Scholastic Novice, a native of Yorkshire, born 1622, entered the Society 1641, after which his name disappears from the Catalogues.

THIMELBY, RICHARD, *alias* ASHBY, Father, was fifth son of Richard Thimelby, Esq., of Irnham, county Lincoln, and his wife Mary, daughter of Edward Brookesby, Esq., granddaughter of Lord Vaux of Harrowden. He was born in Lincolnshire 1614, entered the Society December 8, 163 $\frac{1}{2}$, and was professed of the four vows November 22, 1646. He was sent to the English Mission about 1648, and laboured chiefly in his native county. The Summary of the Deceased of the Province states that he taught philosophy and theology at Liege for sixteen years before he was sent to England; he was once Rector of the College of St. Dominic (Lincolnshire District), and for six years Rector of Watten and Master of Novices (1666 to 1672), and was then declared Rector of St. Omer's College, to which he was a great benefactor both spiritually and temporally. (Letter of Father John Warner, Provincial, to Father General,

February 25, 1680. Father Warner's Note and Letter-Book.) In 1664 he appears to have been in Paris, from an entry in the Convent Diary of the Blue Nuns: "In September, 1664, the Rev. Father Thimelby, S.J., came to be Procurator of the Jesuits, at which time he began to give us the Spiritual Exercises in spring and autumn, half the community going at each time. (From extracts from the same Diary, furnished by the late Dame Mary English, O.S.B, St. Scholastica's Abbey, Teignmouth.) He died at St. Omer's College, January or September 7, 1680,—“A learned and prudent man, distinguished for his love of our institute.” (Summary of Deceased S.J.; see *Records S.J.* vol. ii. p. 643, seq., and vol. v. p. 597, Thimelby Family and Pedigree.)

THOMAS, ——. The Province Necrology records the death in Paris, September 27, 1583, of a Father Thomas ——. He is identical with Father Thomas English, noticed above.

THOMAS, RICHARD, *alias* WEBSTER, Father, born in London, January 16, 1685; entered the Society September 7, 1704, and was made a Spiritual Coadjutor February 2, 1716. He was sent to the Maryland Mission in 1711, and returning to England served the Mission in Lancashire, where he died January 16, 1735, æt. 50.

THOMPSON, CHARLES, Father, *alias* DARCY, born in London 160 $\frac{7}{8}$, entered the Society 162 $\frac{5}{8}$, and was professed of the four vows September 29, 1641. In 1639 he was a missionary in the College of the Holy Apostles (Suffolk District), in 1649 Procurator for the Province, at Brussels; subsequently Rector of St. Omer's College, his term of office expiring in 1655; in 1665 he was Rector of St. Ignatius' College (London District). He died at Liege, October 23, 1673, æt. 66. The Annual Letters for Liege, 1673, in recording his death under the name of Charles Darcy, state that he was returning to England from attending the Congregation of Procurators at Rome, and had suffered severely on his journey. He held a conference with Dr. Morley at Brussels, under the same name of Charles Darcy, June 28, 1649. (Wood's *Athen. Oxon.*)

THOMPSON, CHARLES, Father, born in Maryland, September 11, 1746; entered the Society September 7, 1766. In 1773 he was a Master at Bruges College, and then served the mission

of Gifford's Hall, Sussex, for some years, and in 1790 was removed to that of Bury St. Edmund's. He died at Bristol, April 6, 1795, æt. 49.

THOMPSON, FRANCIS, Father, *alias* YATE, was a native of Oxfordshire, son of John Thompson, Esq., of Broadwell, county Oxford, born 1577; he made his humanity studies at St. Omer's College; entered the English College, Rome, for his higher course, under the name of Francis Thompson, *alias* Yate, May 27, 1600, and was ordained Priest December 20, 1603. He joined the Society in Rome, October 8, 1606, made his noviceship at St. John's, Louvain, and three years later was sent to England. He was once Chaplain to the Hon. Andrew Windsor, a younger son of Lord Windsor. We learn from the Annual Letters of the English Mission for 1614, that he died in Wiltshire in that year, æt. 36; that he had spent nine years in the Society, and four in the English Mission, with good results; that in a part of the country where the Society was scarcely known he had prepared the way for four or five missionaries by his quiet and gentle bearing; that he was much given to prayer and study, suffered from ill-health, and hastened his death by corporal austerities undertaken for the help of the soul of his departed sister, a Benedictine nun at Brussels. (*Records S.J.* vol. iv. pp. 603, seq., and 673, also vol. vi. p. 215.) He may be the Father Thompson alluded to in the Biography of Father Thomas Strange as having been a benefactor to the English Benedictine nuns of Brussels, 1614. (*Records S.J.* vol. iv. p. 16.)

THOMPSON, GEORGE, Scholastic, was born in London, June 21, 1818; studied his humanities at Stonyhurst College, and entered the Society at Hodder, September 7, 1836. He matriculated at the London University in October, 1841. He was sent to the Calcutta Mission and College August 24, 1843, where he became Subprefect of Studies and Professor. His health failing, he was sent back to England in 1846, and died at Newport, Salop, October 14 of the same year, æt. 28. He was buried in the cemetery of the Worcester Catholic Chapel. (Province Register.)

THOMPSON, HENRY, Father, was born at Preston, November 25, 1824; studied his humanities at Stonyhurst College; entered

the Society at Hodder, September 7, 1843, and was professed of the four vows February 2, 1861. He took his B.A. degree at the London University in October, 1848, and publicly defended logic and metaphysics on January 27, 1849. After teaching for five years in the College of St. Francis Xavier, Liverpool, and making three years' theology at St. Beuno's College, North Wales, he was ordained Priest in September, 1857, and made his fourth year's theology at Louvain. After labouring upon the Glasgow Mission with indefatigable zeal and singular success for about seven years, he was taken ill, and notwithstanding the most skilful medical attendance, was cut off in his useful career on June 27, 1866, æt. 42, universally beloved and long remembered. He was buried in the cemetery adjoining the Convent of the Good Shepherd in Dalbeth. (Province Register.)

THOMPSON, JOHN, Father. See Smith, John.

THOMPSON, JOHN, Scholastic, a native of Lancashire, born 1602, entered the Society 1628, and died in his second year's theology at Liege, September 8, 1636, æt. 34. (Summary of Deceased S.J.) The Annual Letters of Liege, 1636, state that he was seized with the plague, and died with expressions of an eager desire to attain his heavenly life. He afforded great edification to all, on account of his having gained great self-conquest over a temper naturally disposed to anger.

THOMPSON, RICHARD, Father, was a native of Derbyshire, born 1601, entered the Society 1621, and was professed of the four vows December 20, 1635. He was sent to the missions in the Residence of St. Dominic (Lincolnshire District) in 1631; in 1639 he was a missionary in the Devonshire District, and in 1642 in the College of the Holy Apostles (Suffolk District), where he probably died about 1644, as his name disappears from the Catalogues after that date. He is mentioned in a list of students of St. Omer's College as passing from thence to the English College S.J., Valladolid, for his higher studies, in 1618, and leaving it in his third year for the Novitiate. (Clergy Chapter MSS., London.)

THOMPSON, RICHARD, Father, was at Seville in 1605. (Oliver.) The Necrology records the death of a Father Richard Thompson, time and place unknown. He is probably identical with the above.

THOMPSON, THOMAS, *alias* THROGMORTON, Father, a native of Kent, born 1614, entered the Society at Watten 1632, and was professed of the four vows August 7, 1649. In 1645 he was Preacher at Ghent, and was sent to England the following year, and stationed in London, where he became a celebrated preacher. In 1666 he was a missionary in the Oxfordshire District, and in 1672 in the North Wales District; in the same year he preached the Advent in London to a large congregation with much fruit, in the chapel of the French Embassy. In 1675 he was a missionary in St. Mary's Residence (Oxford District). At the commencement of the Oates Plot, he effected his escape to Liege, and obtained leave to reside at the Jesuit College, Dunkirk, in secular dress. The Duke of York, afterwards James II., during his stay at Brussels, appointed the Father to be his preacher. He soon retired again to Dunkirk, waiting an opportunity to return to England, but died there October 21, 1680, æt. 66. Father John Warner, the Provincial, in a letter to Rome, dated October 25, 1680, announcing his death, calls him *alias* John Throgmorton, "a great preacher, and a lover of poverty and religious discipline, whose constant ejaculation was, 'I desire to be dissolved and to be with Christ.'" (Father Warner's Note and Letter-book; Biography, *Records S.J.* vol. v. pp. 314, seq.)

THORNE, THOMAS, Temporal Coadjutor, born in Suffolk 1645. He entered the Society at Watten, November 12, 1682, and died there September 2, or December 26, 1691, æt. 46. (Necrology.)

THÖRNER, DOMINIC, Scholastic Novice, a native of Naples, born 1823, entered the Society at Manresa, Roehampton, March 11, 1862, and died there, as a Novice, March 18 following, æt. 39. His history is so remarkable that we subjoin the following brief sketch of it, extracted from *Letters and Notices S.J.* vol. i. pp. 44, seq.

He was the son of virtuous parents, who brought him up with great care and piety; at the age of 16 he obtained his father's reluctant consent to enter the Musical Academy at Naples. His fellow-students laughed at him, telling him that it was useless to begin the study of music at his age; but when he left he carried with him a testimonial asserting that he was the pillar of the institution. The Academy lay opposite the Gesù, Naples, and the sight of the expulsion of the Jesuits in 1848, made an indelible impression upon him. When he saw them escorted down the

street by an infuriated mob and every possible insult heaped upon them, he conceived an admiration and love for them he had not known before. He accompanied some members of a musical society to receive the late Pope's benediction, on which occasion he observed to his next companion that he felt a thrill such as he had never before experienced, adding, "I feel that I shall die a Jesuit."

At Lisbon, when directing an opera of his own composition, dedicated by permission to the King of Portugal, he was a frequent communicant, and his piety was proverbial among his associates. When in Lisbon, Paris, Vienna, and London, he always firmly resisted the efforts of his fellow-professionals to induce him to join the secret societies, and he became even a subject of derision because he was not a Freemason. It is certain that, although acknowledged to be a professor and composer of high merit, his faithfulness to his Church and religious duties was a bar to his rising to his due position. Convinced by experience that the world was a miserable folly, and God alone worth living for, he had long looked beyond it for real content, and finally resolved to seek true happiness while still in this life, though he little knew how soon he was to pass out of it. In February, 1862, after making a spiritual retreat, he offered himself to the English Province, and after a careful examination, was accepted by Superiors. His joy was full, and his virtuous parents received the news with delight. He was of a fervent piety, an arduous and vigorous temperament, and a noble spirit too independent for the slavery of the world; but he had been accustomed to the yoke of obedience from his youth, and could say that he had never taken a step in life without consulting his parents.

In addition to a profound knowledge of music, he spoke and wrote well, Latin, German, French, Italian, English, and something of Portuguese. On March 11 he was admitted to the Society, and showed himself inferior to none of his fellow-novices in all the details of the probationary state. But God was working out His own designs. On Sunday morning, March 16, he was taken seriously ill, with disease of the bowels, and, in spite of every medical effort, sank under his pains early in the morning of the 18th of March. His death well became so holy a life. He responded to all the prayers when receiving the last sacraments, and to those for a departing soul, continually embraced his crucifix, and blessing God for having given him the happiness of dying in the Society and on the feast of St. Joseph.

THORNTON, JAMES, Father, a native of Lancashire, born April 14, 1680; entered the Society September 7, 1700. He appears to have fallen early into a state of infirmity, and to have taken neither office nor degree. He died at Ghent, where he had been located for many years, December 2, 1752, æt. 72.

THORNTON, JOHN, Father. See HUNT, LE, JOHN.

THORNTON, ROBERT, Father, *alias* SMITH, born in Yorkshire, September 7, 1657, and entered the Society September 7,

1678. He served the missions in the College of St. Chad (Staffordshire District) for some years, and died before attaining his degree, in the Hampshire District, February 14, 1704, æt. 47.

THOROLD, ALEXANDER, Father, a native of Lincolnshire, born 1631, entered the Society at Watten, September 7, 1656, and was professed of the four vows February 2, 1673. In 1664 he was a Tertian at Ghent; in 1667 a missionary in the College of St. Dominic (Lincoln District), and died in the same College, May 21, 1681, æt. 50.

THOROLD, EDMUND, sen., Father, was born in Berks, 1657; entered the Society at Watten, September 7, 1677, and was made a Spiritual Coadjutor, February 2, 1688. In 1701 and 1704, he is mentioned as Superior of St. Winefrid's Residence (North Wales District). At the period of the Orange Revolution, 1688, he was at Welshpool, and with his Socius, Brother William Christopher, was arrested and imprisoned for nine months. But no evidence appearing against them, both were released. He died in England, November 7, 1715, æt. 58. (*Records S.J.* vol. v. p. 609.)

THOROLD, EDMUND, jun., or EPIPHANIUS, *alias* TURNER, Father, was born in Lincolnshire, June 16 $\frac{9}{70}$, entered the Society at Watten, January 20, 168 $\frac{6}{7}$, and was professed of the four vows March 21, 1704. He served the mission of Market Rasen, in the College of St. Hugh, during many years, and was for a time its Superior. He died, probably in the same College, December 16, 1732, æt. 63. (*Id.*)

THOROLD, GEORGE, Father, born in Berks, February 11, 1670, was probably a younger brother of Edmund, senr. He entered the Society February 2, 1691, and was professed of the four vows June 19, 1709. He was sent, in 170 $\frac{0}{1}$, to the Maryland Mission, where he laboured for forty-four years, and became the Superior of it, from March, 1725, to June, 1734. He had previously been chaplain at Michaelgate Bar Convent, York. He died in Maryland, November 15, 1742, æt. 69. (*Id.*)

THOROLD, THOMAS, Father, *alias* CARWELL, was of the ancient Lincolnshire Catholic family of that name, now extinct.

He was born 1600, according to the English College Diary, and was reconciled to the Church in 1622; he made his humanity studies at St. Omer's College; entered the English College, Rome, for his higher course, November 1, 1629, æt. 29; and was ordained Priest February 2, 1633. Having finished his theology, and successfully defended all the theses in it, he entered the Society at St. Andrew's, Rome, September 7, 1633, and was professed of the four vows on December 13, 1643. He was employed as Professor of Philosophy and Theology at Liege for several years, and was sent to the mission in 1647, and during many years was missionary in St. Ignatius' College (London District) of which, in 1655, he was Rector. He was also at one period, Vice-Provincial, and died in London, August 9, 1664, æt. 64. He wrote a controversial work, much esteemed, *Labyrinthus Cantuariensis*, or *Dr. Laud's Labyrinth*, fol., Paris, 1658, pp. 415. (Father de Backer's *Biblioth. des Ecrivains S.J.*; Biography, *Records S.J.* vol. v. p. 609; also vol. vi. p. 324.) .

THOROLD, WILLIAM, of the same family, born in Northumberland 1660, entered the Society September 7, 1680, at Watten. He, however, left it in 1684.

THORPE, ANDREW, Father, probably brother of John, below, was born March 7, 1741, and entered the Society September 7, 1758. He was confessor for a time to the Teresian Nuns at Antwerp, and afterwards served the mission at Dunkenhagh, in Lancashire, where he died January 9, 1799, æt. 58.

THORPE, JOHN, Father, a native of Halifax, county York, born October 21, 1726, studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1747, and was professed of the four vows February 2, 1765. In 1754 he was a Master at St. Omer's College; during 1761 he repeated his theology in Rome, and always resided there as English Penitentiary at St. Peter's, and Agent for the English Province, until his death on Thursday night, April 12, 1792, æt. 66. He had made his elementary studies under Mr. Occleshaigh, who had been a pupil at the Jesuits' College, Wigan, in the reign of James II., and kept a grammar-school near St. Helens, Lancashire. Father Thorpe was a constant correspondent from Rome in the critical times prior and subsequent to the Suppression of the Society in 1773; and a very extensive collection

of his letters exists in the Stonyhurst College MS. Library. He was very much esteemed among his fellow-Religious. Henry, the eighth Lord Arundell of Wardour, was his patron and intimate friend and correspondent. (See Oliver's *Collectanea*; and for his writings, Father de Backer's *Biblioth. des Ecrivains S.J.*)¹

¹ Father Thorpe suffered much at the time of the violent suppression of the Society in Rome. Father Francis Blundell, in a letter to Father Richard Knight, dated October 14, 1773 (in the Province Archives), says: "Poor Thorpe writes from Rome that everything there is carried on with a severe hand, and impenetrable secrecy. He was turned out into the wide world, after a confinement of ten days, in a Secular Priest's dress, and a very small pittance, with the rest of his companions, with some of whom he has entered into private lodgings. It's impossible for us to conceive at a distance, how frightfully they are goaded by this Bull; several of them are already dead, others are quite gone out of their senses, men of the greatest talents, eminent for virtue and in their holy profession. He himself was five or six days in writing his letter, sometimes taking up his pen, and throwing it down again, through the horrid disorder of his body and mind. Yet, he says, all is not over; the J—ts are daily threatened with still greater distress, but of what nature is not known. The good old Father General is still confined in that house (Gesù) a close prisoner, with guards before his chamber, day and night. He is daily examined before notaries, and all communication is cut off, even with his nearest relatives, and no attendance allowed him but his lay-brother. Three of his quondam Assistants, Italy, Germany, and Poland, are likewise confined in separate apartments in the Roman College, and as frequently undergo the like examinations. These are supposed to be concerning the government of the late Society and its hidden treasures, for money and valuable effects are eagerly sought after, though very little of either is found, all the houses, except the noviceship, being very much in debt from the late distresses. The church plate, &c., is carried off to the Treasury, and a congregation of five Cardinals sits twice a week upon the late Jesuit affairs."

THROGMORTON, EDWARD, Scholastic Novice, was son of Sir John Throgmorton, Knight, who had been appointed President, or Chief Justice, of the Principality of Wales, by Queen Mary. Born in the diocese of Worcester, probably at Coughton, Warwickshire, the family seat, in the year 1562; made his humanities at home, and entered the English College, Rome, as a convictor, or boarder, for his higher course, November 5, 1580, æt. 18. He died in the College in the odour of sanctity, November 18, 1582, æt. 20, having been admitted to the religious vows of the Society *in articulo mortis*, at his earnest petition. (See the Life of this angelical youth in *Records S.J.* vol. iv. pp. 288, seq.; also vol. vi. p. 146). A portion of his Diary is published in *Practical method of performing the ordinary actions of a Religious life with fervour of spirit*, London, 1718. (See Father de Backer's *Biblioth. des Ecrivains S.J.*)

THROGMORTON, JOHN, Father, a native of Wales, born 16 $\frac{2}{3}$; entered the Society 1633, and was professed of the four vows September 30, 1650. He was sent to the Welsh Mission (College of St. Francis Xavier) in 1643, which he served for many years. In 1659, and the following year, he appears in London. On June 16, 1661, he was declared Superior of St. Michael's Residence (Yorkshire District). In 1667 he was Superior of the Residence of St. Stanislaus (Devon District). In 1676 a missionary in the College of the Holy Apostles, Suffolk District; in 1680-81 at Antwerp, and probably died at that time, his name disappearing from the later Catalogues.

THUILLER, JOSEPH, Temporal Coadjutor, a native of Artois, France, born September 28, 1717; entered the Society April 24, 1748; and died at Liege, March 25, 1768, æt. 51.

THUNDER, HENRY, Father, a native of Kent, born 1575; studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, October 25, 1596, and left the College to enter the Society on the feast of SS. Simon and Jude, 1 $\frac{599}{600}$, "leaving behind him among his fellow collegians a sweet odour of edification." He was made a Spiritual Coadjutor February 22, 1615, and filled the office of Prefect of Studies at St. Omer's College for the unprecedented period of thirty-seven years, uniting himself to the affections of the scholars by his admirable candour and piety. He died in the same College, September 12, 1638, æt. 63. (*Records S.J.* vol. vi. p. 200.)

THURSBY, CHARLES, Father, called in error THURSLEY by Oliver; a native of Durham county, born 157 $\frac{2}{3}$; entered the Society 1606 or 1608, and was made a Spiritual Coadjutor December 17, 1618, or 1620. He served the Yorkshire Mission for many years, and suffered imprisonment in York Castle, and after his release was removed to London about 1633. Here he was thrown into prison by the Protestant Archbishop of Canterbury. The fame of a miracle he had wrought was the cause of his betrayal. He died December 31, 1639, æt. 66, of fever caught in the prison, soon after his release. He was beloved by all for his charity, piety, candour of soul, and remarkable sweetness of address. (*Records S.J.* vol. iii. p. 139.)

THWING, ROBERT, Father, *alias* PALMER, JOHN, senior, born at Heworth, county York, 1606; studied his humanities at St. Omer's College, and entered the English College, Rome, for his higher course, under the name of John Palmer, *vere* Robert Thwing, of Yorkshire, on September 28, 1624, æt. about eighteen years. Having completed his course of philosophy, he obtained a dispensation, and entered the Society at St. Andrew's, Rome, November 10, 1627; was professed of the four vows September 29, 1642, and sent to England about 1643. He had been converted from schism, in his fourteenth year. In 1639 he was Socius to the Procurator at Madrid; in 1642 Professor at St. Omer's College; in 1645 a missionary in the Devonshire District; in 1649 he was in St. Mary's Residence (Oxford District), and in 1655 in the College of the Immaculate Conception (Derby District), and died, probably there, about October 1658, æt. 52.¹

¹ Thomas Thwing, *alias* Palmer, brother of Robert, born about 1609; studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, October 12, 1627, under the name of Thomas Palmer; was ordained Priest April 1, 1634, and sent to England September 10, following. By an error arising from the intricate system of *aliases*, this Priest is called a Jesuit in *Records S.J.* vol. v. p. 763, and vol. vi. p. 314.

We find this old family in Peacock's *Yorkshire Catholics* (1604) under the name of Twynge, p. 57. In St. Cuthbert's parish is "—— Twynge, wief of William Twynge, Esq., old Recusants." Ann Thwyng was wife of John Robeby, Esq., of Rokeby and Mortham, a great sufferer for his profession of the ancient Catholic faith.

TICHBORNE, HENRY, Father, was probably brother to Sir Benjamin Tichborne, Kt., of Tichborne, Sheriff of the county of Southampton in the twenty-first, and again in the last year of Queen Elizabeth's reign. The Douay Diary (*Records of English Catholics*), tells us that he arrived at Rheims, from England, with Anthony and Benjamin Norton, and one other, on June 25, 1583; he received the first tonsure on September 23, following, and left the next day, with others for Verdun. He appears to have returned again to Rheims, for an entry in the same Diary says that on July 22, 1586, Henry Tichborne of the diocese of Salisbury, left for Verdun to receive his education from the Fathers of the Society of Jesus, by whom he hoped to be admitted into the Society. He entered the Society October 11, 1587, and rendered essential service as Minister, Confessor, and Professor of Moral Theology in the rising English Seminary, S.J., at Seville, founded by the exertions of Father Robert Parsons in 1588. He died Minister of

the College in 1606, with great repute of sanctity and learning. He wrote a long letter to Father Thomas Darbyshire in Paris, dated Rome, February 2, 1598. This letter was intercepted, and is now in the Public Record Office, London. *Dom. Eliz.* vol. cclxii. n. 28. (*Records S.J.* vol. iii. p. 722, note.)

TICHBORNE, JOHN HERMENEGILD, Sir, Bart., Father, was born in Hampshire, April 29, 1679 (the Catalogue for 1730 says 1676); he studied humanities at St. Omer's College; entered the Society at Watten, October 21, 1700⁹, and was professed of the four vows February 2, 1716. From 1704 to 1708 he was a Master at St. Omer's College, taking all the schools in turn. In 1708 he was sent to Rome for his theology, and was ordained Priest there. In 1714 he was at Liege College, without office; in 1716 a missionary in the College of St. Thomas of Canterbury (Hants District). Becoming subject to epileptic fits, he lived at the House of Tertians, Ghent, for many years, from about 1722, *sine officio*, and died there May 5, 1748, æt. 69. He was second son of Sir Henry Tichborne, and his wife Mary, daughter of Charles Arundell, Esquire, and niece to Thomas, the second Lord Arundell of Wardour. He became the fifth Baronet upon the death of his brother, Sir Henry Tichborne, May 5, 1743.

TICHBORNE, FRANCIS, studied his humanities at St. Omer's College, and left with other students for the Novitiate at Watten, September 7, 1700-1. (St. Omer's Procurator's Book.) We do not trace him by that name; he may be identical with John, above.

TICHBORNE, JOHN, jun., Father, was born in Hants, March 26, 1694; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1712 (or according to several Catalogues, June 23, 1714), and was professed of the four vows February 2, 1730, or August 15, 1732. He was Prefect of Studies at St. Omer's College, for several years from about 1724; Rector of Watten, and Master of Novices, 1741 to 1745, when he was sent to the English Mission, and served for about two years in the Yorkshire District, and then in the College of St. Thomas of Canterbury (Hants District), for some years, and among other places, at Southend, Soberton. He then became Socius to Father James Dennett, the Provincial, in 1762, and continued to hold that office under the two succeeding Provincials, until his death in London, April 20, 1772, æt. 78.

TICHBORNE, MICHAEL, Father, was born in Hants, January 26 (or 27), 1692; studied his humanities at St. Omer's College; entered the Society September 7, 1712, and was professed of the four vows February 2, 1729. He served as missionary and chaplain for several years at Hooton, Cheshire (Sir Rowland Stanley's); was then sent to the Liverpool Mission, and finally to Brinn, and Ashton, county Lancaster, where he died, July 4, 1751, æt. 59. He was interred on the Gospel side of the altar chapel in Ashton.

TICKLE WILLIAM, Temporal Coadjutor; born in Lancashire, July 25, 1717; entered the Society July 15, 1748; was formed August 15, 1758; and died at Liege in 1787, æt. 70.

TIDDER, EDWARD, Father, *alias* INGLEBY, EDWARD, was a native of Suffolk, born 1630; entered the Society September, 7, 1652, and was professed of the four vows (under the name of Edward Ingleby, according to a list of professions in the archives, but as Edward Tidder, in the Catalogue of the Province), on February 2, 1672. Being ordained Priest April 16, 1661, he was sent soon afterwards to the Maryland Mission, where he is traced from 1663 till 1667. In 1669 he was missionary, and Procurator or Superior in the College of the Holy Apostles (Suffolk District). In 1679 he succeeded the martyred Procurator of the Province, Father William Ireland, and retained that office for some years, and is named Edward Ingleby in a letter from Father Warner (*alias* Clare), the Provincial, to the Father General, dated St. Omer's College, June 15, 1690. (*Anglia, Stonyhurst MSS.*, vol. v. n. 110.) The temporal affairs of the Province had been nearly brought to ruin by the persecution in the Oates Plot, and especially by means of a traitor agent, and Fathers Edward Petre and Tidder made great efforts to gather up the scattered fragments. Great difficulty is expressed in the above letter of finding means to support the members of the Province, who were either lying in prisons, or had no patrons to whom to resort, for many of the noblemen and gentry who formerly retained a chaplain, were then afraid or unable to do so, both on account of their reduced means and of the dangerous times. August, 1678, he retired for a short time in concealment, and ventured back again in November following, as the Provincial expresses in a letter to the Father General, Novem-

ber 7, 1679. (Father John Warner's Note and Letter-book.) In September, 1679, he was appointed Vice-Rector of St. Ignatius' College, London. (*Id.*) He is mentioned with credit in several other letters of the Provincial in the same Note and Letter-book. He went to reside at the New College in the Savoy, Strand, May 24, 1687. (See *Records S.J.* vol. v. p. 265.) He was Vice-Provincial in England, in 1690, and his death is recorded in the Necrology of the Province, in the name of Edward Ingleby, in London, January 2, 1699.

TILBURY, THOMAS, Rev., a Secular Priest long attached to the English Province, was born at Midhurst, October 17, 1780; commenced his education at Stonyhurst College. 1795; was ordained Priest by Bishop Gibson at Durham, May 28, 1806, and on October 29, following, was sent to the mission of Pylewell, Hants. He succeeded Father Thomas Culcheth, *alias* Lewis, at Chideock, November 14, 1809. On November 20, 1840, he went to Weymouth; was made a Canon of Plymouth, December 6, 1853; died at Weymouth, June 9, 1856, æt. 73, and was buried at Stapehill.

TILNEY, ANTHONY, Father. See Greenway, Anthony.

TOCKETTS, ALEXIUS, Father, was born in the county of Durham in 1665, according to the Catalogue of 1730; entered the Society, October 1, 1689, and was professed of the four vows February 2, 1707. He served the missions in the Residence of St John the Evangelist (Durham District), for many years, and died, probably in the same Residence, January 31, 1731, æt. 66. He is specially named in the Annual Letters for 1710, as belonging to the same District, in continual labours, without any settled repose.¹

¹ His was an ancient Yorkshire family. Mr. Peacock, in his *Yorkshire Catholics*, p. 96, mentions in Gisborough parish, "Isabell Tockettes, daughter of George Tockettes, Esquier [among others], recusantes old." "George Tockettes, Esquier [among others, including Susan, the wife of the parish clerk], recusantes within thes ij yeares." See also note relating to George Tockettes' family (same page). Again in "Vpleadome parish." "*Recusant retheyned*. Thomas Wilie retheyned one Thomas Tockettes, gentleman, a recusant since Whitsundtyde last."

TODD, HENRY, Father, born in Kent, 1666; entered the Society September 7, 1687, and was professed of the four vows May 20, 1705. He served the missions in the Residence of St. Winefrid, for many years, and in 1710 was the Superior, being highly spoken of in the Annual Letters of that date, as an excellent Missioner and Superior. He died, probably in the same District, December 25, 1712, æt. 46.

TOENS, JAMES, Temporal Coadjutor, a native of Flanders, born 1638, entered the Society April 20, 1672, and died at Watten, December 2, 1675, æt. 37. He was "a pious, prudent, obedient, and industrious man." (Summary of Deceased.)

TONA, ARNOLD (No. 1), Temporal Coadjutor, a native of Liege, born 1614; he entered the Society 1637, and died a novice at St. Omer's, September 3, in the following year, æt. 24. (Summary of Deceased.) He is highly spoken of in the Annual Letters for Watten.

TONA, ARNOLD (No. 2), Temporal Coadjutor, a native of Liege, born 1631, probably a nephew of the last. He entered the Society at Watten, May 21, 1671, and died at St. Omer's College, November 21, 1699, æt. 68.

TOOTELL, CHRISTOPHER and THOMAS, Fathers. In *Records S.J.* vol. iv. p. 714, and vol. v. p. 759, two Priests of this name are mentioned as members of the Society, upon the authority of the MSS. and Notes of William Blundell, Esq., of Crosby. They are not, however, traceable in the Catalogues of the Province.

TOULOTT, MATTHEW, Father, a native of Flanders, born 1639, entered the Society at Watten, September 20, 1660, and was made a Spiritual Coadjutor February 2, 1671. He was Minister at Watten, Ghent, and St. Omer's Colleges successively; being at length sent to the mission in the College of St. Ignatius (London District), he died there eight months after his arrival, July 27, 1677, æt. 38. A most pious, zealous and industrious man, unsparing in labour in the cause of obedience and the salvation of souls. (Summary of Deceased.)

TOWNELEY, CHRISTOPHER, Father, a native of Lancashire, born 165 $\frac{8}{9}$; entered the Society September 7, 1679; was ordained Priest April 21, 1685, at Liege, and became a formed Spiritual Coadjutor. He was a missionary in the College of the Blessed Aloysius (Lancashire District), and died in the same College, March 7, 1692, æt. 34. (Necrology.)

TREMAIN, JOHN, *alias* COTTON, JOHN, Scholastic, was son of Sampson Tremain, Esq., and Helen his wife. Born in Dorset, 159 $\frac{3}{4}$, he made his rudimental studies at Dorchester and Chideock, and his humanities at St. Omer's College, and entered the English College, Rome, for his higher course,

October 4, 1614, under the name of John Cotton (*vere* John Tremain.) He belonged to the ancient Cornish family of that name. His father had been a great sufferer for the Catholic faith, and had spent thirty years in prison on that account. John died a holy death in the College, August 8, 1615, æt. 22, having, at his earnest petition, been admitted to the vows of the Society, *in articulo mortis*. (*Records S.J.* vol. iii. p. 434, and vol. vi. p. 272.) Father Morris mentions several members of this old family in *Troubles*, series i.

TRESSAM *or* TRESHAM, THOMAS, Father, of Dorsetshire, born 1637; entered the Society at Watten, 1663. In 1664 he was studying physics at Liege; and in 1667 acted as Master (non-Priest) at St. Omer's. The Necrology styles him a Father and records his death on October 18, 1671.

TREVANNIAN, CHARLES, Father, *alias* DRUMMOND, born in London, 1667, or 1669; entered the Society at Watten, September 7, 1685, under the name of Drummond, and was professed of the four vows February 2, 1703. From 1695 to 1699 he was serving in the College of the Holy Apostles (Suffolk District); in 1701 as missionary in the Hampshire District; in 1704 in the College of St. Ignatius (London District), and later on his address was at Marshgate, near Richmond, Surrey; in 1728 and 1730 he was in England but without any appointment. For several years he failed in a particular point of obedience, but happily returned to his duty in 1730. (Father Provincial John Turberville's letter to Father General, Father John Thorpe's extracts *Stonyhurst MSS.*) He died in the College of St. Ignatius (London District), March 28, 1737, æt. 70.

TROTTAR, JOHN, Father (Scotch), was born at Edinburgh, August 18, 1701, and baptized on the same day by Father Durham. Entered the Society at Madrid, September 19, 1722, and was professed of the four vows May 15, 1740. He made public defence of universal philosophy, in October, 1727. He arrived in the Scotch Mission, May 29, 1733. (Oliver, from *Stonyhurst Scotch MSS.*)

TRYÖEN, JAMES, Temporal Coadjutor, a native of Dunkirk, born 170 $\frac{6}{7}$; entered the Society September 7, 1728, and died at St. Omer's College, November 30, 1731, æt. 25. (Necrology.)

TUCKER, ROBERT, Temporal Coadjutor, a native of Dorset, born January 28, 1710; entered the Society November 3, 1752, and died at Liege Academy, December, 1790, æt. 80.¹

¹ Six brothers, members of this Dorset yeoman family, carried the bier of Father Thomas Culcheth, *alias* Parker, the missionary of Chideock, to the Arundell family vault attached to the parish church, in September, 1809. (P. 189, above.)

TUNHOUSEN, JUDOCUS, a native of Germany, born 1609; entered the Society 1627. In 1633, he was making his fourth year's theology at Liege, and was probably of the German Province.

TUNSTALL, THOMAS, Scholastic, a native of Yorkshire, born 1612; was probably brother to Father William Tunstall, below, and nephew of Rev. Thomas Tunstall, the generous martyr for the faith, who suffered at Norwich, July 13, 1616.¹ He entered the Society 1633, after his humanity course at St. Omer's College, and died a student of theology at Liege College, October 4, 1640, æt. 28. He is highly eulogised in the Annual Letters and the Summary of the Deceased. (Biography, *Records S.J.* vol. v. p. 691.)

¹ The martyr was born in the diocese of Carlisle, and was collaterally descended from the family of Tunstall of Thurland, county Lancaster, which afterwards removed to Scargil, Hutton, and Wycliffe, county York. Mention is made of the Tunstall family in Peacock's *Yorkshire Catholics*. In Knaresborough parish, Elizabeth Tunstall is presented to the Bishop's court (with others), as recusants for seven years. In Barningham parish "Francis Tunstall, Esquier, Elizabeth his wife [and two servants, with others], were presented as recusants. In a note Mr. Peacock thinks that this was Francis Tunstall, of Thurland, who married Elizabeth, daughter of Richard Gascoyne, of Sudbury. In the same parish, "Lately comed from beyond the seas, and divers others resort to the house of ye said Francis Tunstall, but come not to ye church, recusantes." "Scolemaster, Gerard Fawden, a recusant, dothe teache Francis Tunstall his children."

TUNSTALL, THOMAS, Father, a native of Yorkshire, born 1635; entered the Society 1655; was a Tertian at Ghent in 1664, and died there the following year, February 6, 1665, æt. 30. (Necrology.)

TUNSTALL, WILLIAM, Father, was probably elder brother of Thomas, the Scholastic; born in Yorkshire, 161 $\frac{1}{2}$; entered the Society at Watten, in 1631, and was professed of the four vows, November 25, 1646. In 1642 he was Procurator at St. Omer's College; in 164 $\frac{3}{4}$ a missionary in the Yorkshire District; during 1646 in France; in 164 $\frac{7}{8}$ Procurator at Watten

Novitiate; in 165 $\frac{5}{8}$ Procurator at Liege; in 1660 Procurator at the English College, Rome, and in 167 $\frac{2}{3}$ he was declared Rector of Ghent. At the time of the Oates Plot persecution, he was Chaplain at Lady Goring's, Burton Castle, Sussex, and it was to him that the famous circular letter summoning him to attend the triennial meeting in London, April 24, 1678, was addressed by Father Edward Petre, the Vice-Provincial. (*Biography Records S.J.* vol. v. p. 690.) He escaped to the Continent, and was sent to Watten in February, 1680, where he died March 25, in the following year, æt. 70.

TURBERVILLE, GREGORY, Temporal Coadjutor, a native of Wales; born 1617; entered the Society September 30, 1639, and died in the Maryland Mission, February 6, 1684, æt. 67. (Necrology.) He had made his humanity studies, but preferred to enter in the degree of Temporal Coadjutor.

TURBERVILLE, JOHN, Father, *alias* FARMER, *or* FERMOR, JOHN, was a native of Berks, born 1663; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1683, under the name of John Farmer, and was professed of the four vows November 9, 1704. He served the Lancashire Mission for many years, and was Chaplain to Lady Anderton, of Lostock. In 1710 he was in the Yorkshire District. From May 20, 1725, until November 23, 1731, he was Provincial, and on November 23, of the latter year, was declared Rector of the College of St. Ignatius (London District), and died in London, November 11, 1735, æt. 72. (*Records S.J.* vol. v. p. 372.)

TURBERVILLE, THOMAS, Temporal Coadjutor, a native of London, born 1677, or 1679; entered the Society at Watten, December 24, 1702, and died at Ghent, September 7, 1734, æt. 57.

TURNBULL, GEORGE, Father (Scotch), was born at Tranent, in the diocese of St. Andrew's, Scotland, January 13, 1567. He was son of Thomas Turnbull, and his wife Martha Speule. He studied his humanities in Scotland, and repeated syntax at Pont-a-Musson College S.J. for four months. After studying philosophy there, he took the doctor's cap in arts and philosophy in November, 1589. Having received minor orders at Treves, he was admitted to the Society by Father Manæreus, Provincial of Flanders, and commenced his noviceship at Tournay, October 10, 1591. He made his second year's noviceship at Louvain. (Tournay Novitiate

Diary, MS. Brussels, No. 1016, fol. 133.) For upwards of thirty years he rendered important services to the Colleges of Pont-a-Musson and Douay. Father Gordon mentions him in a letter of January 12, 1615, as labouring strenuously at Douay, and beloved by all. He triumphantly refuted a book by an heretical minister, who had boasted that none of the Society could answer it. He was professed of the four vows, 1610, and died at Rheims, May 11, 1633, æt. 66. For his works see Southwell's *Bib. Script. S.J.* and Father de Backer's *Biblioth. des Ecrivains S.J.* (Oliver, from *Stonyhurst Scotch MSS.*) A short eulogy is given in *Anglia Necrol.* 1573—1651, in Archives S.J., Rome. He died a holy death surrounded by his brethren returning triple thanks to God for His singular goodness in his behalf (1) that, although born in Scotland among heretics, he had been educated in the Catholic faith by the Fathers of the Society living there, and had never imbibed the poison of heresy; (2) for his vocation and admission to the Society; (3) for his perseverance in it and in the holy Catholic faith until death. He made a general confession of his whole life, begged pardon of all, and received the last sacraments of the Church.

TURNER, ANTHONY, Father, *alias* ASHBY and BAINES, martyr. He was a younger brother of Edward mentioned below; son of Mr. Turner, the Protestant Rector of Dalby Parva, near Melton Mowbray; was born 162 $\frac{8}{9}$; educated at Cambridge, where he took his degree of B.A., and, with his brother Edward, and his mother, was converted to the Catholic faith and reconciled to the Church by Father Michael Griffiths, *alias* Alford. He entered the English College, Rome, with his brother Edward, October 27, 1650, to repeat his studies; left the College for the Novitiate at Watten, April 18, 1653, and was professed of the four vows in 1668. Being ordained Priest at Liege, he was sent to the English Mission about 1661, and probably spent the whole of his missionary life in the Residence of St. George (Worcester and Warwick District), of which, in the time of the Oates Plot he was Superior.¹ He had the repute of being an indefatigable missionary with great talent for preaching and controversy. Lord Shaftesbury himself, the chief instigator, we believe, of that sham plot, visited the martyr, and Father John Gavan, one of his fellow-sufferers in Newgate prison, the night before their execution, and promised them their pardon if they would belie themselves, and confess the existence of a plot. This miserable statesman received an appropriate reply and retired in confusion. Father Turner suffered death at Tyburn, June 2 $\frac{0}{30}$, 1679, with his three com-

¹ Many of his autograph accounts and papers are still preserved in the Archives of the Residence.



FR. ANTHONY TURNER, S.J.

MARTYR.

Suffered June 30, 1679.

p. 786.

panions, Fathers Whitbread, Barrow (*alias* Waring), Gavan, and Caldwell (*alias* Fenwick). (See Biography, *Records S.J.* vol. v. p. 861, seq., also *Records S.J.* vol. ii. p. 308-9, where an account is given of Mrs. Turner's (the mother of Anthony and Edward) remarkable conversion, and death soon afterwards, in consequence of her husband's brutal violence. (See also *Records S.J.* vol. vi. p. 378.)

TURNER, EDWARD, Father, *alias* ASHBY, JOHN, elder brother of Father Anthony, and, with him and their mother, reconciled to the Catholic Church by Father Michael Griffiths. (*alias* Alford); he was born in Leicestershire, 1625; studied at Cambridge and took his degree of B.A. His conversion was brought about by reading Father Edmund Campion's famous "Ten Reasons." He entered the English College, Rome, with his brother Anthony, October 27, 1650, and, after repeating his studies, left with him to continue them and make his theology at Liege College, where he was ordained Priest; entered the Society at Watten, in 1657, and was professed of the four vows August 15, 1669. After teaching philosophy at Liege College, he was sent to England 1664, where he became an active and zealous missionary in the Derbyshire District. He fell a victim to the same Oates Plot persecutions; was committed to the Gatehouse Prison, Westminster, and died there in bonds for the faith, March $\frac{19}{20}$, 1681, after two years of suffering in that loathsome gaol, æt. 56. Father John Warner, the Provincial, in a letter to Father General, dated April 12, 1681, states that he died piously in colloquy with his martyred brother, and, at the same time, the writer extols Father Edward Petre, for his charity in attending him at his death. (Biography, *Records S.J.* vol. v. pp. 473, seq., also vol. ii. pp. 308, seq., and vol. vi. p. 378.)

TURNER, FRANCIS, Father, a native of Oxfordshire, probably a younger brother of John, below, was born 1612; studied his humanities at St. Omer's College; entered the Society at Watten, 1635, and was made a Spiritual Coadjutor, January 27, 1649. After his ordination, he was appointed Prefect at St. Omer's College, and sent to England in 1644, where he served the missions in Mary's Residence (Oxford District). In 1649 he was removed to the Residence of St. George (Worcester District), and died in the same

Residence, March 23, 1659, æt. 47. He is praised in the Summary of Deceased, as an indefatigable missionary for fifteen years, making his long circuits on foot to administer the Holy Sacraments to the scattered Catholics.

TURNER, JOHN, Father, born in Oxfordshire, 1604; entered the Society 1623; was ordained Priest 1635, and professed of the four vows August 20, 1640. In 1639 he was confessor, &c., at St. Omer's College, and in 1642 Prefect of Studies there; in 1645 Professor of Holy Scripture at Liege College. He was then assigned for a time to the French Province. In 1655 he acted as missionary in the Residence of St. George. In 1659 he was declared Rector of the College of the Immaculate Conception (Derby District), and was in 1680 Procurator of the Province at Antwerp, where he died October 10, 1681, æt. 77.

TURNER, JOHN, jun., Father, *alias* HERBERT and WEEDON, THOMAS, a native of Monmouthshire, born about 1640; studied his humanities at St. Omer's College; entered the English College, Rome, for his higher course, in the name of Herbert, October 17, 1659, and left for the Novitiate at Watten, September 19, 1663. He served the missions in the College of the Immaculate Conception (Derby District), for some years, and died in the same District, March 6, 1672, æt. about 32. (*Records S.J.*, vol. vi. p. 398.) He was a man of great virtue, and endowed with singular gifts of soul. (Summary of Deceased.)

TURNER, —. In the report of Robert Barnett, a spy, 1580 (*Dom. Eliz.* vol. cxlvii. nn. 138—141, Public Record Office), "one Turner, a Jesuit," is named as at the English College, Rome. (*Records S.J.* vol. i. p. 476.)

TURNER, JOSEPH, Father, a native of Worcestershire; born 1602; entered the Society at Watten, already a Priest, 1632, and was made a Spiritual Coadjutor, May 24, 1643. He was sent to the Residence of St. John (Durham District) 1635, and in 1649 he was in London, and died at Liege, February 25, 1650, æt. 48,—“A man most observant of religious discipline; a lover of retirement and devoted to spiritual things. He was never known to cause even the slightest offence against any individual. His death was preceded by a long and distressing sickness.” (Summary of Deceased.)

TURNER PETER, Father. See Marshall, Peter.

TURNER, RICHARD, Father. See Murphy, Richard.

TURNER, ROBERT, Father, born in Lancashire, January 12, 1677; entered the Society 1701, and was professed of the four vows February 2, 1719. He served the missions of Hooton, county Chester, and Callaly Hall, county Northumberland, and died in Sussex, December 10, 1734, æt. 57. (Necrology).

TURNER, WILLIAM, Scholastic, a native of Monmouthshire, born November 11, 1681½; studied his humanities at St. Omer's College; and entered the Novitiate at Watten, September 7, 1703. He died at Paris, August 26, 1712, æt. 31.

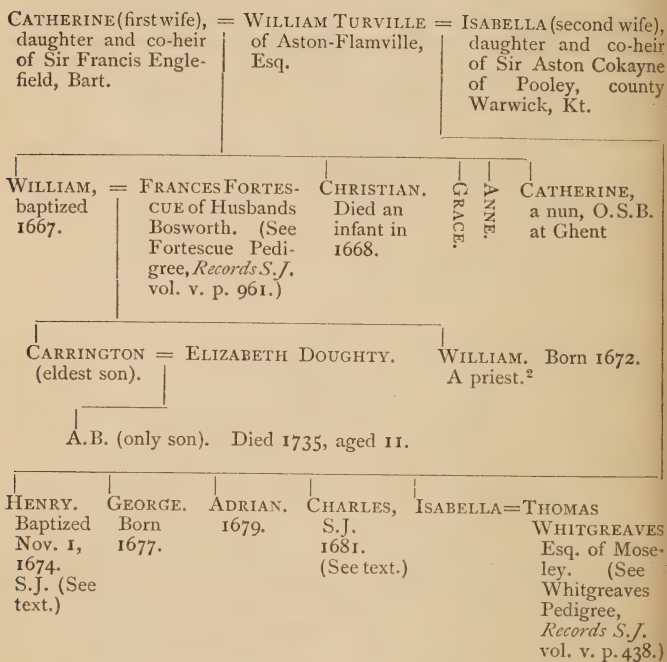
TURPETT, AUGUSTIN, Temporal Coadjutor, a native of Essex, born 1559; entered the Society 1626, and died in London, in the College of St. Ignatius, December 12, 1637, æt. 76. He had formerly suffered much for the Catholic faith. (Summary of Deceased.)

TURVILLE, CHARLES, Father, a native of Leicestershire, born March 10, 1681 or 1683, son of William Turville, Esq., of Aston Flamville, and his second wife, daughter and co-heiress of Sir Aston Cokayne, Knight, of Pooley, county Warwick. He studied humanities at St. Omer's College; entered the Society at Watten, September 7, 1700, and was professed of the four vows February 2, 1718. In 1709 he taught at St. Omer's College. and was in 1711 a Tertian at Ghent. From 1711½ until 1724 he was a missionary and chaplain at Ince Blundell, in the College of the Blessed Aloysius (Lancashire); passing in 1725, into the College of St. Ignatius (London District). From 1733 till 1735 he was Procurator of the Province, residing at Antwerp. On September 30, 1739, he was declared Rector of the House of Tertians at Ghent; but in 1744 was at Louvain. In the Catalogues for 1746 and 1748 he appears at Louvain and Liege wearing a secular dress as chaplain to Mrs. Blundell,¹ which

¹ This Mrs. Blundell was probably Mary, widow of Henry Blundell, Esq., of Ince Blundell, daughter of Sir Charles Anderton, and sole heiress of her brother, Sir Lawrence Anderton, Baronet. She left Ince Blundell soon after her son Robert's marriage in 1722, and died 1753. Nicholas Blundell, Esq., of Crosby, grandson of the Cavalier Blundell, has the following entry in his interesting diary, which extends from 1702 to 1728: "1718, January 22. My wife and I were present when Mr. Turville made his profession. I drank punch in the hall at Ince with Mr. Turville, who treated us, Pater Smith, of Culcheth, Pater William Molineux, Pater Richard Moore," &c. (Communicated by Rev. T. E. Gibson.)

office he still retained in 1750. In 1752 he was resident in London as a jubilarian. In 1753 he is mentioned at the Watten Novitiate, *sine officio*, and died there January 11, 1757, æt. 76, universally beloved and regretted.

We subjoin the following brief pedigree of this family, extracted from Burke's *Landed Gentry* and other sources :



The Turvilles of Aston-Flamville became possessed of the Husbands-Bosworth estates through Mary Alethea Fortescue in 1763. (See *Records S.J.* vol. v., and Fortescue pedigree, as above). William Turville left Aston-Flamville to his eldest son Carrington, who sold the property in 1749. He, his wife, and his infant son, were all buried in the Church of one of the convents of the English nuns in Brussels. (Burke.)

² William Turville, the son of the above William and Francis, entered the English College, Rome, for his higher studies November 2, 1713; was ordained Priest April 16, 1719, and left Rome for England June 4, following. (*Records S.J.* vol. vi. p. 464.)

TURVILLE, GEORGE, studied his humanities at St. Omer's College, which he left along with other students for the Novitiate at Watten, September 7, 1700. (St. Omer's Procurator's Note-book.) He is no doubt identical with Charles, above.

TURVILLE, HENRY, Father, born in Leicestershire, October, 1674 (baptized November 1, 1674), an elder brother of Charles, entered the Society at Watten, April 13, 1693, and was professed of the four vows August 15, 1707. In 1701 he was a Tertian at Ghent. In 1704 he was Professor of Philosophy, and soon after, for several years, of Theology. He died at Ghent, March 25, 1714, æt. 40. (Necrology).

TWISDEN, BARTHOLOMEW, Father. See Chetwyn, Ralph.

TYFFE, DE, LAMBERT, *or* TIFUE, Father, born at Liege 1603; entered the Society 1634, already a Priest, and was made a Spiritual Coadjutor, November 21, 1644. In 1639 he was missionary at Liege, and so remained until his death, May 22, 1672, æt. 69. The Annual Letters of Liege for 1672, call him a man of great piety, charity, and zeal. Two years before his death he became paralytic and lost the entire use of one side, and his mind and memory were nearly gone, though he was fully alive to spiritual things. His room accidentally taking fire, and no one being present at the moment to assist him, he was suffocated by the smoke. He had received Holy Communion about two hours previously.

TYFFE, *or* TIFFE, THOMAS, Father (Scotch). See Fife, *or* Fyffe.

TYRER, JOSEPH, Father, was born in Lancashire, May 12, 1734; entered the Society September 7, 1753, and was professed of the four vows February 2, 1771. In 1763, seq., he was a missionary at Holywell. From 1768 to 1777 he lived at Plowden Hall, Salop. He returned to Holywell in 1777, and was found dead in his bed there December 22, 1798, æt. 64. (Necrology, &c.)

TYRER, ROBERT, Scholastic, a native of Lancashire, born 1798; entered the Society September 7, 1816. He taught mathematics and natural philosophy at Stonyhurst, was sent to Paris for his theology in 1824, and died at Dole, November 23, 1826, æt. 28.

TYRIE, JAMES, Father (Scotch), was of a good family; he was born 1543, and entered the Society in Rome, August 19, 1563. After filling the chairs of philosophy and theology at Paris, he returned to Rome, and was elected Assistant for the French Province at the Sixth General Congregation of the Society, November, 1593. He died after a short illness, March 20, 1597, æt. 54. (See the biography of this distinguished member of the Society in *Records S. J.* vol. iii. pp. 726, seq. For his writings see Father Southwell's *Bibl. Script. S. J.*, and Father de Backer's *Biblioth. des Ecrivains S. J.*) His name stands first in a list of Scotch Fathers, dated 1593, taken from the original in vol. ii. *Anglia Hist.* in the Archives of the Province in Rome, and printed in continuation of the *Collectanea*.

TYRWHITT, *or* TERRETT, JOHN, Father. See Spenser, John.

TYRWHITT, *or* TERRETT, THOMAS, Father. See Babthorpe, Thomas, sen.

TYRWHITT, *or* TERRETT, THOMAS, Father. See Babthorpe, Thomas, jun.

TYRY, *or* TERRY, FRANCIS, Father (Irish), (miscalled Tyrer by Oliver). According to an Irish Catalogue for 1650, in the Roman Archives, he was a native of Cork; born 1607. He studied humanities, and two years philosophy, and four years theology at Avignon, before entering the Society, which he did at Tournay, September 30, 1633. He knew Irish, English, French, and Latin, and joined the Irish Mission in 1640. He taught humanities for five years, was preacher and confessor for eight years, Superior of a Residence for two years, and a missionary in 1650. (Catalogue, as above.) He became Superior of the Waterford Residence, and in 1649 was a missionary at Cork. Père Verdier, the Visitor, describes him as an eminent preacher, very prudent and learned, and zealous in maintaining religious discipline. He was alive in Ireland, June 15, 1659. (Oliver, from *Stonyhurst MSS.*) In 1666 he was living at Cork, engaged in missionary duties, preaching, &c. (Irish Catalogue for 1666, in Archives, Rome.)¹

¹ "There is a family here [Gibraltar] of Irish descent, of the name of Terry; different members of it emigrated to Spain from about the date of the non-fulfilment of the Treaty of Limerick by the iniquitous Government of William III., to about the middle of the last century. One of this family, Irish born, came as Minister to London from the Spanish Court, about the latter end of the reign of Philip V. (the first Bourbon monarch of Spain). He was then known as the Marquis de la Cunada. Of this family two were Fathers of the Society of Jesus, and one died during the siege of Limerick. From the same father as this Priest descend my friends whose pedigree I have been allowed to examine; it is a translation of the original English obtained from the Herald's Office, Dublin, which the member of the family who emigrated to Spain towards between 1755 to 1765 brought with him to Malaga. Its genuineness is beyond dispute. . . . This family was connected with the Villiers family (of the famous Duke of Buckingham) through Sarah Villiers, sister of the Duke, who married into the Sarsfield (the French-Irish Brigade Earl of Lucan), and had large estates near Cork, some of which now belong to the Stacpoole family. In 1505-11-19 and 1525 William, Edward, Patrick, David, and William

Terry respectively were Governors of Cork ; 1514 and 1529 Edmund and Patrick Terry were chief magistrates of Cork. In 1538-40-51-54-74-86-88 and 1591 William, Richard, Dominic, Richard, William, Stephen, Edmund, and David Terry were respectively Sheriffs of Cork. In 1604-8-12-14-17-20 and 1625 Edmund, David, Dominic, David, Patrick, William, and David respectively filled the office of Mayor of Cork. William, the Sheriff in 1554, was descended from Richard de Terry, who *temp.* Henry II. married Elizabeth, sister to the Earl of Desmond. This William Terry was one of the twenty-four nobles and notables who, on July 18, 1574, signed a declaration against Queen Elizabeth to sustain the Catholic religion, pledging themselves, in spite of risk and forfeiture, to carry out their engagement. Dominic Terry died in defence of Limerick, against the rebel Parliament. He had a brother (not named in the genealogical table) a Priest S.J., who suffered for the faith along with Galfrido Galway (Godfrey Galway), a Catholic gentleman. This Father appears also to have been at the time on King Charles I. side in Limerick. All its members have suffered much for the faith and for the Stuarts. There are now in Spain two branches of this family left, one represented by the Marquis de la Cuna, who signs his name Tirry, instead of Terry, and another, a wealthy banker in Cadiz." (Communicated by Louis Power, Esq., Gibraltar.)

TYRY, JOHN JOSEPH, Temporal Coadjutor, a native of Liege ; born about 1620 ; entered the Society July 16, 1641 ; became porter at Liege in 1675, and was sent with Brother Peter Carpenter to London in 1679, as a witness to disprove the evidence of Titus Oates upon the trial of the five martyred Fathers. (*Records S.J.* vol. v. p. 134.) He died at Liege January 16, 1693.

URQUHART, ADAM, Father (Scotch), born February 6, 1679 ; entered the Society, in Paris, 1694. In 1719 he was teaching scholastic theology. (Oliver, from *Stonyhurst MSS.*)

URQUHART, CHARLES, Father (Scotch), probably brother of Adam ; born August 11, 1666 ; entered the Society at Paris, September 7, 1688, and was professed of the four vows in 1703. (*Id.*) In the Catalogue of the Scotch Mission for 1729, he is mentioned as at Rouen, sick and infirm.

URQUHART, LOUIS (Scotch), was living in the Province of Toulouse in 1709. (*Id.*)

USSHER, JOHN, Father (Irish), was a native of Dublin, born 1613 ; studied his humanities and two years philosophy in secular schools, and four years theology in the Society, which he entered in 1629. Knew English, French, and Latin. Had taught humanities for four years ; philosophy for one ; and had been Prefect of the Sodality and of studies. (Irish Catalogues in Archives, Rome.) In 1666 he was Consultor in the Dublin Residence, often preaching to the people and administering the sacraments. After two months' imprisonment he had been banished to Spain for four years. (Irish Catalogue for 1666 in the Archives, Rome.) Early in 1649 he wa

living in Kilkenny, was then thirty-five years of age, had been eighteen years in the Society, and was teaching rhetoric. (Oliver, from *Stonyhurst MSS.*) He died December 14, 1698, and had been a prisoner and exile for the faith. (Hogan's list.)

USSHER, STEPHEN, Father (Irish), entered the Society about 1739 and died 1762. (Hogan's list.) The *Arret de la Cour* says: "Etienne Ussher of the Irish College, Poitiers, died February 10, 1762."

VALENS, ROBERT, Father (Scotch). His own letter, dated Edinburgh, June 16, 1629, states that he had been upon the mission about five years. His residence in that city was a source of great consolation to the Catholics, especially the gentry who were in confinement, though he was himself in much danger, and he had great difficulty in escaping the priest hunters. The city was divided into districts, and twenty Puritan zealots had been selected to search for Catholics in their houses and lodgings. He was compelled at length to seek refuge in England. Father James Mambrecht, in a letter dated April 3, 1645, mentions that the Father had been arrested in London some time before. (Oliver, as above.)

VANDEN, FRANCIS, Temporal Coadjutor. See Busche.

VANDENBERG, CHRISTIAN, Temporal Coadjutor, a native of Ghent; born 1620; entered the Society 1639, and died at St. Omer's College, November 21, 1680, æt. 60.

VANDENDORF, EVERARD, Temporal Coadjutor, a native of Flanders, born 1681; entered the Society 1707, and died at Ghent, September 4, 1724. (Necrology.)

VAN STRÆLEN, GISLER, Temporal Coadjutor, a native of Liege, born 1611; admitted to the Society 1638, and died at St. Omer's College, 1685, æt. 74.

VANSTRATER, PASCHASIUS, Father, a native of Ghent, born 1587; entered the Society 1612. In 1621 he was Professor of Humanities at the Watten Residence, after which his name disappears from the Catalogues.

VAST, ANDREW, Temporal Coadjutor, born at St. Omer 1672; entered the Society October 9, 1699, and died at Liege, February 2, 1712, æt. 40. He was druggist and infirmarian.

VAUDREY, JOHN, Father, *alias* MORE, a native of Chichester, born 1658; entered the Society at Watten, November 9, 1677, and was professed of the four vows 1695. In 1690 he was a

missioner in England, and served in the College of St. Thomas of Canterbury (Hants District), for many years, being its Rector in 1712, seq. He died October 19, 1725, æt. 67, probably in the same District.

VAUGHAN, RICHARD, Father, born in Monmouthshire, January 14, 167 $\frac{4}{5}$; entered the Society in September, 1690, and was professed of the four vows February 2, 1708. In 1701 and 1704, and for several years he was Professor of Mathematics, Philosophy, and Hebrew at Liege. On August 22, 1725, he was declared Rector of Ghent, and died in that office October 13, 1727, æt. 53. (Province Note-book, &c.)

VAUGHAN, THOMAS, Father, son of John Vaughan, Esq., of Welsh Bicknor and Clifford Park, county Monmouth. He was born 160 $\frac{5}{8}$, in Wales (Monmouthshire being then considered a Welsh county.) He is named in the Douay Diary, where he took the College obligation September 2, 1627; was ordained Priest September 18 following, and sent to England, August 27, 1628. He entered the Society 163 $\frac{2}{3}$, was professed of the four vows December 3, 1643, and sent in the following year to the mission, in the Residence of St. George (Worcestershire District.) In 1639 he was in the College of St. Francis Xavier (Herefordshire and South Wales District.) In 1660 he was sent to the Novitiate, Watten, to repose for awhile after the fatigues of the mission. Three years later he went to the Lancashire Mission. In 1665 he was in Staffordshire, and during 1667 in the Residence of St. John (Durham District), where he died October 13, or March 23, 1675, æt. 69.

VAUGHAN, WILLIAM, Father, was a son of William Vaughan, Esq., of Breconshire; born in Wales, 1644 or 1646; studied his humanities at St. Omer's College, and entered the English College, Rome, for his higher course, October 18, 1668; he joined the Society at Watten, January 20, 1671, and was ordained Priest April, 1677. In 1678 he was sent to the mission in the College of St. Francis Xavier (Hereford and South Wales District), and in 1683 was its Rector. He died, probably in the same District, January 9, 1687, æt. 43, before profession. He is included in Titus Oates' list of Jesuits, as Mr. Vaughan, living in England.

VAUGHAN, WALTER, son of Richard Vaughan, Esq., of Courtfield, and his first wife Bridget, daughter of William Wigmore, Esq., of Lucton, county Hereford; entered the English College, Rome, for his higher studies, October 25, 1689; was ordained Priest June 24, 1696, and died in Paris the following October, *en route* to England.

VAUX, LEONARD DE, Father, died at Liege, June 15, 1704. (Catalogue of Deceased S.J. in the Library of the Louvain University.) His name does not appear in the Catalogues of the English Province.

VAVASOUR, FRANCIS, Father. In Ainsworth's *Latin Dictionary*, *Tabula Chronologica*, we find: "1681. Franc. Vavassor, Jesuita, in re Critica Auctor celebr, æt. 76." The Catalogues of the English Province do not name such a Father.

VAVASOUR, JOHN, Temporal Coadjutor. We learn from Father Morris's *Troubles*, series iii. p. 457 note, that William Vavasour married Anne, the granddaughter of Thomas, Earl of Rutland. His son, Sir Thomas, was created a baronet in 1628. He had thirteen children, of whom Henry became a Priest; *John*, a Jesuit lay-brother; Francis, a Franciscan; Mary, a nun at Brussels; and Margaret and Catherine nuns at Cambray. He probably died before 1621, as we do not find him named in the Catalogues for that year. (See Vavasour family, *Records S.J.* vol. iii., also vol. iv. Addenda, with Pedigree.)

Several of the family were students in the English College, Rome, and became Priests. *Richard* Vavasour appears, with three Fathers S.J., as signing an attestation regarding the relics of St. Chad, about 1658. (*Records S.J.* vol. iii. p. 796.) We do not trace any Richard Vavasour in the Catalogues.

VAVASOUR, WALTER, Father, born in Yorkshire 1662; entered the Society September 7, 1681, and was made a Spiritual Coadjutor February 16, 1692, being then Rector of Ghent. In 1701 and 1704 he appears in the College of St. Aloysius (Lancashire District), and about 1724 his address was, "Mr. Walter Vavasour, to be left at the White Bull, in Preston." He died missionary in Preston, April 10, 1740, æt. 78,

VAVASOUR, WILLIAM, Father, *alias* THWINGE, a native of Yorkshire, born 1618; entered the Society March 24, 1665, and was made a Spiritual Coadjutor August 15, 1675. In 1667 he was studying casuistry at Liege. In 1672 he was a missionary in the College of the Holy Apostles (Suffolk District.) He escaped to the Continent in the Oates Plot persecution 1678-9. His

name is mentioned in the State Trial Report of Lord Stafford, the martyr. In March, 1680, Father John Warner, the Provincial, sent him to Antwerp to inspect the Province accounts. He died at the monastery of the English Carthusians, Nieupoort, who had kindly given him hospitality, April 22, 1683, æt. 65. He was preparing to return to his mission. (Father Warner's Note and Letter-book.)

VERBELEN, JAMES LEON, Temporal Coadjutor, a native of Belgium; was born August 5, 1745, and entered the Society, May 23, 1771.

VERDCHEVAL, LEONARD, Temporal Coadjutor, a native of Liege, born 1683; entered the Society July 30, 1706, and died at Ghent, November 15, 1730, æt. 47.

VEZZOSI, JOSEPH, Father, *alias* ROBINSON, son of Michael Vezzosi, of Florence, and his wife, Ann Robinson. He was born August 3, 1720, in Rome; and entered the English College, Rome, October 19, 1731, where he was ordained Priest September 8, 1743. Left the College for the Novitiate, Watten, September 17, following; entered the Society December 26, 1743, and was professed of the four vows February 2, 1754. In 1757 he was serving the Spinkhill Mission, county Derby, and had previously been missionary and chaplain to the Sheldon family of Weston, county Warwick. In 1764 he was Vice-Rector, and on December 3, 1765, was declared Rector of the College of St. Chad (Stafford District). In 1767 he was Confessor at the York Convent, and died of fever at Bruges, December 18, 1772, æt. 52. (*Records S.J.* vol. vi. p. 480.)

VEZZOSI, STEPHEN, *alias* ROBINSON, brother to Joseph; was born in Etruria, August, 1716; entered the English College, Rome, March 11, 1737, and was ordained Priest there February 2, 1744. (*Id.* p. 485.)

VICK, *or* WICK (VICÆUS), JOHN, Father, an Oxonian; entered the Society 1563; was professed of the four vows in August, 1588, and died in the following September at Ingoldstadt. He had shone as a brilliant ornament of virtue and learning throughout Germany and Belgium when professor of theology and philosophy. He had also been Professor of Rhetoric and Greek at the Roman College. (Father More's History of the Province, p. 17.)

VILLIERS, JOHN, Father. See Fitzwilliam.

VIRING, THOMAS, Father, a Fleming, of the Belgian Province. His death is recorded in the Annual Letters for the English Novitiate, Liege, 1620, which call him "truly ours on account of the singular affection he entertained towards all English Jesuits, and because of his proficiency in the language, which rendered him most fit for that mission; he had frequently and earnestly begged of his Superiors to be sent upon it, and to change his Province, provided they could conveniently spare him. It was a great consolation to him when dying that he was rendering up his soul to God in the midst of those in whose labours it had been his greatest desire to participate. During his sickness he offered to all so striking an example of patience, piety, and religious virtue that we justly rejoice in retaining the remains of so eminent a man in our chapel."

VISCONTI, HERMAN MARY, Father, a native of Milan; born March 13, 1650; entered the Society September 4, 1665, and was professed of the four vows August 15, 1683, being then a professor at Liege. In 1680 he was a Tertian at Ghent. In a Catalogue for 1676, we find him joining the English Province under the name of "Hermes Maria de Comitibus." In 1681 he was at Milan; and Father John Warner, the Provincial, wrote to him there, January 14, 1682, bidding him return to the English Province. (Father Warner's Note and Letter-book.) From 1684 to 1690 he was Procurator at Antwerp. In 1691 he was declared Rector of Ghent, and from 1693 to 1696 was Procurator at St. Omer's College. In 1697 he is recorded as being on a journey, after which his name disappears from the English Province Catalogues. Father Warner, in a letter to the General, dated April 2, 1683, calls him "a man beloved of God and men."

VISSCAR, JOHN, Temporal Coadjutor, died at Watten, July 11, 1692. He is called Vinsore in the Province Necrology, and Vircar in a Catalogue of Deceased of the Society in the Library of the Louvain University. He did not belong to the English Province, and his name does not appear in its Catalogues.

VRANKEN, JOHN, *or* JOSEPH, Temporal Coadjutor, born May 8, 1718, was admitted to the Society September 7, 1740. He was alive at Liege in 1764, but probably died soon after that date.

WACHOP, ADAM, Father (Scotch). A Jesuit of this name appears at Verdun, in a Scotch list bearing date 1593.

WADDING, AMBROSE, Father, elder brother of the celebrated Franciscan, Luke Wadding, Father (Irish), a native of Waterford, and cousin of Luke, Michael, and Peter, below. He was born 1580 or

1583, entered the Society in Rome, 1604, and was a Professed Father. (Hogan's list.) He was in Bavaria in 1617. (*Irish Ecclesiastical Record*, August, 1874.) He is named in a letter of Father Christopher Holiwood, *alias* Thomas Lawndry, the Superior of the Irish Mission, dated November 4, 1611. (*Id.* for April, 1874, p. 295.) He died at Dillingen, January 23, 1619. (Hogan's list.)¹ (See the sketch of this most distinguished man in *Hist. Prov. Super. Germaniæ S. J.* and in Father de Backer's *Biblioth. des Ecrivains S. J.*)

¹ Father St. Leger in his life of Dr. Walsh, says: (1) that King James I. called Waterford a second Rome, and (2) that there were five brothers of the Wadding family all Jesuits: Walter, Peter, Thomas, Daniel, and Luke. (Communicated by Father Hogan, who suggests that Daniel might be a misprint for Michael, although Father St. Leger was a contemporary and a neighbour, besides being Superior of the mission.)

WADDING, LUKE, Father (Irish), a native of Waterford, born 1593, entered the Society 1609, and was a Professed Father. In 1617 he was in the Castilian Province. (See *Irish Ecclesiastical Record*, as above.) In 1642 he was at Salamanca, and Father Robert Nugent, the Superior of the Irish Mission, in a letter dated April 24, of that year, asks the Father General Vitelleschi, for his and his brother Peter's services at home; and in another letter of February 28, 1643, again earnestly renews his petition. (Oliver, from *Stonyhurst MSS.*) He died December 31, 1650, or January 1, 1651. (Hogan's list.) His death is alluded to in a letter or report of Father Christopher Mendoza, dated Madrid, 1675, as occurring at the College of St. George, Madrid, but without date. (See Father Richard Cardwell's transcripts of MSS. S. J. in the Archives de l'Etat, Brussels, *Stonyhurst MSS.*) Father Edmund Hogan communicates the following: "The Supreme Council of Ireland, to Father Luke Wadding, of the Society of Jesus in Spain, June 28, 1643.—Reverend Father, wee have sent back Father Talbot into Spain, to render humble and hearty thanks to his Catholicke Majesty for the great affection he bears to our cause and nacion; and wee have authorized you as by our severall commissions you will finde to agitat our affairs as well at Courte as with the Prelates and Clergie of Spaine. We know your zeal to the cause and the care you have of your countrye," etc.

WADDING, MICHAEL, *alias* GODINEZ, Father (Irish), a native of Waterford, born 1591; entered the Society April 15, 1604, at Villagarcia, and was a Professed Father. He died in Mexico, December 12 or 18, 1644. (Hogan's list.) Was at Mechlin in 1617. (*Irish Ecclesiastical Record*, August, 1874. (See Father de Backer's *Biblioth. des Ecrivains S. J.*)

WADDING, PETER, Father (Irish), brother of the above, was born at Waterford, 1581 or 1583, son of Thomas Wadding and his wife Mary Vallesia, both of families of rank. He studied humanities for seven years in Ireland, and his higher course at Douay, where he took his degree of M.A.; was admitted to the Society by Father Oliveræus, the Provincial of Flanders, and commenced his noviceship November 28, 1601, at Tournay. (*Tournay Diary MSS.*, Archives de l'Etat, Brussels, n. 1016,

fol. 418.) He taught theology at Louvain and Prague with great repute, and published a work, *De Filii Dei Incarnatione opus*. (Hogan's list.) He died at Gratz, September 13, 1644. (Oliver, from *Stonyhurst MSS.*) (See Father de Backer's *Biblioth. des Ecrivains S. J.* for his works.)

WADSWORTH, THOMAS, Scholastic, a native of Lancashire, born December, 1693, entered the Society September 7, 1712, and died at Liege, July 16, 1719, æt. 26.¹

¹ The Wadsworth family originally came from Yorkshire into Lancashire. John Wadsworth, grandson of James Wadsworth, of Halifax, county York, settled in Lancashire, and his son Hugh married first the daughter of William Farrington, Esq., who, however, died without issue. By a second wife he had issue Robert and Nicholas, the latter of whom married the daughter of Robert Albin of Whittingham, county Lancaster, who brought him lands in Haighton, Whittingham, and elsewhere. The issue of this marriage was Hugh, the eldest son; Robert, who went beyond the sea to study in 1655; and a daughter Elizabeth, who married successively John Singleton and Thomas Carter, and is described as Mrs. Cosey, in 1704. Hugh Wadsworth of Haighton Hall, gentleman, the eldest son, returned a pedigree at the visitation of Dugdale in 1664, and was living in 1671. He married Margaret, daughter of Christopher Townley, second son of John Townley of Townley, and his wife Margaret, daughter and heiress of Sir Richard Townley, Kt., and had issue Nicholas, Robert of Preston, gentleman, in 1703, and Christopher. Nicholas, the eldest son, of Haighton Hall, Lord of the Manors of Fulwood, Great and Little Caddeley, was aged 9 at the visitation of 1664, and died October 23, 1702, leaving by his wife Judith, a large family as follows: Hugh Wadsworth of Haighton Hall, gentleman, in 1704; Robert Wadsworth who after studying for some years at the school kept by the Fathers of the Society at Scarisbrick Hall, county Lancaster, was sent to Douay College in 1700, and was afterwards living at Clock House, Fulwood; Nicholas living in 1709; Joseph Wadsworth of Catterall, county Lancaster, gentleman, who took an active part in the Stuart rising of 1715, for which he was executed at Garstang, February 14, 1716; William living in 1709; Thomas Wadsworth, S. J., above; Anne living unmarried in 1722; and Dorothy, wife of Richard Shuttleworth, of Brockside, county Lancaster, gentleman. (Communicated by Joseph Gillow, Esq., of Bowdon.)

WAFFRERUS, —, Father (English), died at Liege, July, 1588. (Biblioth. de Bourg. M.S. 6397. Liber primus defunctorum in variis Provinciis S. J.)

WAGER (WAGERUS), HENRY, Temporal Coadjutor, a native of Essex, born 1587, and admitted to the Society 1617. His name disappears from the Catalogues after 1623.

WAGNER, FRANCIS, Father (Scotch), was of the Province of Mexico, and a missionary in California, where he died in 1744. He left a work in MS. entitled *Noticia de la Mision de San José Comondú de Californias y de sus quatro pueblos.* (See Beristain de Souza's Dictionary of Mexican writers in the British Museum.) [Communicated by Father Hogan.]

WAITE, *or* WAYTE (WAITÆUS), JAMES, Father, a native of Yorkshire, born 1617; entered the Society 1640, and was professed of the four vows 1657. Being sent to the College of the Blessed Aloysius (Lancashire District), in 1652, he served it until his death there, November 14, 1679, æt. 62. He was declared Rector, January 15, 1672, and is mentioned as "an admirable religious, of great prudence, and remarkable for his love of holy poverty and zeal for souls." (Summary of Deceased of the English Province.)

WAKE, CHARLES, born at Worksop, 1782, studied at Stonyhurst College with much distinction, and made a public defension of universal philosophy and the higher branches of mathematics. Whilst studying theology he was seized with consumption, and died at his native place, April 1, 1802, in his twentieth year.

WAKEMAN, JOSEPH, Father, was youngest son of Edward Wakeman, Esq., of Beckford, county Gloucester, and his wife Mary Cotton, and brother to Sir George Wakeman, Bart., one of the physicians to King Charles II., who was tried for high treason in the Oates Plot persecution, and acquitted. Joseph was born at Beckford 1647, entered the Society at Watten, September 1, 1665, and was professed of the four vows February 2, 1683. In 1678 he was at Liege, when the martyred Provincial, Father Whitbread, made his celebrated prophetic address to the community at his annual visitation, of which Father Joseph wrote a brief narrative. In 1683 he was a Professor of Theology at Liege; in 1685 Prefect of Studies at St. Omer's College; in 1698 Procurator of the same College; in 1701 and 1704 Socius to the Provincial, Father Blake. From 1708 he served the missions in the College of the Holy Apostles (Suffolk District), for some years, and died at Watten, December 8, 1720, æt. 73. (Necrology, also *Records S.J.* vol. iv. p. 436.)

WAKEMAN, THOMAS, Father. See Jeffreys, Thomas.

WAKEMAN, THOMAS, Father, *alias* GREEN, THOMAS, was son of John Wakeman, of Beckford, county Gloucester, Esq., and his wife Ursula Giffard, of the ancient Staffordshire family of that name. He was born 1599 in Staffordshire, made his humanity studies at St. Omer's College, and entered the English College, Rome, for his higher course, December 15, 1624, under the name of Thomas Green, *vere* Wakeman; he was ordained Priest there May 12, 1630, and left the College April 15, 1632,

to enter the Novitiate at Watten, "leaving in the College the sweet odour of his many virtues." He entered the Society accordingly, under the name of Thomas Green, in the same year, 1632. The *Catalogus Tertius*, for 1634, notices that at the expiration of his two years' probation his simple vows of religion were deferred on account of certain scruples. He made them, however, in 163 $\frac{4}{5}$, and died a holy death at Watten, August 23, 1636, æt. 37. His death is recorded in the Province Necrology under the name of Thomas Green. The Annual Letters of Watten for 1636, state that he had been dismissed after a trial of four years, on account of scruples, and died at the Novitiate calmly and peacefully. The Catalogues make no mention of any actual dismissal, and the fact of his dying in the Society is certain. Misled by an entry in the Necrology of the Province, Father Thomas Wakeman, *alias* Green, is identified in *Records S.J.* vol. iv. p. 436, and vol. vi. p. 306, with Father Thomas Aldrington, noticed above. Father Aldrington, however, was of a much earlier date, and died in the College of the Immaculate Conception (Derby District), April 29, 1649, and appears in the Necrology as Thomas Aldrington (Wakeman.)

WALDEGRAVE, CHARLES, Father, *alias* FLOWER, CHARLES, second son of Nicholas Waldegrave, Esq., and his wife Catherine, daughter of Winstan Browne, Esq., of Welehall or Weldstall, county Essex. (Waldegrave Pedigree, *Records S.J.* vol. v. p. 382.) Born in Essex 1592; he entered the Society 1616 under the name of Charles Flower, of Essex (by which he was always designated in the Province Catalogues), and was made a Spiritual Coadjutor, February 22, 1628. In 1610 he was at Liege College; in 1622 Socius to the Procurator at Brussels; in 1623 second Prefect at St. Omer's College; in 1625 again Socius to the Procurator at Brussels; in 1626 a missionary in the College of St. Ignatius (London District). During 1631 he was in the Residence of St. Mary (Oxfordshire and Northamptonshire District); in 163 $\frac{2}{3}$ in the Residence of St. George (Worcestershire and Warwickshire District), and appears under his real name of Waldegrave, in a list of secular and regular clergy in Warwickshire, 1632, sent to Rome by the Clergy Agent in England, the Rev. William Clarke, to the Clergy Agent in Rome, at that time. (Clergy Chapt. MSS.) From the year 1633 until 165 $\frac{0}{1}$ he served alternately the missions of St. George and

St. Mary's Residences, and was then again sent to the College of St. Ignatius, where he died December 23, 1655, æt. 63. The Summary of the Deceased of the Province records it as a remarkable fact, that, during the whole twenty years of his missionary life, he lived openly, and not as most of his *confrères* did, in concealment. Nothing unbecoming a religious man was ever observed in him, but by his virtues and affable manners he gained the esteem of all, both Catholics and heretics, the latter scarcely entertaining a suspicion of his real position.

WALDEGRAVE, FRANCIS, Father, *alias* PELHAM, was son of Nicholas Waldegrave, Esq., and his wife Lucy, daughter of Dean Mervin. Born in Wiltshire 1626; he made his humanity studies at St. Omer's College, entered the English College, Rome, for his higher course, May 27, 1645, and was ordained Priest at St. John Lateran, March 25, 1651. He was sent to England in the autumn of 1652; entered the Society at Watten, in 1655, and was professed of the four vows February 2, 1667. Returning to England after his noviceship, he served the mission as a zealous pastor for forty-five years, chiefly in the College of the Blessed Aloysius (Lancashire District), at Lydiate, near Ormskirk, whither he went as early as 1673. In 1680, and probably earlier, he was Rector of the same College. He suffered much in the persecutions of 1678-9, and the Orange Revolution of 1688, and had several narrow escapes with his life. He died at Lydiate Hall, November 28, 1701, and was buried in the ruined chapel of St. Katherine, adjoining. (See Biography, with Waldegrave pedigree, *Records S.J.* vol. v. pp. 382, seq.)

WALDERODT, PETER, Father, a native of Germany, born 1598, entered the Society 1616. He was teaching at St. Omer's College in 1633, and did not belong to the English Province.

WALE, JAMES, Father (Irish), born in Waterford 1582, entered the Society in Spain 1600. (Hogan's *Ibernia* and Irish list.) Returned to Ireland from Spain with a broken constitution, and, after a few years' service, died in Waterford, November 18, 1640. Father Robert Nugent, in a letter dated September 22, 1640, praises him for his integrity, learning, and zeal. A beautiful sketch of his life was written by his director, Father Yong. (Oliver, from *Stonyhurst MSS.* and Hogan's list.) In 1617 he was in Spain. (*Irish Ecclesiastical Record.*)

WALE, THOMAS, Father (Irish), born in Waterford about 1583; entered the Society in 1600, and died 1637. (*Ibernia.*) He was cousin to Father Comerford. He left Spain for Rome, about Michaelmas, 1607. (Oliver, as above.)

WALE, *or* WALL, WALTER, Father (Irish), *alias* HART, born in Cashel 1571, entered the Society 1596. (Hogan's list.) He was a native of Cashel, born in 1573, according to the *Irish Ecclesiastical Record*. He served the mission for more than fifty years, and was once tried and condemned to death for his religion, with Father Barnaby Kearney. (Report of Irish Mission in the Archives, Rome; of which a copy is in the Roman transcripts in the library of the Public Record Office, London.) His useful services to society at large extorted the praises of his persecutors; even the judges on circuit have honestly confessed that he, and his uncle Father Barnaby Kearney, were more instrumental in preventing and putting down robbery, and in establishing the public tranquillity, than all the courts of law. Ever severe to himself, but full of patience, condescension, and meekness towards others, he died in Cashel, April 6, 1646, aged nearly 75. (Oliver, as above.) He is named in a long letter of Father Christopher Holiwood, *alias* Thomas Laundry to Father Richard Conway, November 4, 1611. "To the south of your country and about Bowman's town [*i.e.*, town of Father Archer, Kilkenny], Mr. Barneby [Kearney] is in charge, having under him Maurice Briones and his nephew Hart."

WALKEDEN, JOHN, Father, a native of London, born 1663; entered the Society September 7, 1682, at Watten, and was professed of the four vows February 2, 1700. In 1701 and 1704 he appears as Prefect of the Sodality at St. Omer's College, and died in the same College, November 8, 1718, æt. 55.

WALKER, GEORGE, Temporal Coadjutor, born in Lancashire 1640, and admitted to the Society 1665. He died at Liege of lingering consumption, October 16, 1680, æt. 40. He had been settled in the world, and, upon the death of his wife, retired to the haven of religion, and was well fitted for his degree in the Society by gifts both of nature and grace. He had been an apothecary, and was always employed as Infirmaryman, displaying the greatest diligence and most tender solicitude for the sick. (Summary of Deceased of the Province.)

WALKER, JOHN. See Lambert, John.

WALKER, JOSEPH. See Giffard, Joseph.

WALKER, PETER. See Westby, Peter.

WALKER, PETER. See Giffard, Peter.

WALLACE, WILLIAM, Father. Died in Scandovia, May 31, 1682. (Catalogue of Deceased S.J. in the Library of Louvain University.) He is not traced in the Catalogues of the Province.

WALLIS, FRANCIS, Father, a native of Surrey, born 1589; sent very early to St. Omer's College, where he studied his humanities; entered the Society 1613, and was professed of the four vows April 19, 1626. In 1621 he was Prefect at St. Omer's College, and in the following year, Minister. In 1633 he was Rector of Liege; and in 1639 Superior of St. Stanislaus' Residence (Devon District). In 1645, he was a missionary in London, and from 1649 until his death, February 29, 1656, æt. 67, he acted as missionary at Liege College. He is eulogised in the Summary of Deceased as remarkable for his piety and devotion to our Blessed Lady, and led many by his example to a holy life in her Sodality at St. Omer's College. (*Records S.J.* vol. iv. p. 643.)

WALLIS, JOHN, Father. See Harrison, John.

WALMESLEY, CHRISTOPHER, Father, of Lancashire, born August 10, 1684; entered the Society July 21, 1708, and was professed of the four vows August 15, 1718. He was Professor of Philosophy and Theology, and Prefect of Studies at Liege College for several years, and died there October 22, 1734, æt. 50. (Necrology.) He belonged to the family of Walmesley of Westwood, Wigan. (For his writings, see Father de Backer's *Biblioth. des Ecrivains S.J.*)

WALMESLEY, HENRY WORTHINGTON, Father, was born at Westwood House, Wigan, county Lancaster, January 5, 1811; he studied humanities at Stonyhurst College; entered the Society at Hodder, Stonyhurst, October 26, 1827, and was professed of the four vows March 25, 1849. After his course of studies, teaching and theology, which he completed at Louvain, he was ordained Priest at Liege, September 8, 1842. He supplied the mission of St. Ignatius, Preston, for a short time, and, after making a brief tertianship at Hodder, was appointed January 25, 1845, Prefect of the Philosophers, Professor of English Literature, Prefect of the Sodality, and Spiritual Father at Stonyhurst College, and on March 12, 1846, Vice-Rector. From August, 1847, until November, 1850, he was missionary at

Worcester. He was then sent to St. Wilfrid's, Preston, and, on August 15, 1852, was declared Rector of St. Aloysius' College, still residing at St. Wilfrid's. In October, 1855, he was appointed chaplain and missionary at Wardour Castle. In 1860 he was in London. From 1861 till 1864 he was Socius to the Provincial. In September, 1864, he became missionary at Edinburgh, and from September, 1873, until his death, served the missions of Lulworth Castle, Wigan, and Holywell in succession, dying at the latter place November 20, 1878, æt. 67. He was buried at Pantasaph Monastery, near Holywell. An account of the ceremonies there and at Wigan, with a eulogy of the Father, appeared in the *Wigan Observer* of November 30, 1878.

WALMESLEY, THOMAS, Father, born in Lancashire, July 19, 1716; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1737, and was made a Spiritual Coadjutor, February 2, 1748. In 1747 he was in the College of St. Thomas of Canterbury (Hants District). In 1754 in London. In 1771—1773, seq., missionary at Culcheth, county Lancaster. He was chaplain at Stockheld Park, county York, for some time, and died at Rixton, county Lancaster, January 5, 1792, æt. 76. (Necrology.)

WALMESLEY, WILLIAM, Father, a native of Lancashire, born May 27 or June 1, 1712; entered the Society September 7, 1732, and was made a Spiritual Coadjutor, February 2, 1743. In 1746 he was a missionary in the Worcester District (St. George's Residence), and died in the same Residence, July 22, 1769, æt. 57.

WALMSLEY, JOSEPH, Father, was born at Poulton, county Lancaster, December 18, 1819; studied his humanities at Stonyhurst College, and entered the Society at Hodder, September 7, 1840, finishing his noviceship at St. Acheul. After his studies and a course of teaching at Mount St. Mary's and Stonyhurst Colleges, and after studying his theology at St. Beuno's College, he was ordained Priest, September, 1852. He served the Accrington Mission for a year, and in 1855 was sent to St. Francis Xavier's College, New York, and acted as missionary. In 1857, returning to England he served the missions of St. Walburge and St. Mary, Preston, and in 1863 was sent to assist Father George Harper at Prescot, where he

died November 5, 1864, of typhus fever, caught in attending the sick, æt. 45. His *confrère*, Father George Harper, being attacked with fever in his assiduous attendance upon the sick Father, died December 29, following, and both were buried in the same grave at Windleshaw Cemetery, St. Helen's. (See notice of Father George Harper, above.)

WALPOLE, CHRISTOPHER. See Warner, Christopher.

WALPOLE, CHRISTOPHER, Father, a native of Norfolk, was sixth son of Christopher Walpole, Esq., of Docking, county Norfolk, and his wife Margery, daughter of Richard Beckham, Esq., of Narford, county Norfolk, and a younger brother of Father Henry Walpole, the martyr. He was baptized October 23, 1568, educated at Ely Grammar School, under Speght, and matriculated as pensioner at Caius College, Cambridge, December 8, 1587. He was converted to the Catholic faith by Father John Gerard at the latter period, and entered the English College, Rome, February 2, 1592, to repeat his studies. He joined the Society September 22, following, before taking the College oath. He died at the English College of the Society at Valladolid in 1606, "to the grief of all, and to the loss of his country," being at the time the Spiritual Father and confessor of the College. (*Records S.J.* vol. ii., Walpole Family and Pedigree; also vol. vi. p. 188.)

WALPOLE, EDWARD, Father, of Houghton, county Norfolk, was eldest son and heir of John Walpole, of Houghton, and his wife Catherine, daughter and co-heir of William Callibut, of Coxford, Norfolk, Esq.; he was baptized January 28, 1559. He matriculated as pensioner of Peter House, Cambridge, May 26, 1576. He entered the English College, Rome, as a convictor or boarder, October 23, 1590, and on February 5, 1592, became an alumnus of the Holy Father in the same College. Having been ordained Priest on Ascension day, 1592, he left the College for Flanders in May, 1593; and joined the Society at Tournay, July 4, 1593, commencing his noviceship eleven days later. (Tournay Novitiate Diary MSS. Archiv. de l'Etat, Brussels, n. 1016, fol. 210.) He became a formed Spiritual Coadjutor. In 1612 he renounced the family estates in favour of his younger brother Callibut. He was a holy and zealous missionary, and

laboured in England for forty years, dying in London, November 3, 1637, æt. 76. (See Biography, *Records S.J.* vol. ii. pp. 258, seq., and Pedigree; also vol. vi. p. 182-3.)

WALPOLE, HENRY, Father, martyr, was eldest son of Christopher Walpole, Esq., and his wife Margery Beckham, above mentioned. Born and baptized at Docking, Norfolk, in 155 $\frac{8}{9}$; he made his early studies at the Norwich Grammar School; matriculated as pensioner at Peter House, Cambridge, June 15, 1575; and was in residence there till April 17, 1579. He entered Gray's Inn, London, 1578; arrived at the English College, Douay (then at Rheims), July 7, 1582; joined the English College, Rome, to repeat his studies, April 28, 1583, where, after being duly dispensed on account of his former heresy, he received minor orders from the exiled Bishop of St. Asaph, and left the College, before taking the oath, in the month of January, 1584. He entered the Society at St. Andrew's, Rome, on February 4, following; and was ordained Priest at Paris, December 17, 1588. Being sent to the English Mission, he was seized the day after landing at Flamborough Head, December 5, 1593; was conveyed to the Tower of London, and there most cruelly tortured no less than fourteen times upon the rack, losing the use of his fingers. He was afterwards remanded to York, and there tried for high treason for his priesthood under the 27th Elizabeth; being condemned to die, he suffered the usual brutal death on April 7, 1595, æt. 37. (See Chaloner's *Missionary Priests*; Father Tanner's *Martyrs S.J.*; Father Henry More's *Hist. Prov. Angliæ*; Bartoli, *Inghilterra*; Dr. Jessopp's *One Generation of a Norfolk House*;" *Records S.J.* vol. ii. p. 235, Pedigree, and vol. vi. p. 157.) Portraits of the martyr exist at Rome and Valladolid, and copies of these at Rainthorpe Hall, Norwich, Stonyhurst College, &c. Nineteen of his letters exist in the Stonyhurst collection of MSS. These were printed by Dr. Jessopp, with notes, 1873. (For his writings, see Father de Backer's *Biblioth. des Ecrivains S.J.*)

WALPOLE, MICHAEL, Father, was seventh son of the same Christopher and Margery Walpole, baptized at Docking, October 1, 1570. He was for a short time companion to Father John Gerard in England, and entered the English College, Rome, for his higher studies, May 12, 1590; was admitted to the Society September 8, 1593, and professed



FR. HENRY WALPOLE, S.J.

MARTYR.

Suffered April 7, 1595.

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of the four vows, 1609, in London. He was sometimes known as Martin Becanus, was a learned man, and wrote several works on controversy, &c., under that name. He succeeded his brother as Prefect of Studies at Valladolid, was Superior of the English Mission, vice Father Robert Jones, and died at the English College, Seville, in 1620, æt. 50.¹ (Biography, *Records S.J.* vol. ii. pp. 265, seq., and Pedigree; also vol. vi. p. 182. For his writings see Father Southwell's *Bibl. Script. S.J.*, and Father de Backer's *Biblioth. des Ecrivains S.J.*) Interesting mention is made of Father Michael Walpole in the Annual Letters of the English Mission for the year 161 $\frac{4}{5}$, printed in the Addenda to this vol. From this we gather that four years previously, 161 $\frac{0}{1}$, he had been released from prison in England through the intercession of Don Pedro de Zuniga, the Spanish Ambassador, and sent into banishment; that being then in Belgium, he had been appointed Superior of the English Mission by the Father General; he returned to England 161 $\frac{4}{5}$, and for greater secrecy lived in the residence of the pious lady Luisa de Carvajal, a great benefactress to the Society and its English Mission.

From advices or news from England, February 6, 1610, given in the Addenda, we gather that he was arrested before that time, examined by the Archbishop of Canterbury, and committed to the Gatehouse prison, Westminster.

¹ The Rev. Dr. Jessopp, in a note to the Editor, April 11, 1878, says: "Michael Walpole was certainly alive in June, 1624. I have a letter from him of that date before me." The Necrology of the English Province says: "P. Michael Walpole, Hispali incerto tempore, 1620." A list of Jesuits in England for 1610, names him as then being there. The Catalogues of the Province for 1621-22 and 1623, do not mention him; but this may be accounted for by the fact that the English College, Seville, did not belong to the English Province.

WALPOLE, RICHARD, Father, was fourth son of the same Christopher and Margery Walpole; baptized at Docking, October 8, 1564; matriculated as a pensioner at Peter House, Cambridge, April 1, 1579. He arrived at Rheims, June 3, 1584, and left it for Rome March 8, following; entered the English College there to repeat his studies and go on to theology April 25, 1585; was ordained Priest December 3, 1589, and sent to Spain, whence he crossed to England. He entered the Society in 1596; was Prefect of Studies at various times in the English Colleges of Rome, Seville, and principally Valladolid; succeeded Father Joseph Cresswell as Superior of

the English Mission in Spain, and was Rector of the Colleges of Seville and Valladolid. He was an eminent theologian and controversialist. He was falsely accused, with Father Thomas Fitzherbert and others, as an instigator of the ridiculous sham plot of Squiers to poison Queen Elizabeth and the Earl of Essex. He died prematurely at Valladolid in the latter end of 1607, æt. 43. (Biography, *Records S.J.* vol. ii. pp. 235, seq., and Pedigree; also vol. vi. p. 168. For his writings, see Father Southwell's *Bibl. Script. S.J.*, and Father de Backer's *Biblioth. des Ecrivains S.J.*)

WALSHE, EDWARD, Father, was born of Irish parents in France, January 24, 1739; he entered the Society September 7, 1756. He taught humanities for a short time at St. Omer's and Bruges Colleges. On July 20, 1767, he took the degree of M.A. in the University of Pont-a-Musson. The Province Note-book states, upon the authority of a letter of Father Andrew Fijan, Provincial, dated Nancy, June 21, 1769, that he was examined in that year at Nancy for his profession of the four vows, by special licence of Father General Ricci, and passed with universal assent. In 1771 he was in Rome with a noble pupil. He served the mission at Durham for many years, and died there October 22, 1822, æt. 83. He did not renew his vows in the restored Society.

WALSHE, EDWARD, Father (Irish), was a native of Waterford. About 1634 he was in Castile. (*Irish Ecclesiastical Record*, August, 1874.) He entered the Society about 1626, and in 1639 was Professor of Controversy at Salamanca. (Hogan's list.)

WALSHE, JAMES, Father (No. 1), (Irish); born probably at Waterford; entered the Society about 1636. (Hogan's list.) He was living at Waterford 1649. Père Verdier, the Visitor, describes him in his report as being thirty-three years of age, of good abilities, perfect candour, and a lover of religious discipline. He fell a victim of charity June 3, 1650, in attending the plague stricken in Waterford, where the pestilence was raging. (Oliver, from *Stonyhurst MSS.*) His fellow labourer, Father George Dillon, survived him but two months.

WALSHE, JAMES, Father (No. 2), (Irish); born at Kenure, near Lusk, county Dublin; entered the Society 1686. (Hogan's list.) Was living at Compostella in 1686. (See note, p. 104, *Life of St. Patrick*, Dublin, 1747. Oliver, as above.) In 1689 he was Rector of Salamanca, and in 1693 Superior of the Residence in Bilboa, where he died in 1703. (*Irish Ecclesiastical Record*.)

WALSHE, JOHN, Father, a native of Tipperary, Ireland, born July 10 or August 24, 1700; entered the Society September 7, 1720, and was professed of the four vows February 2, 1738. In 1730 he was Prefect of Morals at St. Omer's College. He served the mission of Gateshead, Newcastle-on-Tyne, from about 1734 until the chapel was burnt to the ground in January, 1746, when the Duke of Cumberland marched through the town. When tranquillity was restored, he returned to Newcastle-on-Tyne, and served there until his death, May 26, 1773, æt. 73. He was for many years Superior of the Residence of St. John the Evangelist (Durham District) from 1749, and his accounts, beautifully written, are still extant in the Archives of the Residence. (*Records S.J.* vol. v. pp. 665, seq.)

WALSHE, RICHARD FITZROBERT, Father (Irish); born in Waterford 1582; entered the Society 1598, and was a Professed Father. (Hogan's list.) He was son of Robert Walshe; joined the Society at St. James', Galicia; was in the Province of Castile in 1617, and became a distinguished preacher. (*Irish Ecclesiastical Record*, August, 1874.) He is honourably mentioned in a letter of Father James Comerford, dated Madrid, September 21, 1607. (Oliver, from *Stonyhurst MSS.*) Father St. Leger says that he was celebrated as a preacher in Spain and in Ireland. He was brother of Dr. Thomas Walshe, Archbishop of Cashel, born during the time that his parents were imprisoned out of hatred for the faith. (Communicated by Father Hogan.) He died before 1617. (Hogan's list.)

WALSHE, RICHARD (No. 2), entered the Society in 1598.

WALSHE, THOMAS, born in England, September 3, 1752; entered the Society September 7, 1770, at Watten.

WALSINGHAM, FRANCIS, Father, was son of Edward Walsingham, Esq., of Exhall, and probably nephew to Sir Francis Walsingham, the Secretary of State to Queen Elizabeth, who at one time was his guardian or patron. Born in Northumberland 157 $\frac{6}{7}$, he was converted to the Catholic faith from heresy, principally by reading Father Robert Parsons' famous work against the Protestant ministers Charck and Hanmer. He studied at All Souls College, Oxford, for some time; then entered the army, and afterwards studied the law. Upon his conversion he entered the English College, Rome, to repeat his studies and complete his theology, October 1 $\frac{7}{2}$, 1606, and was ordained Priest April 12, 1608; he joined the Society 160 $\frac{8}{9}$, and was made a Spiritual Coadjutor August 15, 1622. Being sent to the English Mission in 1616, he served for some years in the Leicestershire District,

formerly called the Residence of St. Anne. About 1633 he was removed to the College of the Immaculate Conception (Derbyshire District), and died in the same, July 1, 1647, æt. 71. He has immortalized his name by his famous controversial work, *Search made into matters of Religion*, written in Rome, 1609, and dedicated to King James I., in which it is probable he was assisted by his Rector, Father Parsons. (See the life of this eminent convert in *Records S.J.* vol. ii. pp. 318, seq.; also vol. vi. p. 241. For his writings, see Father de Backer's *Biblioth. des Ecrivains S.J.*)

WALTERS, PHILIP. An English Jesuit (non-Priest) of this name appears in 1593 in Austria. See the list of that date, copied in the Introduction, lxvi.

WALTERS, THOMAS, Father, a native of Warwickshire; born 1619; entered the Society 1640, and died April 3, 1647, æt. 26, a missionary in the Residence of St. Mary (the Oxford and Northampton District.)

WALTON, JAMES, Father, born June 10, 1736; entered the Society September 7, 1757. He was sent to the Maryland Mission, and arrived May 2, 1766. In 1785 he was at St. Inigo's, where the Catholic church was then being built, the first stone having been laid on July 13. Bishop Leonard Neale, formerly of the old Society, announced his death in 1803, æt. 67, in a letter to Father Stone, Provincial, dated Georgetown, Maryland, June 25, 1803. His loss was severely felt in the mission.

WALTON, JOHN, Father, *alias* RIGBY, JOHN, a native of Lancashire, born 1624; entered the Society September 7, 1642, and was professed of the four vows February 22, 1660. Was sent to the Mission 1652, and served in the College of the Blessed Aloysius until 166 $\frac{2}{3}$, when he was removed to the Residence of St. George (Worcester District), and, between 1667 and 1672, to London, where he died in December, 1677, æt. 53. He is highly eulogised in the Summary of Deceased, as adorned with great and brilliant talents; one who rendered himself dear to all by his learning, prudence, virtue, and affability. The guardians of the Earl of Shrewsbury, a minor, begged his Superiors to send him as tutor of their ward, whom he not only instructed in grammar and general literature, but likewise, as far as his pupil's age permitted, in wisdom and Christian virtue.

He was likewise very zealous in catechising children and un-instructed persons, and was a consolation to Catholics both in word and counsel. He also refuted heretics by the books which he wrote with much talent and strength of argument. He laboured in this way for twenty-six years in the Lord's vineyard. (For his writings, see Father de Backer's *Biblioth. des Ecrivains S.J.*, also Oliver's *Collectanea*.)

WALTON, ROGER, Scholastic, a native of Lancashire, born 1660; entered the Society at Watten, September 7, 1681, and died there September 24, 1683, æt. 23.

WALTON, THOMAS, Father, probably brother of James, born August 5, 1740; entered the Society September 7, 1757. In 1771 he was a missionary in the College of St. Hugh (Lincolnshire District), and died at Irnham, in the same District, August 5, 1797, æt. 57. His place of birth does not appear.

WALTON, WILLIAM, Father, a native of Lancashire, born 1651; entered the Society September 7, 1671, and was professed of the four vows March 25, 1689. In 1685 he was Prefect of Studies at St. Omer's College, and succeeded Father Edward Petre as Rector in 1697. In 1701 and 1704 he appears as a missionary in the College of St. Thomas of Canterbury (Hants District), and died, probably in the same College, September 11, 1706, æt. 55.

WALWYN, RICHARD, Scholastic, a native of Herefordshire, born 1605; educated probably at St. Omer's College; entered the Society at Watten 1629. From 1631 to 1633-4, he was studying philosophy at Liege College, and left the Society in June, 1635-6, in his second year's theology. He probably belonged to the old family of Walwyn of Longford, county Hereford.

WAMBECK VAN ADRIAN, Father, a native of Bruges, born 1630; entered the Society, already in Holy Orders, in 1666, and was professed of the four vows February 2, 1680. In 1669 he was Procurator at Watten, and held that office for several years; he was afterwards sent to Liege to repeat theology, and was finally fixed at Ghent, where he died January 20, 1687, æt. 57. (Necrology.)

WAPPELER, WILHELM, Father, was a native of Nunan Sigmaringen, Westphalia, and uncle to Father Herman Kemper, above. He was born January 22, 1711; entered the Society

October 18, 1728, and was professed of the four vows July 6, 1749. He was sent to Maryland, and served the mission in Pennsylvania for several years, but returned to England in 1748. In 1754, seq., he was Prefect at St. Omer's College. In 1763 he was a missionary in the Residence of St. Michael (Yorkshire District), then for a short time in Liverpool; subsequently at Ghent and Bruges, and died at the latter place in September, 1781, æt. 70. He had been in Ghent at the suppression of the College in 1773, and was examined before the Commissioners. (*Procès verbal* in MS. vol. of Belgian Colleges, Province Archives.)

WARCOP, THOMAS, Father, a native of Carlisle, born 1560; being converted to the Catholic faith, he went to Douay College, (then at Rheims), arriving there September 4, 1581. He entered the English College, Rome, for his higher studies and theology, October 1, 1583, and was ordained Priest in December, 1584. Dr. Barret, the President of Douay College, sent a high character with him to Father Agazzari, the Rector of the English College, Rome. He entered the Society on Easter Day, at Messina, and was ordered to Spain before the completion of his noviceship. Landing at Alicant, October 9, 1589, he died there the same day, æt. 29. (Biography, *Records S.J.* vol. iii. p. 273, note; and vol. vi. p. 161.)

WARD, GEORGE, Father, *alias* INGLEBY, a native of Yorkshire, son of Marmaduke Ward, Esq., of Newby, near Ripon, and his wife Ursula Wright. He was brother to the holy nun, Mary Ward, the Foundress of the Order of the Institute of the B.V.M. He was born in 1596 according to the majority of the Catalogues, though some say in 1594, and one in 1598. He entered the Society 1619, and was professed of the four vows March 7, 1634. In 1628 he was a missionary in London, and in 1633, and for several years, Professor of Philosophy and Theology at Liege. In 1642 he was again in London, but in 1645 in the Residence of St. Mary (Oxford District). In 1649 he was at Liege, and returning to the London Mission about the same year, he died there June $\frac{11}{2}$, 1654, æt. 58. (Biography, *Records S.J.* vol. v. p. 681; also vol. vi. p. 269.)¹

¹ William Ward, *alias* Ingleby, an elder brother, was a student at the English College, 1614. He was ordained Priest there, April 29, 1618, and died in Ireland about 1645. (*Records S.J.* vol. vi., as above.) The name of Ward is conspicuous in Peacock's *Yorkshire Catholics and Recusants* (1604). Among others, we find mention in Ripon of "Elizabeth Ward, wife of Marmaduke Ward; Jenet Ward, wife of John Ward," recusants.

WARD, JOHN, Father (Irish), born in Dublin, 1705; entered the Society in the Toulouse Province, October 18, 1724, and was professed of the four vows February 24, 1742. Sent to the Irish Mission 1736, he became Superior in Dublin 1755. He died October 12, 1775, æt. 70. (Oliver, from *Stonyhurst MSS.*) He was probably author of *Method of Conversing with God*. Translated from the French by J.W., 1790.

WARD, JOHN, Father, *vere* or *alias* TATLOCK, JOHN, a native of Staffordshire, born February 10, 1709; entered the Society September 7, 1729, and was a Spiritual Coadjutor. In 1740 he was a missionary in the Residence of St. Mary (Oxford District), and died in the same Residence, April 4, 1756, æt. 47. (Necrology.)

WARD, MAURICE, Father (Irish), was a native of Tyrconnell, born February 1, 1608, or 1612; studied humanities, two years' philosophy, and half a year of casuistry in Rome, out of the Society. He knew Latin, English, Irish, and Italian. He entered the Society at Kilkenny, April 6, 1646; had taught humanities for three years, and was a confessor and catechist. (Irish Catalogue for 1650, in Archives, Rome.) He was a writer and distinguished poet; and was stationed in Galway. He died November 2, 1663. (Hogan's Irish list.)

WARE, ALEXANDER, Father, Irish; born in Ireland in 1656; entered at Coimbra, July 11, 1681; died at Oporto, July 12, 1694. (See Father Hogan's list.)

WARE, GEORGE. A Jesuit of this name died at Prague; "time unknown." (Necrology of Province—May.)

WARFORD, WILLIAM, Father, *alias* WARNEFORD, was a native of Bristol, born 1560; admitted scholar at Trinity College, Oxford, June 13, 1576, and, having taken his degree of M.A., was elected Fellow in 1579. He was reconciled to the Catholic Church at Rheims, November 7, 1582, and entered the English College, Rome, to repeat his studies and make his theology, October 1, 1583, æt. 23. He took with him from Dr. Barret, the President of Douay College, then at Rheims, a brilliant character for virtue and learning. He was ordained Priest there in December, 1584, and entered the Society in 1594. His name frequently occurs in the State Paper vols. in the Public Record Office, London. He was Penitentiary at St. Peter's, Rome, for some time, and quitted that city August 18, 1599, for Spain. He died at the English College, S.J., Valladolid, November 3, 1608, æt. 48. (See

Biography, *Records S.J.* vol. iv. pp. 574, seq. and vol. vi. p. 162. For his writings, see Father Southwell, *Biblio. Script. S.J.* and Father de Backer's *Biblioth. des Ecrivains S.J.*)

WARING, WILLIAM, Father, martyr. See Barrow, William.

WARINGHAM, FRANCIS, *alias* WARINGTON, Temporal Coadjutor, born in Artois, 1615; entered the Society 1643, and died at Watten, September 10, 1668, æt. 53. (Necrology.)

WARNER, CHRISTOPHER, Father, *alias* WALPOLE, was son of Roger Warner, Esq., of Docking, Norfolk, and his wife Margery, daughter of Richard Beckham, Esq., of Narford, co. Norfolk, widow of Christopher Walpole, of Docking, Esq., who died July 16, 1596. Born in Norfolk 1598; he entered the English College, Rome, for his higher studies, October 11, 1617, under the name of Christopher Warner, *vere* Walpole, and was ordained Priest there, May 16, 1622, and sent to England, June 10, 1624. He was admitted to the Society, in the London Novitiate, St. Ignatius' College, 1625, and was professed of the four vows, August 6, 1637. In 1633 he was Procurator at St. Omer's College; in 1636 a missionary in London; in 1642, Rector of Ghent and Instructor of the Tertians; in 1645, and until his death, he was serving the mission in the Residence of St. Stanislaus (Devon District). He died December 1, 1664, æt. 66. (*Records S.J.* vol. ii. Walpole family and Pedigree; also vol. vi. p. 285.)¹

¹ Some little confusion has been caused by the words "*vere* Walpole" occurring, in the English College Annals. It is evidently a mistake, as Christopher Walpole, the first husband of Margery Beckham, died in 1596, two years before the birth of Christopher Warner. (See Pedigree.) He is universally called Warner in the Catalogues and the Necrology of the Province.

WARNER, CRESCENTIUS, Temporal Coadjutor, probably an elder brother of Father John Warner (below); was born in Warwickshire 1617; entered the Society in 1641, and died at Liege, December 8, 1681, æt. 65, after a lingering and painful sickness, in which he afforded great edification by his remarkable patience. (See Biography, *Records S.J.* vol. v. p. 291.)

WARNER, JOHN, Father, a native of Warwickshire, born 1628; educated in Spain, and ordained Priest there. Was invited to Douay College, by Dr. Leyburn, the President, and became Professor of philosophy and theology there for four years;

entered the Society December 31, 1662, already a Priest, and was professed of the four vows February 2, 1672, at Paris, where he was at the time Procurator for England. In 1667 he was Professor of Theology at Liege, and spent five years in that capacity, and was then sent to England, but recalled to Liege in 1678, and declared Rector of the College. On December 4, 1679, he was appointed Provincial in the place of the martyred Father, Thomas Whitbread, and assisted at the Twelfth General Congregation in Rome, which began June 21, 1682. At the expiration of his Provincialate, he was appointed Rector of St. Omer's College. In 1686, King James II. appointed him his confessor; and he was duly gazetted. At the outbreak of the Orange Revolution, December, 1688, he was twice arrested, but eventually escaped to the Continent, and rejoined the exiled King at St. Germain's, accompanied him in the Irish expedition, and returned with him to St. Germain's upon its failure. He died there November 2, 1692, æt. 64. Dodd, in his *Church History*, speaks of him as a man of profound learning and a great controversialist. In *Anglia*, vol. v. *Stonyhurst MSS.*, several of his letters to the Father General are preserved, containing interesting information regarding the troubles of those times. (See Biography, *Records S.J.* vol. v. pp. 288, with notice of his controversial and other writings; see also Father de Backer's *Biblioth. des Ecrivains S.J.*) He wrote a MS. history of the Oates Plot persecution, 154 close folio pages in Latin. The original draft of it is preserved in the British Museum, *Harleian MSS.* vol. 880, and the autograph fair copy is in the Cambridge Public Library, where likewise is preserved a most precious relic of the Father, which, in the mysterious ways attending the dispersion of MSS., has found its resting-place there. This is no other than his original autograph Note and Letter-book (so often referred to in these pages), containing the heads, and in many cases full extracts and copies of his letters, exhortations, &c., when Rector of Liege and St. Omer's Colleges, and during his whole term of office as Provincial, being three years of the most trying and difficult period in the history of the English Province. This book may have been lost at the time of his arrest in the Revolution of 1688.

WARNER, JOHN, Sir, Bart., *alias* CLARE, JOHN, Father, a native of Parham, one mile from Framlingham, Suffolk; born 1640; created a baronet by King Charles II., July 16, 1660, in

reward for his loyalty and faithful services. On June 7, 1659, he married Trevor Hanmer, daughter of Sir Thomas Hanmer, Bart. of Hanmer Hall, county Flint, who was created a baronet by James I., July 8, 1620.¹ Sir John and Lady Warner were converted to the Catholic faith in 1664. Lady Warner and her sister-in-law, Elizabeth Warner, Sir John's sister, were received into the Church on the 23rd of June, and Sir John on the 6th of July following. They mutually agreed to separate and consecrate themselves to the higher service of God in religion. Father Warner entered the Society under the name of John Clare, at Watten, January 10, or March 24, 1665, and was professed of the three vows August 15, 1667, and afterwards of the four vows, February 2, 1683.² He was ordained Priest 1671. In 1674 he was Socius to the Master of Novices at Watten, and Spiritual Father. In 1680 and 1683 he was in Paris acting as Procurator of the Province. On November 25, 1685, he was declared Rector of Watten and Master of Novices, and on December 4, 1689, Provincial, holding that office until February 16, 1694. He then became Confessor at Watten, and Consultor of the Province. In the next year he was appointed Spiritual Father, and died in that office, March 21, 1705, æt. 65. (Biography, *Records S.J.* vol. ii. series iv. pp. 459, seq.) Several of Father Warner's letters are preserved in the Province Archives. Others are among the MSS. of the Province, plundered by the Austro-Belgian Commissioners at the suppression of the Bruges Colleges, and now in the Archives de l'Etat, Brussels. Copies are contained in Father Richard Cardwell's valuable

¹ Sir John and Lady Warner had two daughters, Catherine, born 1660; entered amongst the English Benedictine Nuns at Dunkirk, and died there 1696, æt. 36. She took the name of Mary Agnes in religion. Susan, born 1662, entered the same Convent 1685, took the name of Ignatia, and died at Dunkirk 1711, æt. 49. Lady Warner and Miss Elizabeth Warner both entered the Order of Poor Clares. Lady Warner died January 26, 1670; she took the name of Clare in religion. Sir John renounced his estates to his brother Francis (also a convert to the Catholic faith) in October, 1664. Francis subsequently resolved to enter religion among the Carthusians at Nieuport, but was accidentally drowned off the very port, *en route* to the monastery, April 3, 1667. Sir John then re-settled the estates upon his only surviving brother, Edward Warner, a London merchant.

² The Decretals *De conversione conjugum*, ch. 4, respecting the admission of married persons into religion by mutual consent, require that unless both are advanced in life, one cannot enter religion unless *both* take *solemn* vows in an approved religious order. Now Lady Warner wanted to be professed as a Poor Clare, and, if Sir John had not taken the solemn vows at the end of his novitiate, she would have had to wait till he was professed. Father General therefore gave him at once profession of three vows, and the husband and wife were professed together. He was afterwards professed of the four vows that he might be made Provincial.—Communicated by Father Morris, S.J.

Collection, *Stonyhurst MSS.* In *Records S.J.* vol. v. p. 874, is an extract of a letter dated August 2, 1679, and signed Francis Clare, regarding Father Francis Cotton, *alias* Neville, which some have thought was written by Father John Clare. Subsequent information, however, shows the writer to have been Father Francis Eure, *alias* Every and Clare.

WARREN, HENRY, Father, *alias* PELHAM, a native of Kent, born 1635, son of William Warren and his wife Anne Downes; entered the Society 1652, and was professed of the four vows February 2, 1670. In 1661, on the completion of his fourth year's theology, he was sent to the Maryland Mission, of which in 1665 he was declared Superior. Returning to England, he was sent to the Residence of St. Mary (Oxford and Northamptonshire District) in 1676, and served the Oxford Mission for several years, and died in the same District, June 7, 1702, æt. 67. (Biography, *Records S.J.* vol. v. p. 957, where a letter from him to the Provincial, dated Oxford, May 2, 1790, detailing the wreck of the Catholic religion there, is printed; also vol. vi. p. 382.)¹

¹ William Warren, elder brother of Henry, born in Kent, 1631; was converted to the Catholic faith at the age of 19. He studied humanities at St. Omer's College; entered the English College, Rome, for his higher studies October 16, 1651; was ordained Priest December 17, 1656, and sent to England April 24, 1658. Oliver's *Collectanea*, places him among the members of the Province, but we find no mention of him as a Jesuit.

WARRILOW, WILLIAM, born July 13, 1738; made his higher studies at Douay College, and entered the Society at Watten, September 7, 1760. He taught philosophy at Liege for three years, and was then sent to the Residence of St. John the Evangelist (Durham District), and served the Ellingham Mission for some years. On the death of Father John Walsh, the Superior at Newcastle-on-Tyne, May 26, 1773, he succeeded him as Incumbent, and died there November 13, 1807, æt. 69. He does not appear to have renewed his vows in the restored Society. He was a distinguished preacher. Mrs. Siddons, after hearing him, remarked that, had he taken to the stage instead of the priesthood, he would have realized a splendid fortune!

WASSEIGE, JOHN, Temporal Coadjutor, a native of Liege, born 1685; entered the Society September 7, 1713, and died at Watten, February 21, 1726, æt. 41.

WATERS, *or* WALTERS, IGNATIUS, Temporal Coadjutor, born in Kent, January 7, 1659; entered the Society November 20, 1680, and died at Liege, January 13, 1721, æt. 62. (Necrology.)

WATERS, JOHN, Temporal Coadjutor, born in Kent, 1668; admitted March 14, 1690, and died at St. Omer's College, December 8, 1694, æt. 26. A Catalogue of Deceased S.J. in the Louvain University Library fixes his death in England, December 28, 1694.

WATERTON, CHARLES, Father, eldest brother of Christopher, below, born at Walton Hall, county York, November 11, 1744; educated at St. Omer's College, and entered the Society September 7, 1762; was a Master at the "Little College," Bruges, in 1771, and was drowned while bathing at Blackenburgh, near Bruges, August 5, 1773. He was son of Charles Waterton, Esq., and his wife Mary, third daughter of Christopher Cresacre More, Esq., of Barnborough, county York. (*Records S.J.* vol. v. p. 736, and Pedigree.)

WATERTON, CHRISTOPHER, Scholastic (next brother to Father Charles Waterton); born October 14, 1746; educated at St. Omer's College; entered the Society 1765. In 1767—1769 he was studying philosophy at Liege College, and at the time of the Suppression, 1773, was a Master at the Bruges School. (Waterton Pedigree, *Records S.J.* vol. v. as above.)

WATERTON, FRANCIS, son of Charles Waterton, Esq., and his third wife Anne, daughter of William Poole, Esq.; born in Yorkshire, July, 1726; entered the Society 1744, but left before taking Holy Orders, and entered the medical profession. (*Records S.J.* as above.)

WATERTON, NICHOLAS, son of Thomas Waterton, Esq. of Walton Hall, and his wife Catherine, daughter and eventually co-heir of the Honble. Nicholas Fairfax; studied his humanities at St. Omer's College; entered the Novitiate at Watten, September 7, 1697, and left in 1699, before taking the simple vows of religion. (*Records S.J.* as above.)

WATERTON, THOMAS, Father, second son of Charles Waterton, Esq., and his first wife Anne, daughter of Sir William Gerard, Bart.; born in Yorkshire, June 4, 1701; entered the Society September 7, 1721, and was professed of the four vows February 2, 1739. He was a missionary in the Residence of St. John the Evangelist (Durham District) in 1741, and died

in the same Residence, August 16, 1766, æt. 65. (*Records S.J* as above.)

WATERTON, WILLIAM, Father, was son of Thomas Waterton, Esq., of Walton Hall, and his wife Anne, daughter of Edward Bedingfeld, Esq.; born at Walton Hall, December 9, 1794; studied his humanities at Stonyhurst College; entered the Society at Hodder, September 7, 1815, and was made a Spiritual Coadjutor August 15, 1836. He studied theology at Clongowes College, Ireland, where he was ordained Priest 1823. He served the mission of Pontefract at two periods; also at Pylewell, near Lymington, Hants, for many years, and finally at Tunbridge Wells. In 1841 he was appointed Prefect of the Secular Philosophers at Stonyhurst, and died there, January 18, 1852, æt. 58. (Province Register.)

WATERWORTH, WILLIAM, Father, a native of St. Helens, county Lancaster, born June 22, 1811. He studied his humanities at Stonyhurst College, where he was admitted to the Society March 26, 1829, and commenced his noviceship at Hodder on September 22. On August 6, 1833, he was appointed Master of the Grammar School opened by the Society in London. After studying part of his theology at Stonyhurst Seminary, he was ordained Priest there by Bishop Briggs, September 24, 1836, and completed his theology at the Roman College, where he passed his *examen ad gradum*. He was professed of the four vows July 2, 1850. From December, 1838, until January 5, 1841, he was Professor of Dogmatic Theology at Stonyhurst Seminary. After supplying missions for a few months to recruit his health, he was fixed at Hereford and served that mission until October 17, 1854, when he was declared Rector of the College of St. Ignatius, London. Three years later he was sent to the Worcester Mission and appointed Rector of the College of St. George, and remained there until 1878. He then visited Oxford, Wigan, Bristol, and Norwich for short periods with broken health, and was appointed Spiritual Father of St. Ignatius' College, London, in September 1879, and in the month of November the following year was removed to Bournemouth as Superior of the Mission, where he died March 17, 1882, in his seventy-first year. (Province Register.) Father Waterworth was a literary and learned man, a good theologian, and a most energetic and able writer; in fact, a

day seldom passed without some addition to his numerous MSS. Among other productions of his pen we may mention the following: (1) *The Jesuits; or, an Examination of the Origin, Progress, Principles, and Practices of the Society.* 12mo, pp. 82. London, 1852. A pamphlet of much interest and value. (2) *England and Rome; or, the History of the Religious Connexion between England and the Holy See, from the year 179 to the commencement of the Anglican Reformation, 1534.* 8vo, pp. 338. London, 1854. (3) *Origin and Developments of Anglicanism; or, a History of the Liturgies, Homilies, Articles, Bibles, Principles, and Governmental System of the Church of England.* 8vo, pp. 419. London, 1854. (4) *On the Gradual Absorption of Early Anglicanism by the Popedom.* A review of Dean Hardwicke's *Middle Ages.* 8vo. London, 1854. (5) *Answer to the Rev. Mr. M'Guire's Observations on the Apparition of La Salette.* (6) *The Church of St. Patrick.* 8vo. London, 1869. In addition to these works, he frequently contributed articles and letters to current serials and newspapers. Father Waterworth was buried at Stapehill, near Wimborne, Dorset, one of the ancient missions of the English Province, where many of his brethren are interred. It is now the seat of the Convent of the Cistercian or Trappist nuns, and the mission is attended by the resident chaplains of the Convent.

WATSON, IGNATIUS, Father, a native of London, born 158 $\frac{7}{8}$; entered the Society 1615. In 1621 he appears in the College of St. Francis Xavier, the North and South Wales Mission, whither he had been sent two years previously. He was still in the same mission in 1625, and probably died soon after that date, as his name disappears from the Catalogues.

WATSON, ROBERT, Scholastic. Father John Warner, Provincial, wrote to Father Thomas Stapleton, Rector of St. Omer's College, September 20, 1679-80, with directions to send two students of the College, viz., Robert Watson and Ignatius Browne to the Novitiate at Milan, first admitting them into the Society. Robert Watson does not appear in the English Catalogues and is probably identical with Robert Widdrington, below.

WATTEVILLE, EDWARD DE, Father, a native of Switzerland, born October 31, 1818; made his early studies in his native town and elsewhere; entered the University of Oxford at Whitsuntide, 1844. He studied there for two years until his conversion to the Catholic faith; joined the Society at

Hodder, October 18, 1846; studied philosophy at the Seminary, Stonyhurst; and made the short course of theology at St. Beuno's College, where he was ordained Priest. After serving the missions of Wardour Castle, Wakefield, Tunbridge Wells, Chesterfield, and Prescott for short periods, he was sent to the Glasgow Mission in 1869, and died there on the 5th of October in the same year, of typhus fever, caught when attending upon the sick, æt. 51. (Province Register.)

WEBB, ADAM, a native of Mentz, born 1616; entered the Society 1631, was studying philosophy at Liege in 1636. He did not belong to the English Province.

WEBB, EDWARD, Father, born at Withersfield, county Suffolk, about 1575. When twenty-three years of age, he was sent by Father Floyd to Belgium, where he was reconciled from schism to the Catholic Church by his uncle, Dr. Webb, and matriculated at Douay College in 1599. He entered the English College, Rome, October 10, 1602, for his higher studies and theology, and was ordained Priest June 4, 1605. He left the College for England in May, 1607, and joined the Society at Louvain, January 11, 1609. In 1619 he was appointed Province Procurator at Rome, and died in that office, February 26 or 28, 1622, æt. 47. (See *Records S.J.* vol. vi. p. 224.)

WEBB, GEORGE, Father, born in London, 1653; entered the Society at Watten, October 9, 1672, and was professed of the four vows February 23, 1690. In 1695 he was Rector of the House of Tertians, Ghent. In 1699—1700 was at La Fleche, with a pupil; in 1701 was a missionary in St. Chad's College, Staffordshire; and in 1704 in St. Winefrid's Residence, North Wales. During 1705 he belonged to St. Ignatius College (London District); and in 1708 he was its Rector. From 1712 to 1724 he spent at Wardour Castle (College of St. Thomas of Canterbury), and probably died there, as his name does not appear in the Catalogue for 1725.

WEBB, MICHAEL, Father, a native of London, born 1623; entered the Society 1642. In 1655 he taught humanities at St. Omer's College; in 1657 was a missionary in the Residence of St. John the Evangelist (Durham District), and died, probably in the same District, September 2, 1665, æt. 42.

WEBB, THOMAS, Father, *alias* KEEL, or KELLY, born in Sussex, 1638, son of Sir John Webb, Bart., and his wife Mary Caryll, daughter of Sir John Caryll of Harting, who married the Honble. Mary Dormer, daughter of Robert, first Lord Dormer. He studied humanities at St. Omer's College, and entered the English College, Rome, for his higher course, under the name of Thomas Kelly, *vere* Webb, October 11, 1658, as a Convictor, and left for England, May 7, 1662. Father Grene adds to the entry in the English College Diary that he joined the Society. We do not, however, trace him in the English Province Catalogues. (See *Records S.J.* vol. iii. p. 421, and vol. vi. p. 397.)

WEBB, THOMAS, Father, a native of Gloucestershire; born 1575; entered the Society 1619, and was made a Spiritual Coadjutor, September 25, 1631. He spent his whole missionary life, from 1621, until his death, March 9, 1658, æt. 83, in the College of St. Francis Xavier (North and South Wales District.)

WEEMS, PATRICK, Father (Scotch), born June 29, 1671; entered the Society January 15, 1698. In 1709 he was employed in the Province of Bohemia. (Oliver, from *Stonyhurst* Scotch MSS.) He is mentioned in a Scotch Catalogue for 1729, as being then at Prague.

WEETMAN, CLEMENT, Rev., born at Pipe Hall, Staffordshire, 1781; studied at Sedgley Park and Stonyhurst Colleges. He did not actually enter the Society, but always remained in the service of the Province, subject to its Superiors. He served the mission of Grafton Manor, Bromsgrove, from August, 1806, until 1813, and died of rapid consumption at Worcester, March 19th of that year, æt. 32, and was succeeded at Grafton by the late Rev. Henry Campbell.

WELD, EDWARD, Scholastic, was second son of Thomas Weld, Esq., of Lulworth, born December 18, 1775, at Brightwell, or Britwell House, county Oxford; made his early studies at Lulworth Castle, to which his parents removed in 1776. Called to the ecclesiastical state, he was sent in 1793 to the English Academy, Liege, and in November, 1794, rejoined the community at Stonyhurst, whither it had emigrated from Liege in the summer of that year. On October 22, 1795, he was admitted among the juniors at the College, as a probationer, and observed the practices of the most perfect novice. He died a holy death at the College, after a short sickness, January 17, 1796, æt. 21, and was buried in the Shireburn vault at Mitton, on January 28, following. A marble tablet is erected to his memory at Stonyhurst College, with an inscription by his old master and friend, Father Charles Plowden. He is placed in our *Collectanea*, being a probationer, and it is more than probable that he would have entered the Society had he survived its restoration, in 1803. (See the biography of this saintly youth in *Records S.J.* vol. v. p. 807.)

WELD, HUMPHREY WILLIAM, Scholastic, was second son of Humphrey Weld, Esq., of Chideock, and his wife the Hon. Christina Clifford. He was born at Bridport, July 9, 1814, studied at Stonyhurst College; and entered the Society at Hodder, June 20, 1833. After his scholastic vows, he spent two years in his higher studies, and made part of a year's

theology; he then petitioned to be sent to the Calcutta College and Mission of St. Francis Xavier, and left England June 21, 1839. He died on Wednesday, March 27, 1844, at 10 p.m., a victim of charity, from putrid small-pox, taken when attending the sick in the hospital of Calcutta, æt. 30. He had received the last rites of the Church. (Province Register, Biography, *Records S.J.* as above.) He was to have received Holy Orders in the coming Pentecost. His compassion had been excited in the hospital by a Protestant suffering under small-pox in its most hideous form, and in his efforts to bring the poor man to the knowledge of the true faith, he inhaled his poisonous breath and felt at once that he had taken the infection. He bore his severe sufferings with the utmost patience, and his piety even in delirium afforded the greatest edification. He was assiduously attended to the last by his then fellow-religious, the late Rev. Joseph Bond, who wrote a very edifying account to the father of the deceased. This account and also a letter from the Provincial, Rev. R. Lythgoe, are preserved at Newhall Convent, of which community the sister of the deceased, Rev. Mother Mary Aloysia Weld, is a member. He was buried by the side of his fellow-religious, Brother John Bond, who died of cholera two days previously, in the Portuguese burial-ground, Park Street, near the College of St. Francis Xavier.

WELD, JOHN, Father, a younger brother of Edward, born at Lulworth Castle, June 15, 1780. He made all his studies at Stonyhurst College, and entered the restored Society at Hodder, 1803. He was appointed Prefect at Stonyhurst College, became Minister, and finally Rector, and died in that office, April 7, 1816, æt. 36, before profession. A tablet with an inscription from the pen of Father Charles Brooke, was erected to his memory at Stonyhurst College. (*Records S.J.* as above.)

WELDON, JAMES, Father, a native of Northumberland, born June 14, 1716; entered the Society June 13, or September 7, 1739, and made a Spiritual Coadjutor, August 15, 1749. In 1746 he became a missionary in the Residence of St. George (Worcester District); in 1763, he was in the Hants District; and in 1771 at Sizergh, in the College of St. Aloysius (Lancashire District.) He died in London, December 10, 1802, æt. 86.

WELDON, JOHN. Dr. Oliver in his *Collectanea* mentions a Priest of this name as the author of a book entitled *The Divine Pedagogue*, (8vo. London, 1692), dedicated to Henry, third Lord Arundell of Wardour. We do not trace him as a Jesuit. There are three letters from him to Sir Richard Belling, in 1689 and 1691 in the Collection of MSS. at Wardour Castle. In one of these dated January 18, 1691, begging for relief in his West Indian Mission, he says: "Necessity is so powerful a master over me, that it brings me to transgress the rules of civility to that degree as to importune a person who of himself is naturally inclined to relieve the distressed according to his ability; wherein I must beg your pardon, but, withal I must take the liberty to tell you that I have none else to make my addresses to, and that I have this long time suffered, before I would attempt to be troublesome to you. I was sufficiently provided with all things necessary for a missioner to go to so remote a continent as the West Indies, where I was ordered to go by our gracious Sovereign King James, to serve there so many thousand poor Christians and natives of Ireland, but these late Revolutions having set a stop to my Apostolical designs, I was forced to sell all, as silver chalice, church stuff, and my very cloak and clothes to maintain myself hitherto, having received nothing but what I had from you, and your virtuous lady; so that now I am left destitute of anything worth the selling, and reduced to that condition that I must either run in score (if any will trust me), or starve. Certainly, if her gracious Majesty were informed of my indigent condition, and of the occasion which brought me to England, to wit, to comply with his Majesty's pious design of sending me to serve his poor distressed Catholic subjects in Monserrat, and other places of his West Indian Dominions, she would be moved to assist me with her charitable supply. This consideration moves me to intreat, with all submission, your worthy person to let her Majesty know of my condition. Your charitable compliance will be a main addition to your former favours to me, and a main obligation on me to pray for you. Your most humble servant and ever affectionate client—JO. WELDON."

WELDON, THOMAS, Father (Irish), born at Drogheda, in Ireland, March 18, or December 20, 1714; entered the Society at Toulouse, March 8, 1731, or July 12, 1732, and was professed of the four vows August 15, 1748-9. He taught humanities in France for seven years, and philosophy for four; was sent to the Irish Mission in 1750, and soon after assigned to the English Province; he served the mission of Scholes (Lancashire District), for many years, and died at Brynn, in the same District, February 15, 1776. (*Records S.J.* vol. v. p. 399, where his death is stated in error to have occurred at Scholes, April 26, 1786.)

WELDON, Thomas, Father, *alias* or *vere* HUNTER, THOMAS, was born in Northumberland, July 17, 1705; entered the Society September 7, 1723, and was made Spiritual Coadjutor, February 2, 1734½. In 1741 and following years he served in St. Michael's Residence under the name of Thomas Hunter, senior, and in 1754 in George's Residence, at Grafton Manor, as Thomas Weldon. In 176¾ he was in the Lancashire District, where he served the mission for many years, and died at Scholes, near Prescot, April 26, 1786, æt. 81.

WELDON, *or* WELTON, WILLIAM, Father, *alias* HUNTER, WILLIAM, a native of Northumberland, was born December 12 or July 2, 1711; entered the Society September 7, 1732, and was professed of the four vows February 2, 17 $\frac{4}{5}$ $\frac{9}{10}$. He served the mission of Westby Hall, near Preston, for some years, under the name of Hunter, and died, probably in the same mission, December 3, 1761, æt. 50. (Necrology and Catalogues, &c.)

WELLS, CHARLES, Father, of the old family of Brambridge, near Winchester, Hants. Born March 14, 1702, he entered the Society September 7, 1720, and was professed of the four vows February 2, 1738. In 1728, seq., he was teaching humanities at St. Omer's College; in 1741 he was at Watten, as Socius to the Master of Novices. In 1745, seq., he was Rector of St. Omer's College; and in 1752 English Procurator at Antwerp. On August 16, 1753, he was declared Rector of Ghent, and died in that office, April 1, 1757, æt. 55. His loss was greatly lamented in the Province.

WELLS, GILBERT, Father, a native of Hants, born November 22, 1714; was probably a younger brother of Charles; He entered the Society October 18, 1731, and was made Spiritual Coadjutor, February 2, 1742. In 1741 and for many years he served the missions in St. Mary's Residence (Oxford District); and from about 1764 till 1773 was missionary at Winchester. He died in Wiltshire, October 17, 1777, æt. 63.

WENTWORTH, —. A Father of this name is mentioned in a list of secular and regular clergy in Lincolnshire, sent to Rome by Rev. Mr. Clarke, for the use of the Clergy Agent there, in 1632. We do not trace any Father of that name in the Catalogues. Six Fathers were in Lincolnshire at the time; but the absence of the Christian name from the Clergy list, precludes all hope of identifying the person.

WEST, FRANCIS, Father, a native of Herts, born 1606; entered the Society 1626, and was professed of the four vows September 29, 1641. In 1639 he was Minister at Liege; in 1642 Spiritual Father there; in 1647 was sent to the Residence of St. Thomas of Canterbury (Hants District); and in 1655 belonged to the College of the Holy Apostles (Suffolk District). He died in the same mission October 14, 1658, æt. 52. The Summary of the Deceased of the Province observes that, after his Tertianship at Ghent (1636), he was sent to Loreto, as English Penitentiary, where a few months later he contracted a most

severe and painful nervous disease, which baffled all medical skill, and that he bore his great sufferings not only patiently, but cheerfully, until death.

WEST, FRANCIS, Father, was born at St. Helens, county Lancaster, October 29, 1782; made his humanity and higher studies at Stonyhurst College; entered the Society at Hodder, September 28, 1803, and became a Spiritual Coadjutor, December 8, 1831; was ordained Priest by Bishop Milner at Wolverhampton, May 27, 1809. He was appointed Socius to the Master of Novices in the same year (1809); missionary at Preston, 1811; Director of the Sodality at Stonyhurst, 1812; Minister at Stonyhurst College, 1817; Procurator there, October 14, 1827, upon the death of Father Charles Wright; Socius to the Provincial, January 21, 1832; Superior of the Seminary, August 21, of the same year; then missionary at Preston, and Superior of the northern part of the Lancashire District; missionary at St. Helens, 1842, and Procurator of the College of St. Aloysius (Lancashire District). In 1847 he was Superior of the Residence and School of St. Francis Xavier in Liverpool, where he died, December 21, 1852, æt. 70, and was buried at Gillmoss. He was remarkable for his exact religious observance, and having considerable architectural taste, he planned the Seminary adjoining Stonyhurst College, and laid out its garden. He also superintended the building of the churches of St. Ignatius, Preston, and of St. Francis Xavier, in Liverpool, from the plans of the late architect, Mr. Scoles.

WEST, PETER, Temporal Coadjutor. See Chichester, Louis.

WEST, THOMAS, Father. See Daniel, Thomas.

WESTBY, PETER, Father, *alias* or *vere* WALKER, a native of Preston, born May 22, 1727; entered the Society at Watten, September 7, 1749, and was professed of the four vows February 2, 1766 $\frac{6}{7}$. In 1763, seq., he was in the College of St. Chad (Stafford District), having been previously Prefect at St. Omer's College; in 1771, seq., chaplain and missionary at Mr. Vaughan's, Courtfield, county Monmouth. In September of that year he was at Ghent, and was examined before the Commissioners for the Suppression of that College, in 1773. (See

procès verbal, Ghent MS. vol. of the Belgian Colleges in Province Archives.) In 1786 he was sent to the Scholes Mission, near Prescot, and died there November 14, 1788, æt. 61.

WESTBY, THOMAS, Father, *alias* GREEN, a native of Lancashire, born 1703; entered the Society 1724; served the Hampshire Mission for some years, and died there, February 18, 1738⁵, æt. 32, before profession.

WESTLEY, *or* WESLEY, JOHN, Temporal Coadjutor, born in Staffordshire or Northamptonshire, 1686; entered the Society October 30, 1706; was sent to the Maryland Mission, and died there between 1741 and 1746.

WESTON, FRANCIS, Temporal Coadjutor, died at Watten, September 16, 1687. (Necrology.) He entered the Society in 1685, during an interval between two Catalogues, so that his place and date of birth do not appear.

WESTON, JOHN, Father, *alias* WRIGHT, a native of Suffolk, born 1589; entered the Society 1621⁰, at Liege, already in Holy Orders, and was professed of the four vows July 5, 1632. Sent to the mission after his noviceship, he served in the Residence of St. George (Worcestershire District), and died in the same Residence, September 18, 1649, æt. 60. He bore a high character in the opinion of all, as a man of religious integrity. (Summary of Deceased, and Annual Letters.)

WESTON, JOHN, Father, a native of Chudleigh, county Devon; born August 1, 1793; studied his humanities at Stonyhurst College; entered the Society at Hodder, September 7, 1812, and was made a Spiritual Coadjutor August 15, 1833. After his studies and theology, which he completed at Clongowes College, he was ordained Priest September 23, 1820. After serving the missions of South Hill and Stockheld Park, he was sent to St. Helens, Lancashire, and died there, January 23, 1837, æt. 44.

WESTON, THOMAS, Father, brother of John, born at Chudleigh, December 22, 1804; studied his humanities at Stonyhurst College; entered the Society at Mont Rouge, France, September 7, 1824, and was made a Spiritual

Coadjutor February 2, 1843. After a course of teaching and of theology at Hodder, he was ordained Priest at Stonyhurst College, by Bishop Penswick, December 20, 1834. On July 6, 1835, he was sent to the mission at Allerton, now Stourton Park, county York; July 12, 1842, he went as missionary to St. Wilfrid's, Preston; in ——— 185 $\frac{3}{4}$ he was sent as first resident missionary to the new church of St. Walburge, Preston. In May, 1863, removed to Blackpool on account of ill health; and in 1867 to Rhyl, where he died, November 14, in the same year, æt. 63. He was beloved by all who knew him, for his virtues and amiability. (Province Register.)

WESTON, WILLIAM, Father, *alias* EDMUNDS and HUNT, born at Maidstone, county Kent, 1555; entered the Society in Rome, November 5, 1575; was sent to the mission in England, he landed on the coast of Norfolk in 1584, with his companion Brother Ralph Emerson, and was appointed successor to Father Jasper Haywood, Superior of the English Mission S.J., who had been committed prisoner to the Tower. His efforts among the afflicted Catholics were very successful, and he effected many conversions of heretics to the Catholic faith. He reconciled Philip Earl of Arundel to the Church.¹ He was a prisoner for seventeen continuous years, partly in the Clink, partly in the Tower of London, and finally in Wisbeach Castle. While in the Clink he was in daily expectation of martyrdom at Tyburn. His sufferings in the horrible dungeons of those prisons were intense. Discharged upon the accession of James I., he was banished from England, May 13, 1603, and proceeded to Rome, calling at Douay College. His eyesight was nearly destroyed by his long and rigorous incarceration. After some stay in Rome, he was declared Rector of St. Alban's College S.J., Valladolid, where he died in the odour of sanctity, April 9, 1615, æt. 60. He had been a fellow student with Father Edmund Campion, at Oxford. (See his interesting life in *Troubles*, series ii. by Father Morris.) His head is preserved as a precious relic at the English

¹ Of Father Weston it is written that he so conducted himself in England, that it was marvellous to relate what, and how much, God wrought by his means. For, not only did he render service by conversations, and many sermons, but he also by his prayers and exorcisms, delivered persons obsessed by the devil. Lastly, he so behaved towards all, that they admired and respected him no less than Father Campion of blessed memory. (From the letters of Father Thomas Courtney, *Stonyhurst MSS. Anglia*, vol. vii.)

Novitiate. His name occasionally occurs in the State Paper vols., Public Record Office. Also in the Douay Diary, *Records of English Catholics*, where his character is given in four words, p. 24. "*Doctus et valde pius.*"

WHARTON, FRANCIS, Scholastic, born November 9, 1729; entered the Society at Watten, 1749, and died in his studies at Liege, March 31, 1753, æt. 24. The place of his nativity does not appear.

WHEBLE, JAMES, Father, *alias* GIFFARD, JAMES, was a native of Tisbury, county Wilts, born December 4 (O.S.), 1725; entered the Society September 7, 1743, and was professed of the four vows February 2, 1761. He served in the College of St. Ignatius, London, for some years, and was Chaplain to Count Colerodo, the Imperial Ambassador, in 1761, his Excellency's chapel being in the stable yard, Charles Street, St. James's Square, where he passed as a distinguished preacher. (Charles Butler's *Historical Memoirs*, vol. ii. p. 306.) He was also Chaplain to Count Haslang, the Bavarian Ambassador, and was the first who for many years had preached openly in a public chapel—the Bavarian Chapel, Warwick Street. Father Wheble used to attend the poor Catholic prisoners in Newgate, and suffered in his health by taking once or twice the gaol-fever. He served as chaplain and missionary at Wardour Castle, from 1764 until his death, January 29, 1788, æt. 63; and was buried in Wardour Chapel and a monument erected to his memory by his noble friend Lord Arundell, who also penned a short eulogy of the Father. (See *Records S.J.* vol. v. pp. 824, seq.)

WHETENHALL, HENRY, Father, was son of Henry Whetenhall, Esq., of East Peckham, county Kent, and his wife Lettice Tichborne, sister to Father Sir John Hermenegild Tichborne, S.J., the fifth baronet. He was born on August 31, 1694, in Kent; studied his humanities at St. Omer's College; entered the Society September 7, 1713, and was professed of the four vows August 15, 1732. He went out to the Maryland Mission in 1724; returned to England about 1737⁶/₇, and was sent to the mission of Lulworth Castle. He died in London, May 16, or 27, 1745, æt. 51. (*Records S.J.* vol. v. p. 801.)

WHICHCOTT, *or* WYHCOTT, WILLIAM, Father, *alias or vere* SAVILLE, WILLIAM, was of an ancient Lincolnshire family, born in Lincolnshire 158⁰₁. The visitation of Lincolnshire, 1564 to 1592 (Harleian MSS. n. 1550, fol. 20), names a William Whichcott, or Wychcott, the fifth son of Sir Hamon Wychcott, of Harpswell, Knt., and his wife Millefrent, daughter of John Markham of Sed-brook, or Side-brook, county Lincoln. He may be identical with the above. A branch of the Savilles of Yorkshire was also settled at Grantham, and a William Saville appears among them (Harleian MSS. 1097, fol. 71) who was second son of John Saville and his wife, a daughter of Thomas Tempest of the Bishoprick of Durham. John Saville was second son of George Saville, and his wife Elizabeth, daughter and heir of Hugh Storley, of Lamley. There is no clue whatever given to the date of William Saville, but it would probably agree with that of Father William Whichcott, and thus indicate the same person.

Father William Whichcott entered the Society in 160⁶₇. In the first Catalogue of the Vice-Province for the year 162⁰₁, and, again, in 1623, he appears under the name of William Whichcott, and was a missionary in the London District. In the Catalogue for 162¹₂, he appears in the same London Mission, as William Saville, of Lincolnshire, and retained that name until his death. He was professed of the four vows May 12, 1622. In 1628 he was a missionary in the College of St. Francis Xavier (North and South Wales District), and in 1633 in the Residence of St. Thomas of Canterbury (Hampshire District), and was Superior of it in 1630, retaining that office for several years. He died at Liege, October 4, or 6, 1654, æt. 74. The Summary of the Deceased of the Province states that he had spent thirty-three years upon the English Mission with great success in the conversion of heretics and schismatics to the orthodox faith, and was a man of constant prayer, especially in his old age.

WHITBREAD, THOMAS, Father, *alias* HARCOURT, martyr, was a native of Essex; born 1618; made his humanity studies at St. Omer's College; entered the Society at Watten, September 7, 1635, and was professed of the four vows December 8, 1652. He was sent upon the English Mission about 1647, and in 1649 was in the College of the Holy Apostles (Suffolk District.) He laboured in England for thirty-

two years with great zeal and fruit, was twice Superior of the College of the Holy Apostles (Suffolk District), and once of the College of St. Hugh (Lincolnshire District.) He was declared Provincial early in 1678, and it was during his visitation of the Belgian Colleges of the English Province, that Titus Oates after having been expelled from two of the Colleges of the Society, applied to him to be admitted as a member of the Order, and on being refused made the threat that he would either be a Jesuit or a Judas. On July 25, 1678, Father Whitbread made his celebrated prophetic address to the community of Liege. He ventured to cross to England to attend the triennial meeting of the English Province at the Duke of York's residence, St. James' Palace, April 24, 1678. He was seized, with his Socius, Father Edward Mico, *alias* Harvey; at their lodgings within the purlieus of the Spanish Ambassador's, Count Egremont's residence, Wyld House, Wyld Street, formerly called Weld Street, on the night of September 29, 1678, both Father Whitbread and his Socius being confined to their beds by dangerous fever. As he could not be removed, a guard was set upon his chamber door, all his papers and letters, &c., carried off, and three months later he was taken to Newgate prison. He was indicted with Fathers William Ireland, and John Caldwell, *alias* Fenwick, and others for high treason, and was called to the bar of the Old Bailey, December 17, 1678, when the evidence of the perjurers, Oates and Bedloe, failing against Fathers Whitbread and Caldwell, they were remanded back to Newgate, and kept in close custody. On June 13, 1679, he was again indicted with Fathers Caldwell, Barrow, *alias* Waring, Gavan, and Turner, found guilty, condemned to death, and with his four companions hanged at Tyburn on June $\frac{20}{30}$, 1679. His remains, and those of his blessed fellow-martyrs, were buried under the north wall in the churchyard of St. Giles'-in-the-Fields.¹ "His two short poems, 'To Death,' and 'To his Soul,' are printed in *The Remonstrance of Piety and Innocence* (12mo. London, 1683); in p. 190, of which is likewise his 'Devout Elevation of the Soul to God,' a most affecting and beautiful composition." (Oliver, *Collectanea*.)²

¹ For his biography, trial, &c., see *Records S.J.* vol. v. Oates Plot.

² Many miracles were wrought through the intercession of the five mentioned Fathers, and several are recounted in the course of vol. v. *Records S.J.* Father John Warner, Provincial, in a letter dated October 16, 1680, states that he has sent by Father John Blake, some of the hair and blood of Father Thomas Whitbread, for the Duchess of Alveira. Among the collection of the letters, MS. notes, &c., of the late Rev.

John Kirk, of Lichfield, preserved in the Library of St. Francis Xavier's College S.J., Liverpool, is the following, which history proves to be singularly incorrect as regards the members of the English Province S.J. "When the troubles and severe persecution of Catholics began on September 27, 1678, in consequence of Oates Plot, most of the clergy then residing in London, were forced to retire into the country, and others to secure themselves beyond the sea. Dr. Perrot the actual and acting Superior of the clergy, chose rather to hazard all dangers and suffer all inconveniences, than to quit his pastoral charge, which he continued to exercise, while no Superior of any other Ecclesiastical Body remained in town, keeping a constant correspondence with the BB. in France, Flanders, and all the counties of England." (Dr. Bishop Giffard's minute.) Besides Father Whitbread, it will be remembered that Father William Waring, *vere* Barrow, the Rector of St. Ignatius' College (London District), refused an offer of escape, choosing, with Dr. Perrot to remain faithful to his charge, and with Father Whitbread and the three other generous Jesuit martyrs, offering his life and blood in its defence, at Tyburn.

WHITE, ANDREW, Father, born in London, 1579; educated at Douay College, where he was ordained Priest about 1605; sent into England, was arrested, committed to prison, and, with forty-five fellow priests, banished for life in 1606. He entered the Society at St. John's, Louvain, 1607; was sent to England, 1609, and was professed of the four vows June 15, 1619. In 1612 he appears as a missionary in London; in 1625 in the Suffolk District, then called the Residence of St. Francis Borgia. He was afterwards Superior of the Devon District, and, in 1628, Professor of Theology and Greek at Liege; in 163 $\frac{2}{3}$ in the Hants District, and was sent out to found the Maryland Mission in 1633, of which he was styled the apostle, and was twice declared its Superior. He acquired the native dialect of the Indians, and composed a grammar and catechism for their use. In 1644 he was taken prisoner by a band of marauding heretical soldiers, carried in chains to London, tried for high treason under the statute of 27 Eliz. for being a Priest in England, but acquitted upon the plea that he was in England by force and against his will. He was still kept in prison, and soon afterwards condemned to perpetual banishment. Returning to Belgium he begged the Superior to send him back to Maryland, but, on account of his age and broken constitution, his request was refused. Returning to England he became chaplain to a noble family in the Hants District, and died there January 6, 1656, æt. 77. (Necrology, and Catalogue.) He was a man of brilliant talents; had been Prefect of Studies, Professor of Sacred Scripture, Dogmatic Theology, and Hebrew, at the Society's Colleges of Valladolid and Seville. He was equally distinguished for his

sanctity of life, and the severest bodily austerities, attended by the deepest humility, and patience under his many trials and sufferings. (Biography, *Records S.J.* vol. iii. pp. 334, seq., and Maryland Mission. For his writings, see Father de Backer's *Biblioth. des Ecrivains S.J.*)

WHITE, EDWARD. See Giffard, Edward.

WHITE, FRANCIS, Father (Irish), a native of Waterford, of one of the best families there; born 1610; for many years he was Master of Novices in Portugal. Father William St. Leger, in a letter dated January 16, 1663, speaks highly of him, and earnestly suggests his return to the mission. He was in England with the Portuguese Ambassador for a time, and had considerable influence with the Queen and her household. A letter of Father Francis, dated Kilkenny, December 19, 1668, shows that he was then Superior of the Irish Mission. He died at Waterford, November 17, 1697, æt. 67. (Oliver, from *Stonyhurst MSS.*) He entered the Society about 1630. (Hogan's list.)

WHITE, GEORGE, a native of London, probably a Scholastic, born 1596; entered the Society 1620. He disappears from the Catalogues after 1622.

WHITE, HENRY, Father, *alias* or *vere* BRUNCHARD, (Oliver) was a native of London; born 1662; entered the Society at Watten, September 7, 1679 $\frac{9}{10}$; in 1684 $\frac{4}{5}$ he was studying philosophy at Liege College; in 1687 $\frac{7}{8}$ was in his third year's theology at the same College; in 1689 a Tertian at Watten; in 1692 $\frac{2}{3}$ Professor of Philosophy at Liege, and died at the same College, November 13, 1693, æt. 31. One Catalogue states that he had been a missionary in England. He was probably an exile from England when a Tertian at Ghent in consequence of the Orange Revolution of 1688.

WHITE, HENRY, Scholastic, born in Dublin, May 5, 1825; studied his humanities at Stonyhurst College; entered the Society at Hodder, September 7, 1844; studied philosophy at Namur, in Belgium. Was sent to the English College S.J., at Malta, to teach, and died there, October 8, 1855, æt. 30. (Province Register.)

WHITE, JAMES, Father (Irish); entered the Society about 1677, and died 1721. (Hogan's list.) A letter from Father Hugh Thaly, dated February 20, 1686, names him as in the Province of Castile in the early part of that year. His services were earnestly demanded for the Irish Mission. (Oliver, from *Stonyhurst MSS.*)

WHITE, JOHN, Father (Irish), a native of Clonmel, born 1603; entered the Society 1620; in or about the year 1634, he was in the Province of Toledo. (*Irish Ecclesiastical Record*.) He is mentioned in a letter of Father Robert Nugent, dated from Ireland, October 1, 1640. (Oliver, as above.) He died between 1640 and 1646. (Hogan's list.)

WHITE, JOHN, Father, born February, 1744; made his rudimental studies at Fernyhalgh, county Lancaster¹; entered the Society January 27, 1768, and died at Hammersmith, September 27, 1771, æt. 27.

¹ The local school at which he learnt rudiments is supposed to have been that kept by Dame Alice. "It was at Fernyhalgh, near the Chapel of our Lady's Well, that the celebrated Dame Alice, otherwise Alice Harrison, opened her school which was soon filled with children from the neighbourhood, from Preston, the Fylde, Liverpool, Manchester, London, and all other parts of England, and she reckoned from one to two hundred pupils. Every day she took the Catholic children to chapel, and always stopped to say a *Pater, Ave*, and *Credo* at our Lady's Well." (Waterton, F.S.A., &c., *Pietas Mariana Britannica*, p. 40.) It has been suggested that the Dame Alice really meant some school of the Society in the College of St. Aloysius (Lancashire District), which formerly passed by the *alias* of Dame Alice, or Aloysia. But yet in the above case Mr. Waterton fixes the name of the keeper of the school. Father John White was of the Cross House, Great Eccleston, family. Two of his relations, viz., Luke White and John White, both *alias* Leckonby, and brothers, were Secular Priests, and students at St. Omer's, and the English College, Rome. (See *Records S.J.* vol. vi. pp. 475 and 478.) The former was born 1708; the latter 1710. They were probably connected with the Leckonby family. Their mother was Alice Southworth (called Southard in *Records*, as above), a daughter of a branch of the ancient Catholic family of Samlesbury Hall, county Lancaster. Their father, John White, resided at Cross House, Great Eccleston, county Lancaster, an estate which the family had possessed for several centuries. The house is now a farmstead. The apparition of the "White Lady" at a small window at the top of the house, overlooking the garden, is still believed in the neighbourhood to haunt the house, strange and unaccountable noises being often heard. Father John White was a pupil, with his cousins the Southworths (four of whom became Priests, and one died a student of theology at Douay), at Dame Alice's school at Fernyhalgh, near Preston. (Communicated by Joseph Gillow, Esq., Dudley House, Bowdon.)

WHITE, MARTIN FRANCIS, Father (Irish); entered the Society about 1671. (Hogan's list.) He died in Ireland June 8, 1693. (Catalogue of Deceased S.J., in the Louvain University Library.)

WHITE, NICHOLAS, Father (Irish), a native of Clonmel; born 1599; entered the Society 1615. In 1617 he was in the Castilian Province. (*Irish Ecclesiastical Record*, August 1874.) He died before 1626. (Hogan's list.)

WHITE, PETER, Father (Irish), was a native of Waterford, son of Catholic parents of high position. (*Irish Ecclesiastical Record*, February, 1873, p. 217.) He was a nephew of Father Thomas White; entered the Society about 1630; died at Xerez, July 8,

1678. (Hogan's list.) He was Rector of the Irish College, Seville, in 1631. (Letter of Father John Young, dated Irish College, Rome, October 26, 1631.) (Oliver, from *Stonyhurst MSS.*) He was again appointed Rector of the same College in 1647, and died July 8, 1678. (*Irish Ecclesiastical Record.*) He was again declared Rector in 1655, succeeding Father William Malony. He made a vow with the collegians (as they had previously done individually), before the Blessed Sacrament, to defend with their blood and life, if necessary, the great mystery of the Pure and Immaculate Conception of our Blessed Lady, tutelar and titular patron of the College. He continued Rector till 1666.

WHITE, ROBERT, Father, a native of Northumberland, born 1622; entered the Society at Watten, September 7, 1641, and was professed of the four vows February 9, 1659. Was sent to the English Mission in 1651, in the Residence of St. Michael (Yorkshire District.) In 1655 he was a missionary in London; in 1665 in the Devonshire District; in 1672 in the Lancashire District; in 1675 again in London, where he died, September 25, 1677, æt. 55. He had laboured upon the mission for about twenty-five years, "to the consolation and salvation of many." (Summary of Deceased of the English Province.) The Necrology records his death in London, September 5, 1678.

WHITE, ROBERT, Scholastic, a native of Wales, born 1616; entered the Society at Watten, 1635, and died a novice there, September 16, 1636, æt. 20. (Necrology.)

WHITE, STEPHEN, Father (Irish), born in Clonmel, 1573-4; entered the Society 1596 or 1599. (*Ibernia.*) Was a Professed Father; died in Galway between 1646 and 1648. (Hogan's list.) About 1617 he was in Bavaria. In 1634 was a distinguished Professor of Theology. (*Irish Ecclesiastical Record.*) The Protestant Archbishop Ussher, in p. 400 of his *Primordia*, calls him a man of exquisite knowledge in the antiquities, not only of Ireland, but also of other nations. (Oliver, as above; see also Dean Reeves' *Memoir of Stephen White*; and Father de Backer's *Biblioth. des Ecrivains S. J.*, and Father de Buck's *Archéologie Irlandaise*, for his works.) Father Robert Nugent, the Superior of the Irish Mission, in a letter dated Kilkenny, January 10, 1646, to Father Charles Sangri, speaks of the works of this Father which he had sent to four censors to examine. (Oliver, as above.)

WHITE, THOMAS, Father (Irish), a native of Clonmel; entered the Society 1612; in 1617 he was in the Province of Castile; in 1634 he left the Society. (*Irish Ecclesiastical Record*, August, 1874.)

WHITE, THOMAS, Father (Irish), a native of Clonmel; born 1557; entered the Society 1588, or 1593-4, and was a Spiritual

Coadjutor. He was the first Rector of the Irish College, Lisbon, 1593. With Fathers William White and Richard Conway, he took possession of St. James, Compostella, in 1613. (See a most interesting notice of this Father in the *Irish Ecclesiastical Record*, for September, 1874.) He is also honourably mentioned in a letter of Father Henry Fitzsimon, October 26, 1611. (*Irish Ecclesiastical Record*, March, 1873.) He was the founder of the Irish College, Salamanca, in 1592, the first, or one of the first establishments the Irish Catholics obtained on the Continent after the Reformation. Juvencius (*Hist. S. J.* xiii. p. 215.) says that he was an elderly Secular Priest at the time, and that he entered the Society, after putting the College under the charge of our Fathers. The College of Salamanca remained under the conduct of the Irish Jesuits until 1762. Father White was a man of extraordinary piety and zeal, and a great pillar of the Irish Church. (Hogan's list.)

WHITE, WILLIAM, Father, a native of Wilts, born 1584; entered the Society 1617, being already a Priest upon the mission. In 1621 he was in the Yorkshire Mission. He died, probably in the same District, December 15, 1624, æt. 40. He is eulogised in the Summary of the Deceased for his love of holy chastity, his patience, and other virtues; though suffering from a severe local infirmity he would never admit of surgical aid.

WHITE, WILLIAM (No. 2), Father, born in Carnarvonshire, 1631; entered the Society at Watten, in 165 $\frac{8}{9}$, already in Holy Orders, and was made a Spiritual Coadjutor February 2, 1671. In 1661 he was in the Lancashire Missions; in 1663 in the College of St. Francis Xavier (North and South Wales District), which he served for many years. He was one of the three Fathers who survived the ruin of the North Wales Missions in the persecution of the Oates Plot 1678-9. (*Records S. J.* vol. v. p. 940.) He died, probably in the same District, February 26, 1688, æt. 57.

WHITE, WILLIAM, Father (Irish), born in Waterford, 1583; entered the Society, 1601. (Hogan's *Ibernia Ignatiana* and Irish list.) He died, between 1622 and 1626. (Hogan's list.) In company with Fathers Thomas White and Richard Conway, he took possession of the Irish College, St. James', Compostella, in April, 1613, the King having ordered that it should be placed under the direction of the Irish Jesuits. He is also named in the letter of Father Christopher Holiwood, *alias* Thomas Lawndry, the Superior of the mission, frequently referred to above, dated November 4, 1611. (*Irish Ecclesiastical Record*, January, 1874.)

WHITFIELD, CUTHBERT, Father. See Lawson, Henry.

WHITFIELD, HUGH and JOHN. See Whitfield, Thomas.

WHITFIELD, THOMAS, Father, a native of Durham county; born 1615; entered the Society 1639, and was made a Spiritual Coadjutor September 29, 1650. In 1649 he was Prefect of St. Omer's College, and the same year was sent to the English Mission; in 1652 he was in the Residence of St. John (Durham District); in 1655 in St. Mary's (Oxford and Northampton District); in 1656 Superior of St. Stanislaus' Residence (Devon District); in 1663 in St. John's again, and died, probably in the same Residence, May 10, 1686, æt. 71. (For his writings see Father de Backer's *Biblioth. des Ecrivains S.J.*)

WHITGREAVE, JAMES, Father, was son of Thomas Whitgreave, of Moseley, county Stafford, Esq., and his wife Isabella, daughter of William Turville, of Aston-Flamville, Esq.; his father's second wife was Isabella, daughter and co-heir of Sir Aston Cokayne, Kt., of Pooley, county Warwick. He was born March 14, 1698; studied his humanities at St. Omer's College; entered the Society at Watten, September 7, 1715, and was made a Spiritual Coadjutor February 2, 1731. He was in the Maryland Mission about 1724, returned to England about 1738, and became a missionary in the College of St. Chad (his native county of Stafford), being declared its Rector in 1743. He died at Moseley, July 26, 1750, æt. 52. (*Records S.J.* vol. v. p. 439 and Pedigree.)

WHITGREAVE, THOMAS, Father, elder brother of James, was born February 8, 1696; studied his humanities at St. Omer's College; entered the Society September 7, 1718; and was made a Spiritual Coadjutor February 2, 1734. In 1724 he was serving the Mission of Salden, county Bucks, and afterwards of Oxford (both in the Residence of St. Mary); in 1754 he appears in St. Chad's College, and died, probably in the same District, November 30, 1757, æt. 61. (*Id.*)

WHITLEY, RICHARD, Father, a native of Essex; born 158 $\frac{3}{4}$; entered the Society 161 $\frac{1}{2}$, and was made a Spiritual Coadjutor October 12, 1623. In 1621 he was Prefect of the Church and Catechist at Louvain; in 1625 in the College of St. Francis Xavier (Welsh District), where he served the

missions for many years. In 1649 he was in St. Mary's Residence (Oxford District), and died in London, February 13, 1651, æt. 68. A man remarkable for his sanctity and innocence of life. (Summary of Deceased of the English Province.)

WHITMORE, RICHARD, Father, *alias* MOORE, *or* MORE, WILLIAM, a native of Cheshire; born about 1577. He entered the English College, Rome, as a convictor or boarder for his higher studies, May 13, 1605, under the name of William More, *vere* Richard Whitmore, of Cheshire, æt. about 24, and left for England, on account of ill health, September 18, 1607. He entered the Society 16 $\frac{1}{2}$, and was made a Spiritual Coadjutor August 13, 1626. Being sent to the mission 1619, he served for some time in the London District; also in Leicestershire. In 1633, seq., he appears in the Residence of St. Mary (Oxford District); in 1639 in the College St. Francis Xavier; in 1641 at Rouen in the French Province, to which he may have been transferred, as his name does not occur in the English Catalogues after this date. His death, however, in England, on April 28, 1649, is recorded both in the Necrology of the Province and the Supplemental Catalogue for that year.

WHITTINGHAM, EDWARD. In the biography of Father John Percy (*Records S.J.* vol. i. p. 530), Edward Whittingham is mentioned as that Father's fellow prisoner in London. Dr. Oliver had named him in his *Collectanea* among the members of the Society, but he is evidently identical with Father William Whittingham, below. Oliver was misled by an error in Father More's History of the Province, p. 382, which is corrected in p. 471 of the same history.

WHITTINGHAM, PAUL, Student, (baptized Adam), son of Richard Whittingham and his wife Anne Dolman, was born at Whittingham, or Ashby, in the parish of Goosnargh, near Preston, 1589. He matriculated at Douay College, April 1, 1605; entered the English College, Rome, October 16, 1606, for his higher studies, and received minor orders. He died a holy death in the College, July 11, 1611, and was admitted, upon his earnest request, to the religious vows of the Society *in articulo mortis*. (*Records S.J.* vol. vi. p. 238.)

WHITTINGHAM, WILLIAM, Father, *alias* REDIATE, brother to Paul, was born 1590; made his rudimental studies at Pocklington and Whalley Schools, Yorkshire; his humanities at Douay College, and his higher studies at the English College,

Rome, which he entered November 2, 1607. He left the College September 27, 1611, having endeared himself to all by his remarkable virtues and frank disposition. He entered the Society at Nantes 1611, and having been sent to the London Mission 1620, was killed in the terrible accident at the French Ambassador's residence, Blackfriars, October 26, 1623, æt. 33. (*Records S.J.* vol. i. pp. 87, seq., and note, and vol. vi. p. 247.) He was for some years a prisoner in Newgate, with Father John Percy, and had made many conversions there to the Catholic faith. He was devoted to catechising and instructing poor children, and was commonly known as the "Priest of the poor."

WHITTLETON, ROBERT, Scholastic, was born at Haynesford, near Norwich, and afterwards lived at Flitton, near Peterborough. He was born September 30, 1832; studied his humanities at Stonyhurst College; entered the Society September 8, 1853, and made his noviceship at Angers, France. In 1855 he was teaching in the preparatory school of Hodder, near Stonyhurst College, and died at the College, March 16, 1857, æt. 25. (Province Register).

WHYTE, HENRY, Scholastic, born in London, December 15, 166 $\frac{1}{2}$; entered the Society September 7, 167 $\frac{9}{80}$, at Watten; died at Liege, in his theology, September 13, 1693, æt. 33. (Necrology.)

WIBORN, EDWARD, a native of London, born 1635; entered the Society 1651, and in 1665 he was making his third year's theology at Liege. He cannot be identified by this name as belonging to the English Province.

WIDDRINGTON, ANTHONY, Father, a native of Lincolnshire, born 1644; entered the Society 1665. In the summer of 1674 he was sent as Penitentiary to Loreto. (Father John Warner's Note and Letter-book.) He was assigned to the French Province, and was at Paris in 1679, whence he wrote a letter to the Provincial regarding the condemned oath of allegiance and supremacy. (*Records S.J.* vol. v. p. 641.) His return to the English Province is recorded in the Catalogue for 1676. He appears to have resided chiefly out of the Province. He died at Ghent, May 5, 1682, and, according to a letter of Father Warner, dated April 23, 1683 (Note and Letter-book), was then on his way to Rome.

WIDDRINGTON, Henry, Father, brother of Robert below, and probably son of Lord Widdrington of Widdrington Castle,

Northumberland; was born 1668, in Northumberland; entered the Society 1687, and was professed of the four vows May 9, 1705. He served the missions in the Residence of St. John the Evangelist (Durham District) for many years, and was for some time its Superior. The Annual Letters for 1710, declare him to be worthy of all praise. He died in his native county, probably at Callaly Hall, where he was chaplain, November 16, 1729, æt. 61.

WIDDRINGTON, ROBERT, Father, born in Northumberland, 1660; entered the Society September 7, 1679. He made his noviceship at Watten, and is probably identical with Robert Watson mentioned above, see note. He was professed of the four vows February 2, 1697. He served the mission of Biddleston, Residence of St. John the Evangelist, for many years, and died at Durham, in January, 174 $\frac{1}{2}$, æt. 82. He is probably the Father Widdrington who assisted James Drummond, Duke of Perth, in his conversion to the Catholic faith. (See the Duke's letter, *London and Dublin Orthodox Journal*, p. 204, part 27.)

WIGMORE, RICHARD, Father, *alias* CAMPION, was son of Sir William Wigmore, Knight, an ancient Herefordshire family, and his wife Ann, daughter of Sir John Throgmorton, Kt., and sister of Edward Throgmorton, Scholastic, S.J., noticed above. Born about 159 $\frac{3}{4}$; he studied his humanities at St. Omer's College, entering the English College, Rome, for his higher course, October 4, 1614, which he left for Flanders, August 8, 1617. He joined the Society the same year at Liege, and was professed of the four vows, May 1, 1632. Was ordained Priest, 1621; sent to the mission in 1625; served in various localities, and for many years in the Residence of St. Stanislaus (Devon District), of which in 1655, he was Superior, and was again declared Superior March 30, 1661. He died in the same Residence, July 9, 1677, æt. 83. (*Records S.J.* vol. iv. p. 424 and vol. v. p. 269.)

WIGMORE, ROBERT, *alias* CAMPION, Scholastic, elder brother of Richard, born 1590; made his rudimental studies at the Hereford Cathedral Grammar School, and his humanities at St. Omer's College; entering the English College, Rome, for his higher course in 1610. On account of ill-health he

left the College, in which he was universally beloved, April 21, 1613; entered the Society at St. John's, Louvain, about the following month of September, and died in his noviceship, May 7, 1614, æt. 24. He was a youth of remarkable talent and promise, and eminent in the practice of religious virtues, especially of holy obedience, meekness, gentleness, and self-abasement. (*Records S.J.* vol. iv. p. 422, seq., and vol. vi. p. 259.)

WIGMORE, WILLIAM, Father, *alias* CAMPION, a younger brother of the above, born in Herefordshire, 1599; entered the Society at Watten, 1624; was professed of the four vows August 20, 1640, and sent to the mission about 1644. He had been Minister and Procurator of St. Omer's College, and for some years Prefect. He served for a time in St. Mary's Residence (Oxford District), and, in 1655, was Rector of St. Francis Xavier's College (North and South Wales Missions), and died Rector of Ghent, September 28, 1665, æt. 66.

WIGNAL, FRANCIS, Father, a native of London, born 1680; studied his humanities at St. Omer's College; entered the Society September 7, 1697, and was professed of the four vows May 4, 1715. In 1724, seq., his address was "at Mr. Walpole's, Dunstan, near Lincoln." He died December 19, 1728, in the same mission, æt. 48.

WILKINS, JAMES, Temporal Coadjutor, born in Lancashire, 1685; entered the Society 1704; In 1711 he was Socius Coadjutor to the Vice-Provincial, and died at Antwerp, January 19, 1714, æt. 29, being Socius to the Procurator for England.

WILKINS, JOHN, Father. See Smith, John, *alias* Wilkins and Thompson.

WILKINSON, CHARLES, Father, *alias* CAMPION, CHARLES, a native of London; born 1622; entered the Society 1643, and was professed of the four vows September 12, 1660. In 1655 he was Minister at St. Omer's. The following year and until about 1665, he was teaching, and also for part of the time Prefect of Studies at the same College. He was then sent to the English College, Rome, where he taught humani-

ties. In 1672 he was a missionary in the Hants District. Returning to Rome, he died Rector of the English College, December 14, 1686. In the list of Rectors of the English College (*Records S.J.* vol. vi. p. 124), he is called in error Charles Wigmore, *alias* Campion.

WILKINSON, HENRY, Father, a native of Northamptonshire; born about 1594; entered the Society 1617, and was professed of the four vows October 26, 1630. After serving the missions in the Residence of the Blessed Stanislaus (Devon), St. Mary's (Oxford and Northampton), the College of the Holy Apostles (Suffolk), and St. Dominic (Lincoln), he was sent in 1639 to the Derbyshire District (College of the Immaculate Conception), and served it until his death, February 28, 1673, æt. 79. He suffered severely in the persecution, was arrested in 1640, committed to prison, and arraigned at the bar, but no sufficient evidence of the priesthood appearing against him, the heretical oath of allegiance was tendered to him, and upon his refusing to take it, he was condemned in the penalty of *premunire*. After three years' imprisonment he was liberated by some soldiers. Two of the Catalogues of the Province call him a native of Yorkshire, whilst nine place his birth in Northamptonshire. (*Records S.J.* vol. ii. pp. 306 and 309.)

WILKINSON, JOHN, Scholastic, was present at the execution of Father Henry Garnett, in St. Paul's Churchyard, May 3, 1606, and was the finder of the famous wheat straw bearing upon one of its ears the miraculous portrait of the martyr. He was born about 1581, and had just completed his seven years' apprenticeship to a London silk mercer, when the event took place. It made so deep an impression upon him that, going the same year to St. Omer's College, he began his studies with a view to the priesthood. He was taken ill soon afterwards, and, upon his death-bed, begged admission to the Society, and a Father was immediately despatched to obtain leave of the Provincial to receive him. The leave was granted, but Wilkinson was dead when the Father arrived with it. He has, therefore, always been regarded as a member of the Society, though death prevented his actually taking the simple vows. (Biography, *Records S.J.* vol. iv. pp. 195, seq.)

WILKINSON, THOMAS, Father, confessor for the faith, a native of Lancashire, born 1638; entered the Society Septem-

ber 20, 1667, already in Holy Orders. In 1677 he was a missionary in the Residence of St. John (Durham District), and appears in the Catalogue for 167 $\frac{8}{9}$ as a prisoner in Morpeth goal. He fell a victim to hatred of the Catholic faith during the violence of the Oates Plot, having been poisoned in the same goal by the prison surgeon, January 12, 1681, æt. 43. (See Biography, *Records S.J.* vol. v. pp. 657, seq.) The fact of his murder is confirmed by a letter of Father John Warner, the Provincial, to Rome, dated February 25, 1681. He calls him Thomas Wilkins. (Father Warner's Note and Letter-book.)

WILKINSON, WILLIAM, Temporal Coadjutor ; born at Pocklington, county York, March 19, 1817 ; entered the Society at Hodder, June 10, 1843. Before admission he had lived for twelve years as butler to the Hon. Henry Maxwell Stuart. He was dispenser for many years at Stonyhurst College. In 1867 he was sent to St. Stanislaus' College, Beaumont, Old Windsor, where he filled the same office. Being attacked by cancer in the tongue, an operation at St. Bartholomew's Hospital was performed by Sir James Paget, Bart., one of the royal surgeons. Hæmorrhage set in, and he died after intense suffering, January 3, 1871, æt. 54. He was a model of religious virtue to all of his degree in the Society. His former master wrote a eulogistic note to the Provincial after his death. He was obedient to the very moment of death, for when the agony of swallowing was so great that he could not be induced to take the necessary medicine, at the request of the Father who gave him the last blessing he made the effort, and immediately afterwards died.

WILLIAMS, CHARLES, Father. See Hacon, Hubert.

WILLIAMS, EDWARD, Father, a native of Wales, born 1619 ; entered the Society at Watten 1640 ; taught grammar at St. Omer's College, and died before profession at that College, February 25, 1652, æt. 33. (Summary of Deceased of the English Province.)

WILLIAMS, FRANCIS, Father, *alias* CRIMMES, a native of Cheshire, born 1622 ; was brought up in heresy, and studied at the University of Cambridge. In 1652 he went on business to Holland, where he was converted to the Catholic faith by Father George Keynes, S.J., and was afterwards more fully instructed by Father Henry Bedingfeld (*alias* Silesdon), and

through him applied to Father Richard Bradshaigh (*alias* Barton), the Provincial (1655—1660) for admission to the Society. Wishing to test his vocation to religion, the Provincial sent him to Liege in 1656 to repeat his philosophy, and on March 26, 165 $\frac{8}{9}$, he publicly defended universal philosophy with great applause. On April 9, following, he was admitted to the Society at Watten, and was professed of the four vows August 15, 1675. He made his theology at Liege, and publicly defended all the theses of Divinity with great distinction. He was afterwards Professor of Philosophy for two years, and of Theology for three years, at Liege; and was likewise Confessor to the Nuns of the Holy Sepulchre, Liege (now at Newhall, Chelmsford). Was declared Rector of Watten and Master of Novices, December 1, 1672. In 1680 he returned to Liege, where he was appointed Prefect of Studies and Professor of Sacred Scripture, and died at that College in the repute of sanctity, February 13, 1681, æt. 59. (Biography, *Records S.J.* vol. v. pp. 410, seq.)

WILLIAMS, FRANCIS, Father, *alias* or *vere* BEAUMONT. See Beaumont.

WILLIAMS, HENRY, Father. See Floyd, Henry.

WILLIAMS, JOHN, Father (No. 1), a native of Monmouthshire, born September 18, 169 $\frac{1}{2}$; entered the Society September 7, 1712, and was professed of the four vows February 2, 1730. In 1728 he was Minister at the English College, Rome. In 1730 he was in the Residence of St. Winefrid, North Wales, of which he was subsequently Superior, and died at Holywell, September 23, 1761, æt. 70.

WILLIAMS, JOHN, Father (No. 2), a native of Flintshire, Wales; born November 27, 1730; entered the Society September 7, 1750, and was made a Spiritual Coadjutor. He was Prefect at St. Omer's College in 1761. Was sent to the Maryland Mission about 1762, and returned to England July 27, 1768. In 1771 he was in London, as Procurator for Bruges Colleges. He died in Monmouthshire, according to the Necrology, November 30, 1793; but according to another obituary, at Worcester, February 14, 1801, æt. 71.

WILLIAMS, JOSEPH, Father. See Gittings, Joseph.

WILLIAMS, PETER, Father (No. 1), born in Wales March 31 or August 4, 1689, probably elder brother of John (No. 1); entered the Society September 17, 1710, and was professed of the four vows February 2, 1728. He was Professor of Philosophy at Liege for a time. During 1728 in London as Procurator for St. Omer's College and missionary. In 1754 he was in the College of the Holy Apostles (Suffolk District), and died at Ingatestone Hall, March 22, 1755, æt. 66.

WILLIAMS, PETER, jun., Father, born in Flintshire, November 12, 1717; entered the Society September 7, 1736. In 1740 he was in the Residence of St. George (Worcestershire District), and afterwards its Superior. In 1746 he was Prefect at St. Omer's College. He died at Ince-Blundell, county Lancaster, November 26, 1753, before profession, and was buried in the Harkirk Cemetery, Crosby.

WILLIAMS, RICHARD, Father. See Petre, Richard.

WILLIAMS, ROBERT, Father. See Petre, Robert.

WILLIAMS, ROBERT, Father. The Necrology of the Province mentions, upon the authority of Father Henry More's History of the English Province, the death of three Fathers of this name, time and place, however, unknown.

WILLIAMS, THOMAS, Father, was a native of Oxford, born 1539, of Catholic parents, his father being a leading merchant in that city. He studied at Oxford for a time, and to preserve his faith intact left his parents, country, and the expectation of a large fortune, and retired to Belgium. He entered the Society in 1557 at Tournay, and, after his noviceship went to Rome for his higher studies and theology. He was sent to Vienna in 1568, where he was Professor of Scholastic Theology for four years, and filled other offices until 1574, when he removed to Olmutz, where he remained for some time. He had been Professor of Mathematics for twenty-two years; Prefect of the class of Philosophers for thirteen years; Procurator of the College for other thirteen years, and finally Confessor of the Community for several years. He died at Olmutz, December 11, 1613, æt. 74. He was a learned and holy man, and held in the highest esteem. His funeral was attended by

several of the Canons of the Cathedral, and statesmen, and a large multitude of the inhabitants. (*Records S.J.* vol. iv. pp. 572, seq.)

WILLIAMS, THOMAS, Temporal Coadjutor, a native of Liverpool; born October 17, 1847; entered the Society at Southampton, September 7, 1865, and died a novice January 7, 1867, æt. 20.

WILLIAMS, THOMAS, Temporal Coadjutor, born in England 1704; entered the Society November 12, 1736.

WILLIAMS, THOMAS, Father, is named in the papers seized by the Privy Council at the search of the Clerkenwell Residence in 1628, among six missionaries in the Suffolk District, but his name does not appear in the Catalogues of the Province. It may be an *alias* of Father Thomas Lewkner, who was one of the same six missionaries mentioned in the Catalogues for 1625 and 1628.

WILLIAMS, WILLIAM, Scholastic, probably belonged to the Roman Province; entered the Society in Rome 1690. In 1694-5 he is placed among the Temporal Coadjutors; 1697-8 he was a student at Naples; in 1700 he was studying theology in Rome. In 1701 he is mentioned as teaching in the English College there—and then disappears from the English Province Catalogues.

WILLIAMSON, EDWARD, Father, a native of Lancashire, born 157 $\frac{7}{8}$, son of Edward Williamson. He made his rudimental studies at Woolton, county Lancaster; and was sent to Douay College by Father John Gerard, and matriculated there May 27, 1599. The President, Dr. Worthington, sent him to the English College, Rome, for his higher course, and he entered it October 10, 1602; was ordained Priest June 4, 1605, and left for England, September 12, 1608. He entered the Society in 1617, and was professed of the four vows, August 6, 1628. Was sent to the English Mission S.J. in 1620, and served in the London District until about 1640, when he was moved to Liege. In 1645 he was Confessor at Watten, and died at St. Omer's College, March 19, 1649, æt. 71. (*Records S.J.* vol. vi. p. 223.)

WILLIAMSON, GEORGE, Father, a native of Yorkshire, born July 31, 1695; entered the Society 1718, and was made a Spiritual Coadjutor February 2, 1729. He was Prefect at St. Omer's College for some time, and in 1730 English Procurator at Antwerp. He died in London, where he was Procurator for St. Omer's College, January 14, 1741, æt. 46.

WILLIAMSON, RICHARD, Father, a native of Lincolnshire, born 160 $\frac{5}{8}$; entered the Society 162 $\frac{6}{7}$, and was professed of the four vows September 19, 1641. After teaching at St. Omer's College and receiving Holy Orders at Liege, he was sent to the Residence of St. Thomas of Canterbury (Hants District), in 163 $\frac{8}{9}$, and served the missions in the same Residence until his death there, April 28, 1649 æt. 43.

WILLIAMSON, WILLIAM, *alias* SMALLEY, WILLIAM, Father, a native of Northamptonshire, born 157 $\frac{4}{5}$, son of Thomas and Bridget Williamson. About 1592 he entered the University of Oxford, and studied there for seven years and upwards, and was reconciled to the Catholic Church in London 1598. He afterwards devoted himself at home for some time to serving the Fathers of the Society in their missionary work, and entered the English College, Rome, to repeat his studies, and for his theology August 10, 1609. Was ordained Priest April 21, 1611, and then sent to Belgium on account of ill-health. He entered the Society in 1617. In 1621 he was serving in the Worcester Mission, and died, as he had lived, in the odour of sanctity, February 1, 1626, æt. 52. (Biography, *Records S.J.* vol. vi. pp. 251, seq.)

WILLIART, NICHOLAS, Temporal Coadjutor, a native of Flanders, born 1648; entered the Society June 20, 1676. Being sent to the Maryland Mission 1684, he died there in 1698, æt. 50.

WILLOUGHBY, HENRY, Temporal Coadjutor, a native of Yorkshire; born 1590; entered the Society at Watten 1621, and died there August 7, 1651, æt. 61. He is highly eulogised in the Summary of the Deceased of the English Province, as remarkable for his obedience, love of holy poverty, assiduous labour, devotion, and frequent communion with God. He willingly undertook the meanest duties, and acted for several years as farmer at Watten, which was much indebted to the sweat of his brow. In the Catalogue for 1622 he appears as a Scholastic, and as having then made three years of theology.

WILSON, ANDREW, *vere* BENLOS, Scholastic. See Benlos, Andrew.

WILSON, CHARLES, Father, a native of London, born 1662 ; entered the Society at Watten, September 7, 1680, and was made a Spiritual Coadjutor January 23, 1698. In 1693 he was at Spetchley Park, county Worcester, and in 1694 in the College of the Holy Apostles (Suffolk District). He resided chiefly at Watten, *sine officio*, and died there August 20, 1730, æt. 68.

WILSON, JOHN, Father, a native of Yorkshire, born 1637 ; entered the Society September 14, 1658. In 1663 and the following year, he was Prefect at St. Omer's College, where he died November 11, 1666, æt. 29. (Necrology.)

WILSON, JOSEPH, Temporal Coadjutor, a native of Lincolnshire, born 1665 ; entered the Society July 30, 1697, and died in Maryland 1702, æt. 37.

WILSON, JOSEPH, Temporal Coadjutor, born August 5, 1824, at Low Moor, near Clitheroe, county Lancaster ; entered the Society September 7, 1841, at Hodder. He spent most of his life as cook, and excelled in the duties of his office. He suffered severely in his health for some years before his death, which occurred at the Seminary, Stonyhurst College, July 9, 1877, æt. 53.

WILSON, MATTHEW, Father, *alias* KNOTT, EDWARD, was born at Catchburne, county Northumberland, 1582, of respectable parents. After his humanity studies at St. Omer's College, he entered the English College, Rome, for his higher course and theology, October 10, 1602, under the name of Edward Knott, and retained it during his life. He was ordained Priest March 27, 1606 ; entered the Society in Rome October 2, following, and was professed of the four vows September 30, 1618. In 1608 he was appointed Penitentiary at St. Peter's, Rome. During 1625 he was a missionary in the Suffolk District (then known as the Residence of the Blessed Francis Borgia.) In 1633 he served in the College of St. Ignatius (London District), acting as Vice-Provincial to Father Richard Blount, Provincial. In 1636 he was in the same College and Vice-Provincial to Father Henry More ; and succeeded him as Provincial in 1643. He was again declared Provincial on March 23, 1653, and died in that office in London, January 11, 1656, æt. 74. He attended the Eighth General Congregation of the Society in Rome, at which

Father Vincent Carafa was elected seventh General in the place of Father Mutius Vitelleschi. Father Matthew was possessed of a penetrating and subtle genius, and it was remarked of him, when sitting among the Provincials at the above General Congregation, that, in delivering his opinion, he invariably added some new light to the utterances of preceding speakers. A few of his letters are extant in the *Stonyhurst MSS.*, principally on business. In Gee's list of Priests in and about London (1624) (*Records S.J.* vol. i. p. 678), we find "Father Walsingham, *alias* Knott, lodging about the Custom House." This may apply either to Father Francis Walsingham or to Father Wilson, *alias* Knott. (For his Biography, see *Records S.J.* vol. v. pp. 629, seq.; also vol. vi. p. 225. For his controversial and other works, see Father de Backer's *Biblioth. des Ecrivains S.J.*, and Southwell's *Bib. Script. S.J.*)¹

¹ Dr. Oliver, in his *Collectanea*, does not agree with Father Charles Plowden's note in his *Memoirs of Panzani*, p. 247, that Father Matthew was the author of a *Modest Brief Declaration, &c.*, Rouen 1630, 8vo., and grounds his opinion upon the silence of Father Southwell in his *Bib. Script. S.J.* But the following extract from a note of the late Mr. Turnbull, in an interlined Oliver in *Stonyhurst MSS.*, clears it up, and likewise shows that the Father had been a prisoner for the faith in the Clink prison. "There is no doubt that Knott was the author . . . It was always attributed to him. Clarke, writing to a friend at Paris in 1633, says:—'Mr. Holme, the Benedictine, told me that Father Knott gave him one of his books, and he saith that *he composed it in the Clink.*' (Chapter MSS. original, April 24, 1633.) And, in the 'Reply' to the work, published by 'a Divine,' 1630, it is said, speaking of the author, the question who he be should not be so hard to solve as Gordius his *Knott* was to be dissolved. (Preface, p. 12.) From the above cited letter of Clarke, it appears that Father Knott was in the Clink in 1630, and from another of the same writer, we learn that he was 'released and banished at the instance of the Queen Mother, at the beginning of 1633, original V. A. L. ii. 431, February 3, 1633.' Champney, writing to Blackloe, says: 'Father Knott is taken going into England.' Original, April 13, 1629, Lib. C. D. 122." The above Clarke was the Rev. W. Clarke, the Clergy Agent in England.

WILSON, SIMON, Scholastic, *alias* RUSSELL, was a native of Staffordshire, son of John Wilson and his wife Aloysia Russell; born 1601. He was reconciled to the Catholic Church at St. Omer's College, where he studied his humanities; entered the English College, Rome, for his higher course, October 3, 1620, and left for Belgium in 1622 on account of ill-health. He entered the Society at Liege in 1623, and died a holy death there, two months after completing his noviceship, September 21, 1625, æt. 24. (See his Biography, *Records S.J.* vol. v. pp. 422, seq., and vol. vi. p. 292.)

WILSON, RALPH, Father; born September 10, 1743; entered the Society 1763; was ordained Priest 1770, and died the same year at Lincoln, February 3, 1770, æt. 27. (Province Note-book and Necrology.)

WILSON, SIMON, Father, nephew to Simon the Scholastic, was a native of Staffordshire, born March 16, 1623; studied his humanities at St. Omer's College, and entered the English College, Rome, for his higher studies September 20, 1644; was ordained Priest March 20, 1649, and sent to England, April 10, 1651. He entered the Society at Watten, æt. 68, July 31, 1692, and died there March 7, 1695, æt. 71. (*Records S.J.* vol. v. p. 426, seq., and vol. vi. p. 359.)

WILSON, JOHN, Rev., was brother to Simon Wilson, *alias* Russell. He was for a time the amanuensis of Father Robert Parsons in Rome, and afterwards resided for many years at St. Omer's College, to which he was a great benefactor, and managed the printing press set up there. (See *Records S.J.* vol. v. pp. 424, seq., where it is stated that he was no doubt admitted to the Society before death.) His name, however, does not appear in the original Catalogues, to which access has been subsequently obtained.

WILSON, THOMAS, Father, a native of Wilts; born 1614; entered the Society 1635, and was professed of the four vows November 21, 1653. In 1655 he was a missionary in the College of the Holy Apostles (Suffolk District), and died in the same District May 6, 1672, æt. 58. He was probably the translator of Father Maimbourg's *Peaceable Method of re-uniting Protestants and Catholics in matters of Faith*. Dedicated to the Hon. William Petre, of Stanford Rivers, Essex, 8vo. Paris, 1671, pp. 171.

WILSON, ROBERT, Father. See Forster, Robert.

WILSON, WILLIAM, Father, a native of Norfolk; born 1615; entered the Society 1635, and was made a Spiritual Coadjutor September 21, 1647. In 1649 he was Prefect at St. Omer's College; afterwards Minister at Watten and Camp Missioner; in 1657 was serving in the Residence of St. Mary (Oxford District); and in 1658 in the Suffolk District, where he died January 14, 1679, æt. 64.

WINTER, CHARLES, Temporal Coadjutor, born at D'Eperleg, French Flanders, 1699; entered the Society 1723, and died at Ghent, October 25, 1730, æt. 31.

WINTER, WILLIAM, Father. See Morgan, William.

WINTERFIELD, CHRISTOPHER, Father. The death of a Father of this name is recorded in a Catalogue of Deceased S.J. in the Library of the Louvain University. No date given.

WISE, *or* WYSE, GEORGE, Father, a native of Mechlin ; born 1643, of an English father ; entered the Society at Watten, July 21, 1670, already a Priest, and was professed of the four vows February 2, 1681. In 1674 he was Camp Missioner at Ghent, and in a few months had converted ten of the soldiers to the Catholic faith. (Annual Letters.) In 1676 he was the Minister at Ghent. In 1678-9, the time of the Oates Plot persecution, he was a Missioner in the Hants District, and is named in Father Alexander Keynes' narrative as flying those parts with him to elude the pursuit of the pursuivants. (*Records S.J.* vol. v. p. 966.) In 1694 he was in London, and in the autumn was suddenly arrested, but liberated on bail after a few days' imprisonment. See letter of Father John Persall, Rector of Liege, September 17, 1694, to Father General. (*Stonyhurst MSS., Anglia.*) In 1701 and 1704 he was sick at Watten, and died there October 31, 1704, æt. 61.

WISE, *or* WYSE, MAURICE, Father (Irish), a native of Waterford ; born 1563 or 1569 ; entered the Society 1597. Was in Ireland in 1617. (*Irish Ecclesiastical Record.*) Entered the Society at Rome 1589 or 1592 ; died between 1626 and 1636 at Waterford, and was a Spiritual Coadjutor. (Hogan's list.) Was in Rome in 1604, as appears by a letter of Father Holiwood, dated from the county of Dublin, May 6, 1604, asking for his return to Ireland. He reached London June 22 of the same year. Waterford and the neighbourhood became his chief seat of labour. (Oliver, from *Stonyhurst MSS.*)

WISELY, JOHN, Father (Irish) ; born in Leinster (Lagenia), 1660 ; entered the Society at Watten, September 7, 1682-3, and was professed of the four vows. In 1708 he was acting as Procurator at the Irish College, Poitiers.

WISEMAN, JOHN, Scholastic, *alias* STANDISH, ROBERT, was one of the four sons of Thomas and Jane Wiseman, of Braddox, county Essex. Was born 1571 ; entered the Society at St. Andrew's Novitiate, Rome, and died a novice in 1592, æt. 21. (See *Condition of Catholics* ; also *Records S.J.* vol. ii. p. 577.¹)

¹ A Secular Priest, Rev. John Scudamore, took as his *alias* the name of John Wiseman, and has been sometimes confounded with the above.

WISEMAN, JOHN, Temporal Coadjutor, a native of Yorkshire ; born December 9, 1705 ; entered the Society February 2, 1734, and died at Liege May 20, 1763.

WISEMAN, THOMAS, *alias* STARKIE, WILLIAM, Scholastic, brother of John ; born 1572 ; entered the Society at St. Andrew's (probably with his brother John), and died at St. Omer's College 1596, æt. 24. (*Condition of Catholics, and Records S.J.* as above.)

WISHARD, JOHN, Father. Died in Scotland, January 15, 1690. (Catalogue of Deceased S.J. in Louvain University Library.)

WITHY, EDWARD, Father, a native of Cambridgeshire, born April 14, or June 10, 1689 ; entered the Society September 7, 1707, and was professed of the four vows February 2, 1725. In 1724 he was missionary and chaplain at Wardour Castle ; in 1730 in Paris, in charge of two noble youths, his pupils ; in 1741, and for several years, a missionary in the Hants District. On February 10, 1752, he was declared Rector of the College of St. Ignatius (London District), and continued in that office until 1759, when he was declared Rector of Liege College, and so remained until December 1764, and died at the same College, November 22, 1769, æt. 80.

WÆDTS, PETER, Temporal Coadjutor, a native of Flanders. Born September 3, 1699 ; entered the Society September 7, 1732, and died at Liege March 12, 1773, æt. 74.

WODISON, *or* WOODSON, LEONARD, Father, a native of Hants, was born 1591. He was in Holy Orders before entering the Society, which he probably entered in the Spanish Province, his name not appearing in the English Province Catalogues. He was a Spiritual Coadjutor, and died June 5, 1651. He is highly praised among the eulogies in the Archives in Rome as a man of remarkable piety, who by his sweetness of manner, politeness, patience, and especially his benevolence and charity, attached all hearts to himself. In his youth he was on familiar terms with Father Henry Garnett, the martyr, and was so moved by his example and exhortation that he resolved to embrace the ecclesiastical state of life, and went first to St. Omer's College, and then to the English College S.J., Seville, where he was educated under the English Jesuits. He conducted himself admirably in both Colleges, was sent, when a Secular Priest, to the Mission in his native land, desolated by heresy, proving himself a zealous missionary for several years until, desirous of embracing a more perfect state of life, he sought admission to the Society (to which he had already sent his younger brother). His virtues being so well known, he readily obtained his request, and now, animated with greater zeal for souls, feared neither labours nor danger. Hunted down by the enemies of the faith for chains and death, he was often obliged to fly from houses, and without light or guide seek a hiding place in the woods and caverns, and spend whole

winter nights in the air, suffering hunger and thirst for days. His constitution at length gave way, and for the last four years of his life he was a paralytic, and died, having received all the rites of the Church. He is named in the Douay Diary as having arrived there from Seville to prosecute his studies, and was sent to England the same year (1612). We cannot identify him in the Catalogues of the English Province.

WODISON, —. Younger brother of the above, was also a member of the Society, as we gather from his brother's statement. He may be identical with Father Felix Woodson, below. The apostate Gee, in his list of Priests and Jesuits in and about London (invaluable for its general correctness), names two Wodisons, "Father Woodson, a Jesuite," "Woodson, a Secular Priest." (*Records S.J.* vol. i. p. 679.) The Jesuit may have been the younger brother, and the Secular the above Leonard. The eulogy of Leonard Wodison leaves us, by its vagueness, without a clue to the real identity of the persons.

WOLFALL, JOHN, Father, *alias* CARY, of the old Lancashire family of Wolfall Hall, near Prescott. Born in Lancashire 1682; studied his humanities at St. Omer's College; entered the Society at Watten September 7, 1702, under the name of Cary, and was professed of the four vows February 2, 1720. In 1728 he was Socius to the Master of Novices at Watten. In 1730 Procurator; 1738 Minister, and in 1741 Spiritual Father at Ghent, and died there July 9, 1742, æt. 60.

WOLFE, *or* WOULFE, DAVID, Father, of Limerick (Irish); entered the Society about 1550, and died after 1578. (Hogan's list and eulogia *Ibernia Ignatiana*.) He had been Chaplain to James Fitzmaurice, of Desmond de Geraldinis, as appears by a letter from that nobleman, dated St. Malo, January 31, 1576, expressing his gratitude to the Society for having given him letters of aggregation to the prayers and good works of the Order, through the petition and recommendation of Father William Good. The Father had returned to Ireland. (Oliver, from *Stonyhurst MSS.*) Examination of Richard Creagh, Archbishop of Armagh, prisoner in the Tower, printed in Shirley's original letters and papers respecting the Church in Ireland. London, Rivington, 1851, p. 171. "Touching him whom he calleth the Pope's Nuncio, doth answer that the said Nuncio came from Rome about four years since August last past [the date is March 16, 1564-5], and hath made his continual abode all the said time in Ireland, called by name David Wolfe, born in Limerick, where the examate also was born. And further he saith that the said David Wolfe hath been about seven years abiding in Rome, and was a Jesuite there professed, and sent from the Pope by obedience into Ireland, by commission to see what Bishops did their duties there, and what sees were void; and . . . having asked where the Nuncio doth commonly keep in Ireland, he saith that he doth secretly come to Limerick, and hath been this last summer in Tyrone with Shane O'Neil as he heard, and the letters that he received were delivered unto him in Limerick, in the presence of a Priest called Sir Thomas Molam." At p. 128 of the same book are faculties granted to Father Newman,

Priest, of Dublin, dated Limerick, December 7, 1563, beginning, "David Wolfe, Priest S.J., and Commissarius of Our Most Holy Lord Pius Papa IV., to the most illustrious Princes and the whole Kingdom of Ireland." He had been Rector of the College at Modena, and was once in prison. (Father Hogan's list).

WOLFE, FRANCIS, Father, a native of Bucks (some accounts say of Staffordshire or Salop, but the majority are in favour of Bucks). Born 1647; entered the Society November 13, 1668; was ordained Priest April 17, 1677, and professed of the four vows February 2, 1686. In 1685 he was in the Oxfordshire District; in 1701 in the Mission of St. Winefrid (North Wales); and in 1704 in the Residence of St. George (Worcester). He was afterwards sent again to the North Wales Mission, and died probably in that District, March 2, 1720, æt. 73.

WOLFE, JOHN, Scholastic, a native of Ireland; born May 1, 1858; studied his humanities at Mount St. Mary's College; entered the Society September 7, 1876, and died at Roehampton, April 14, 1879, æt. 21.

WOLFE, WILLIAM, *alias* LACEY, Father, was a native of Scarborough, son of a tanner and leather merchant, his mother being of a higher position. He was born 1587. At the age of ten he was sent to the school of Magdalen College, Oxford, and in due course took his degree of B.A. there. He was converted to the Catholic faith at Oxford, and received into the Church by a Secular Priest named Doulton, who sent him to St. Omer's College, where he repeated his studies; entered the English College, Rome, for his higher course on May 6, 1608; left the College for the Novitiate at Nantes, September 27, 1611, and was professed of the four vows November 21, 1637. After his tertianship at Ghent, and course of teaching at St. Omer's College, he was sent to England, and in 1625 was a missionary in the Lancashire District. In 1633 he was in the Oxfordshire District, St. Mary's Residence; two years later, in St. George's Residence, and in 1649 the Catalogue places him again in St. Mary's, where he remained missionary at Oxford until his death, July 17, 1673, æt. 86. (See Biography, *Records S.J.* vol. iv. p. 598; also vol. vi. p. 251. For his writings, see Father de Backer's *Biblioth. des Ecrivains S.J.* under the name of Lacey.)¹

¹ Regarding Oliver's mention of his works, Mr. Turnbull makes the following note: "This is a mistake both on the part of Wood and Oliver. It was only the *Heautomachia* that was printed at the end of the *Judgment*.

This '*Heautomachia, Mr. Chillingworth against himself*,' was a second work of Lacey's, and was printed as an appendix, or addition to the *Judgment*, 'iisdem typis et annis, Southwell 315.' *The Total Sum* was the work of John Floyd."

WOOD, *or* WOODS, EDWARD, Father, a native of Staffordshire ; born November 16, 1663 ; entered the Society September 7, 1683, and was professed of the four vows February 2, 1701. In 1701, seq., he was serving in the College of St. Thomas of Canterbury (Hants District). In 1718—1725 he was Superior of St. Winefrid's Residence (North Wales District), and probably died in 1725 $\frac{5}{8}$, as his name was no longer entered in the Catalogues. From 1710 to 1716 he appears as English Procurator at Antwerp.

WOOD, GRANVILLE, FRANCIS, Father, born at Fulham, county Middlesex, January 24, 1818. He studied humanities at St. Peter's Royal Grammar School, Westminster, and afterwards at the Naval College, Portsmouth, from whence he entered the Royal Navy, and became a captain. Converted to the Catholic faith, he was admitted to the Society December 2, 1849, at Hodder, Stonyhurst. He studied his theology, and was ordained Priest at St. Beuno's College ; and, being attacked by consumption, was sent to the English College S.J. in Malta, where he died, as he had lived since his conversion, and especially since entering religion, in the repute of sanctity, April 18, 1858, æt. 40. (Province Register.)

WOOD, JAMES UPLAM, Scholastic, born at Taunton, county Somerset, October 25, 1845 ; studied his humanities at Mount St. Mary's and Stonyhurst Colleges ; entered the Society September 16, 1862, and thirteen months later left at his own request. He then taught at Sedgley Park College for some time, and entered a solicitor's office in Dublin. On January 6, 1869, he was re-admitted to the Society at his own earnest petition, at Roehampton, and died at Stonyhurst, September 2, 1875, æt. 30. (Province Register.)

WOOD, JOHN, Temporal Coadjutor, *alias* SOUTHCOTE HILL (Necrology), was a native of Devonshire, born about 1588 ; entered the Society 1615 ; was formed December 8, 1630, and died at Liege April 27 or July 12, 1663, æt. 75. He was probably the person actively engaged in his native county in

1621 with Father John Sweet, and narrowly escaped being seized with that Father, a warrant having been issued against him under the name of Southcote Hill, supposed to be a Seminary Priest. He is named occasionally in the life of Father John Sweet. (*Records S.J.* vol. iv.) In 1655 he was at Liege under the name of John de Sylva.¹

¹ He may be the person alluded to in the MSS. and letters of William Blundell, Esq., of Crosby, lately published by the Rev. T. E. Gibson, author of *Lydiat Hall and its Associations*, in his *Cavalier's Notebook*. Longman & Co., 1880, p. 155. "It is said that there is a certain eel in the sea which is called the whale thrasher, as big as a small mast of a ship, and that there is a confederacy betwixt this eel and the sword fish to destroy the whales. Whereupon the sword fish going under the whales belly pricketh the tender parts thereof in such sort as that the whale, to avoid the hurt, raiseth himself above the water. Then comes the sliding eel upon his back, and, having seized fast hold about his head, she raiseth her tail aloft like a whip, and belaboureth his sides and back with continual lashes, until, with the assistance of her undermining companion, they have effected their design by the death of their unwieldy enemy. *Capt. Hill* (once a pirate at sea, afterwards a *Lay-Brother with the Jesuits*) told Mr. Waldegrave (Father Francis Waldegrave, who was contemporary with Brother Wood at Liege, and was Mr. Blundell's chaplain at Crosby), from whom I had this relation, February 8, 1659, that once, as he sailed, he saw such an eel for the space of half-an-hour thrashing the sides of a whale in such a manner as is aforesaid."

WOOD, JOHN, Father, is named in a list of Maryland missionaries as returning to Europe in 1636. We do not trace him in the Province Catalogues.

WOOD, THOMAS, Father. In *Records S.J.* vol. iii. p. 336, a Father Thomas Wood is named as one of the early companions of Father Andrew White in Maryland. We do not, however, discover any such Father in the Province Catalogues.

WOOD, —, Father, is named in the report of a spy employed by the Privy Council, at Rome, as "Father Woode, in the greete College." (*Dom. Eliz.* vol. clxvi. n. 18, P.R.O., London.)

WOOD, WILLIAM, Father, *alias* GUILLICK, *or* KELLICK, born in Surrey, February 16, 1671; entered the Society September, 1689, and was professed of the four vows. He was sent to the Maryland Mission in 1700, and died August, 1720, æt. 49. (Catalogues and Maryland list.)

WOODCOCK, WILLIAM, Father, *alias* SHAW, born in Lancashire, 1661; entered the Society at Watten, September 7, 1682, and was dismissed in England, June 5, 1697. He was readmitted October 10, 1709, and in 1710 was residing at Worcester. He died in the Residence of St. Winefrid (North Wales District), October 11, 1717, æt. 56.

WOODFORD, GABRIEL, Father, a native of Bedfordshire; born 1599; entered the Society 1629, and was professed of the four vows June 21, 1645. In 1642 he was Minister at Watten, having previously been Camp Missioner; in 1645 Rector of Watten and Master of Novices; 1649 Rector of Ghent; in 1654 Minister at Ghent; in 1655 English Procurator at Brussels; 1658 Minister at Liege; and in 1661 Procurator there. He died in the same College, July 12, 1663, æt. 64.

WOODFORD, HENRY, Scholastic Novice, a younger brother probably of the above, a native of Bedfordshire; born 1605; entered the Society at Watten, 162 $\frac{1}{2}$, and died a holy death fifteen months after the commencement of his noviceship, on November 20, 1625, æt. 20. He is highly eulogised in the Summary of the Deceased of the Province, for his spirit of self-contempt, in his willingness to embrace such things as tended to make him meaner still. He was specially devout to the Ever Blessed Virgin Mother of God, to whom he strove to conduct himself as a worthy son of so great a parent; also, to our Lord crucified, his help and solace in all desolations of soul and in every danger.

WOODHOUSE, THOMAS, Father, martyr,¹ was a Marian Priest, a native of Lincolnshire; ordained shortly before the death of Queen Mary, which occurred in November, 1558, and was presented to a parsonage in Lincolnshire, which, however, he resigned for conscience' sake, in the year 1560, upon the change of religion introduced by Queen Elizabeth, and, retiring into Wales, became tutor in a gentleman's family. This situation he likewise soon afterwards resigned for the same cause, and, within a short time was arrested and committed to the Fleet Prison, where he seems to have remained, with a brief interval, until his martyrdom at Tyburn, June 19, 1573. He was committed to the Fleet Prison, May 14, 1561, as appears by a certificate, where his name occurs, with a note, "a pore Priest," that is one who could not pay for his keep, but lived on charity like other pauper prisoners. (Harleian MSS. n. 360, fol. 7.) He was admitted to the Society in

¹ In the early MS. relation of the martyrdom, 1574 (Addenda No. 1 to this volume), he is called William; in the later one (Addenda No. 2), and in all the ancient Catalogues, and writers, his Christian name is given as Thomas. The identity, however, is certain. The fuller biography of this glorious martyr is referred (with the copies of the relations) to the Addenda below, on account of its length.

prison, upon his own petition, before his martyrdom in 1573. Two relations are extant. The earliest, dated 1574, is contained in a small quarto vol. of MSS., *Anglia, Necrol.* 1573—1651, in the Archives S.J., Rome. In this account, which is written in Latin, he is called William Woodhouse. The MS. consists of ten closely written pages; three of which are devoted to a relation of his capture, examinations, trial, and martyrdom; and six to his poetical compositions, written in prison, extending to some three hundred and thirty verses. On the fly-sheet, or front page of the MS., is the following endorsement, written in an old fashioned style, but not in the same hand as the body of the relation :

1573. Gulielmus Wuddus in carcere Londinensi
detentus, potest admitti in Societatem.

And again : in the same handwriting, underneath the above :

Carmina scripta ab eodem in carcere.

In this relation it is stated that his affection for the Society of Jesus was so strong, that he wrote to the Superiors in Paris (there being no Jesuits in England), earnestly entreating for admission to the Society, but, if not deemed worthy to be received into the body, that, at least, he might be aggregated to its indulgences and merits, a favour sometimes granted to special benefactors.² This petition evidently emanated from his prison, as appears by the above memorandum; and it is very probable that the *carmina*, accompanied the petition to the Superiors in Paris. Upon the same fly-sheet, written in a different hand, and reverse ways, are a few notes or headings of his life, mentioned in the later relation. (n. 2 Addenda.) In the enumeration of his virtues in this relation, it is stated that, out of his great humility, he scarcely ever revealed the favour petitioned for, after receiving it, to any one but to his own Confessor. There is no direct evidence to show that he was actually admitted to the simple vows of religion in prison, in the short interval before his execution; but, from all the facts stated, it may reasonably be presumed that, with the leave for admission, power was likewise given to some Priest, possibly to his Confessor above referred to, to admit him to the vows. The

² This is not the only instance of an application to the Superior in Paris for admission to the Society, in the absence of one in England. Among others, Father William Slade, and Father William Sutton, both Secular Priests in England, were admitted March 2, 1582, by the Paris Provincial. (Douay Diary.)

second relation, which is in English, and of considerable length, enters into the early life of the Confessor, and was sent to Rome by Father Henry Garnett, the Superior of the English Mission S.J., many years after the martyrdom. It is contained in *Anglia*, vol. i. n. 3, *Stonyhurst MSS.* In this he is called Thomas. Both appear to be independent relations, and therefore the more valuable. It is possible that the author of the later account had not seen the earlier one, which would explain his silence upon the fact of the admission to the Society. He does not appear in Bishop Challoner's *Memoirs of Missionary Priests*. Stowe mentions him (*Annals* p. 677.) "The 16th of June [1573], Thomas Woodhouse, a Priest of Lincolnshire, who had been long prisoner in the Fleet, was arraigned in the Guildhall of London, and there condemned of high treason, who had judgment to be hanged and quartered, and was executed at Tyborne the 19th of June." Father Bridgewater in his *Concertatio Ecclesiæ*, calls him Priest and martyr, but does not give his Christian name. He briefly notes his death, citing Lib. 3, *De Schism. Anglicano*, "Martyrdom of Mr. Woodhouse, Priest, a man of great charity and piety, who had for several years endured imprisonments, poverty, and almost innumerable troubles, till his unconquerable spirit, directed by God's grace, and fired with the hopes of a home in heaven, impelled him to deny the female Papacy of Elizabeth,³ and to assert the Supreme Authority of the Pope, the true Vicar of Christ upon earth; for which he willingly suffered the worst that the fury of Calvinists could inflict upon him, namely, a glorious death." He is mentioned by several other writers, such as Molanus, *Martyres Angliæ*, p. 3: Polinus, bk. iv. chap. 19; Father Robert Parsons, *Philopater*, p. 256, n. 277; Bishop of Ipres, and Dr. Lingard, referring to Gonzales. He is included in all the original Catalogues of English Martyrs in the extensive and valuable collection in the archives of the Archdiocese of Westminster, and holds a prominent position in them, as suffering, not only for his profession of the Catholic faith, but especially for maintaining the primacy of the Roman Pontiff, and denying it to Queen Elizabeth in spiritual causes. The Bishop of Chalcedon in his Catalogue of Martyrs, calls him as Stowe does, a native of Lincolnshire.

³ Sanders, in another place, quaintly styles it, "the Queen's feigned Supremacy, which the devil invented in Paradise, when he made Eve Adam's master in God's matters."

WOODSON, FELIX, Father, born in Wiltshire, 1584; entered the Society in 1612, and was sent to the mission in 1618. In the Catalogue of the Vice-Province for 1621 (the first Catalogue issued), he is recorded as a missionary in the London District, and had previously been Professor of Theology. After this date he disappears from the Catalogues. (Gee's list of Priests and Jesuits in and about London, 162 $\frac{3}{4}$, (*Records S.J.* vol. i. p. 679), names "F. Woodson, a Jesuite." He may be the brother of Father Leonard Wodison, noticed above, though the date of birth, if correct, as compared with Father Leonard's eulogy, does not favour the presumption.

WOODWARD, HUMPHREY, Father, was a native of Worcester-shire; he arrived at Douay College with a number of others transported from England in 1574, and with eleven of them at once applied to the study of theology. On February 12, 1577, he left Douay for Rome with two Franciscans, arriving safely there in the following August, when he entered the Society; which step explains his motive for quitting Douay. (Douay Diary.) He was Professor of Sacred Scripture at Milan for several years, and died there, November 30, 1587, *Mira vir eruditione et scientiâ colendi Dei*. His MS. Commentary on the Psalms was much commended by Possevinus and Menochius. (More's *Hist. Prov. Angl. S.J.*, also Southwell's *Biblio. Script. S.J.*)

WOODWARD, JAMES, Scholastic, was a native of St. Helens, county Lancaster, born September 21, 1831; he studied his humanities at Stonyhurst College, and entered the Society at Hodder, September 16, 1851. He was accidentally drowned in the River Hodder, whilst bathing æt. 26, on the feast of our Holy Father St. Ignatius, July 31, 1857. He was a Scholastic of the highest promise both for virtue and talent, and his untimely death was much lamented. He had received Holy Communion the same morning. A stone was erected in the wood above the river, near the spot, to commemorate the painful event.

WOODWARD, PHILIP, a native of the Diocese of Norwich, born 1558; was admitted a student of the English College, Rome, May 8, 1581; and ordained Priest there, by the exiled Bishop of St. Asaph, in November, 1583, and sent to England, 1595. He is mentioned in *Condition of Catholics*, p. cxxviii. in the personal narrative of Father John Gerard, who gave the Spiritual Exercises to several in his house in London, "among whom was a pious and good priest named Woodward, who also found a

vocation to the Society, and afterwards passed into Belgium with the intention of entering it; but, as there was a great want of English Priests in the army at the time, he was appointed to that work, and died in it greatly loved and revered by all. (See *Records S.J.* vol. vi. p. 148.)

WORSLEY, EDWARD, Father, a native of Lancashire, born 160 $\frac{5}{6}$; entered the Society September 7, 1626, and was professed of the four vows September 29, 1641. In 1639 he was teaching philosophy at Liege College; and in 1642 was Professor of Theology there. In 1655 was missionary in London; was declared Rector of Liege, October 31, 1658; and in 1662 acted at the Professed House, Antwerp, as English Procurator and Missioner, dying there, September 2, 1676, æt. 71. He had been an Oxford student, and a Protestant Minister, and was admitted to the Society soon after his conversion to the faith. He was one of the ablest controversialists the English Province ever produced, and wonderfully excited the anger of the leading heretical teachers by his writings. (Biography, *Records S.J.* vol. iv. pp. 597, seq. For his works see Southwell's *Biblio. Script. S.J.*, and Father de Backer's *Biblioth. des Ecrivains S.J.*) A miraculous conversion of a Protestant by this Father, through the oblation of the Holy Sacrifice in aid of the suffering souls in Purgatory, is recorded in the Annual Letters of Liege College, 1645—9. (See Appendix.)

WORSLEY, JOHN, Father, a native of Cheshire, born 1658; entered the Society October 9, 1677; in 1683 he was a Master and Prefect at St. Omer's College; and in 1686 a student in Holy Orders, in Paris. On returning to Lord Fitzjames he was arrested at Berwick in the persecutions consequent upon the Orange Revolution of 1688, and committed to prison there, where he endured intense sufferings for two years and upwards, being then removed to the King's Bench, London, where he was tried and acquitted. After this date he disappears from the Catalogues, and probably died from the effects of his sufferings. (*Records S.J.* vol. v. pp. 644, seq.)

WORSLEY, LAURENCE, Father, a native of Somersetshire, born 1613; entered the Society September 7, 1633, and was made a Spiritual Coadjutor, October 23, 1648. Sent to the Devonshire District, 1643; from 1648 to 1652 he was in St. Mary's Residence (Oxford District); in 1652, seq., in St. Thomas'

College (Hants District), which he served for many years; in 1674, he appears in the Residence of St. Michael (Yorkshire District), and died there May 29, 1676, æt. 63. He was a man of great piety and indefatigable zeal in administering the sacraments, in preaching, and catechising, to the consolation and great benefit of numerous Catholics during the long course of his missionary life. (Summary of Deceased of the Province.)

WORSLEY, THOMAS, Father, *alias* HERVEY, was a son of John Worsley, Esq., of the Isle of Wight, ancestor of the noble family of Yarborough, and his wife Leonora Hervey, daughter of Sir Thomas Hervey, and granddaughter of Sir Nicholas Hervey, ambassador from Henry VIII. to Charles V., a cadet branch of the ancestors of the Marquis of Bristol. Both parents were dead in 1614. Born in Louvain, May 31, 1597, he studied his humanities at Antwerp under the Jesuit Fathers; was admitted to the Society at Antwerp, September 30, 1614, by Father Charles Scribani, Provincial of Flanders; commenced his noviceship at Mechlin, October 24, 1614; and was professed of the four vows December 8, 1629; in 1628, seq., he was Minister of Watten, and in 1632 Rector of St. Omer's College. Being sent to the College of St. Ignatius (London District) in 1636, he resided in it as missionary for many years, and distinguished himself by his charity in visiting the Fathers in Newgate Prison, and in assisting his fellow prisoners there after his own apprehension, and was very successful in converting many of them to the Catholic faith. He was tried for high treason under the Statute of 27 Elizabeth, and was condemned to death, but reprieved through the intervention of the Spanish Ambassador and others. He was Confessor to the Poor Clares at Gravelines during the latter part of his life. In his old age he was appointed Spiritual Father at Liege, and consoled himself in his severe illness by his proximity to the body of Father Peter Wright, whom he had assisted at the scaffold, and who lay buried in the infirmary chapel. He died at Liege, February 8, 1671, æt. 74. (*Records S.J.* pp. 556, seq., note, where Leonora Hervey is misprinted Garnez).

WORTHINGTON, JOHN, Father, was son of Richard Worthington, Esq., who died a prisoner for the Catholic faith

September 25, 1590. He was nephew to Dr. Thomas Worthington, President of Douay College, who afterwards entered the Society. His eldest brother, Thomas, of Blenco, or Blainsco, county Lancaster, married Mary, daughter of George Allen, Esq., and niece to Cardinal Allen. John was born in 1573 at Blenco. His name frequently occurs in the Douay Diary. "October 13, 1584, arrived Richard and John Worthington (brothers) who, after suffering imprisonment for the faith, had escaped many dangers planned against them on their journey by the heretics." On November 8, 1586, he was sent to the school at Eu, to learn grammar under the Jesuit Fathers, and on March 30, 1589, returned again to Rheims for his logic. On September 17, 1590, he was sent to the English Seminary, Spain, for his philosophy. He made his higher studies at the English College S.J., Seville, and entered the English College, Rome, for his theology April 14, 1597. He was admitted to the Society October 27, 1598, and was professed of the four vows April 18, 1613. In 1622 he was Superior of the Lancashire District, then called the Residence or House of the Blessed Aloysius. In 1628 the Residence became the College of the Blessed Aloysius, and Father John was appointed its first Rector, and so continued until about 1649, when he was a missionary in the same College, and died, probably within the District, January 25, 1652, æt. 79. He possessed singular sweetness of address and great prudence, suffered a long imprisonment for the Catholic faith, and died still a prisoner on parole. He was the first missionary of the Society who settled in Lancashire, and founded the extensive Lancashire District. (See *Life in Records S.J.* vol. ii. pp. 75, seq., and the Worthington family and Pedigree. Also vol. vi. p. 202. The date of his death is in both references misprinted 1648.) Father John was one of the four heroic Worthington youths. (See *Conflicts, Records S.J.* as above, pp. 116, seq.)

WORTHINGTON, JOHN, Father, a native of Lancashire, born April 24, 1713; entered the Society September 7, 1735, and was made a Spiritual Coadjutor February 2, 1746. In that year he was serving in St. Chad's College (Staffordshire District); and in 1747, and for several years subsequently, in the Hants District. During 1763 he was in the Lancashire District and served the mission of Wigan for many years, where he died in 1777, æt. 64.

WORTHINGTON, LAURENCE, Father, *alias* CHARNOCK, brother of John first above named; born 1575, or 1577, in Lancashire; matriculated at Douay College, November, 1592; entered the Society in 1599, and made his noviceship in the Province of Boetica (Guadalquiver) Spain, and was professed of the four vows August 13, 1618. He was Professor of Philosophy for eight years at Cordova and Seville. Being sent to the English mission in 1612, he was arrested in 1615, committed to the Gatehouse Prison, and, after three years' confinement, was liberated at the intercession of the Spanish Ambassador, and sent into exile with ten other Jesuit Fathers in 1618. He soon ventured back again, and in 1621 was serving in the Welsh Missions. In 1622 he was in Lancashire; in 1623—1625 in London. After his banishment he became Professor of Theology and Sacred Scripture at Liege, and for a time Prefect of Studies at the English College, Rome. He died in Lorraine, October 19, 1637, æt. about 62. (*Biography, Records S.J.* vol. ii. pp. 95, seq.) A detailed and interesting account of his capture, examination before the Archbishop of Canterbury at Lambeth Palace, and committal to the Gatehouse Prison, is given in the Annual Letters for 1615. See Addenda to this volume.

WORTHINGTON, PETER, Father, born in Lancashire 1581; matriculated at Douay College 1593; entered the English College, Rome, for his higher studies, October 18, 1598; received minor orders in September; and in November following entered the Society on the Vigil of SS. Simon and Jude, 1602, having completed his course of philosophy. (*Records S.J.* vol. vi. p. 205, seq.) He died in Spain during the year 1613, though on what month or day is uncertain. (Necrology of the English Province.)

WORTHINGTON, THOMAS, Father, was eldest son and heir of Richard Worthington, Esq., of Blainsco, county Lancaster, and his wife Dorothy, daughter of Thomas Charnock, of Charnock, county Lancaster, Esq. The date of his birth does not appear, but it was probably about 1550. He made his early studies at home, and in 1566 was sent to Oxford, where he remained about four years, and took his degrees in art. He left Oxford for conscience' sake, and entered Douay College February 15, 1572. Having been ordained Priest, he was sent

to England, and in 1584 was seized at Islington, committed to prison, and in January, 1585, banished with many other Priests. He became chaplain to Sir William Stanley's regiment in Spain, till he went to prosecute his studies at Treves, where he took the degree of D.D. in 1588. In 1590 became Professor of Theology at Douay College (then at Rheims), and on July 1, 1599, succeeded Dr. Richard Barret as third President of that College. In May 15, 1613, he retired from Douay to Rome, where he remained two or three years, and then returned to the English Mission. He had ever entertained an affectionate attachment to the Society of Jesus, and being now far advanced in years, he earnestly begged to be admitted into it, and, out of regard to his great merits, his request was granted, permission being given to make his noviceship upon the mission. He died six months afterwards at the house of Mr. Biddles, or Biddulph of Biddles, or Biddulph, county Stafford, about the year 1626. (Biography, *Records S.J.* vol. ii. pp. 104, seq. For his writings, see Father Southwell's *Bib. Script. S.J.*)

WORTHINGTON, THOMAS, Father, jun., of the same Lancashire family; born 1616, in Louvain; entered the Society in 1633, and was professed of the four vows September 8, 1650. In 1645 he was a missionary in London, and the same year was assigned to the Province of Toledo, Spain. In 1656 to 1659 he was Procurator, &c., at St. Omer's College; in 1660 Minister there; and from 1661 to 1669 Procurator, Confessor, &c., at Watten. He died in England, January 20, 1670. (Necrology of Province).

WORTHINGTON, THOMAS. Another member of the same family born in Lancashire 1675, entered the Society from St. Omer's College, October 9, 1697, and left it in 1706, a Scholastic, before taking his simple vows. He appears to have been long labouring under sickness, and had been sent to his native county for change of air.

WORTHINGTON, WILLIAM, Father, born in Preston, county Lancaster, about 1584. His mother was a Butler, of a Lancashire family of position. He studied his humanities partly at St. Omer's and partly at Douay Colleges; entered the English College, Rome, Oct. 20, 1604, for his higher course; and, after receiving minor orders, left for Belgium on account of ill-health, in May, 1607. Ordained Priest at Douay College in 1609, he was sent to England in 1611, where he was imprisoned for the faith. When in Rome he had petitioned for admission to the Society.

but was prevented by an attack of epilepsy. Having been miraculously cured at the celebrated shrine of our Blessed Lady at Sichem, he again petitioned to be admitted, and was accordingly received. The Necrology of the Province records his death in Spain, "incerto tempore, 1604," but that date is clearly wrong. His death occurred before 1621, as his name does not appear in the Catalogue of the Province for that year. (*Records S.J.* vol. ii. pp. 111, seq., and vol. vi. p. 231.)

WRIGHT, CHARLES, Father, was son of Mr. Wright, banker, London; born October 27, 175 $\frac{1}{2}$; studied his humanities at Bruges College S.J., and entered the Society September 7, 1769, making his higher studies and theology at Liege. After the suppression in 1773, he joined the rest of the Fathers at the English Academy, Liege, established by the English Fathers through the kind permission of the Prince Bishop. Possessing great talents, and an innate aptitude for business, he devoted himself to the care of the temporal affairs of the Academy, as he did afterwards at Stonyhurst College, which is deeply indebted to him for his prudent and zealous exertions in very trying and difficult circumstances. For prudence' sake his renewal of vows in the restored Society was deferred. Finding himself unequal to the labours of his office of Procurator, he was on the eve of retiring to Portico, near Prescott, the mission of Father John Hughes, to renew his vows and prepare for death, but, having to meet a nephew at Whalley, near Stonyhurst, he died suddenly in his chair in the inn there, October 13, 1827, æt. 75. (Oliver.) The late Father Charles Brooke, in announcing his death, says that it occurred at Wigglesworth, near Whalley. He had gone thither the previous evening, and, as is supposed, feeling ill, had risen for relief, and thrown himself into the chair in which he was found dead, sitting as if asleep. He was buried at Stonyhurst College, and a tablet, with an inscription from the pen of Father Charles Brooke, was erected to his memory. He took great interest in the public works and improvements then in progress. The first attempt of Mr. McAdam at roadmaking, called to this day the Macadamizing system, was made upon a new line of road from Hurst Green, near Stonyhurst College, to the new bridge over the Hodder river, in the building of which Father Wright took a very leading part; and also in the erection, adjoining the College, of one of the first gasometers used in the country.

WRIGHT, CHRISTOPHER, Rev. He was a Secular Priest, and served the old mission of the English Province, Canford, county Dorset, and died there March 18, 1799.

WRIGHT, EDWARD, Father, born March 4, 1752, entered the Society September 7, 1768. He served the Holywell Mission for many years, and died there April 9, 1826, æt. 74, after he had renewed his vows in the restored Society.

WRIGHT, GEORGE, Father. In *Anglia MSS.* vol. iv. Stonyhurst College, is a letter cited by Dr. Oliver in his *Collectanea*, dated September 16, 1630, from a Father of this name, detailing the intentions of the Emperor Ferdinand to found a College at Osnaburg, on the plan of St. Omer's College. On August 27 the same year, his Majesty had directed the Prince Bishop of Osnaburg to give up possession of the Monastery of Sahir, with its rents and property, to the Provincial of the English Jesuits for that purpose, and on September 12 instructed his ambassador at Rome to obtain the Papal confirmation of the grant. We do not trace a Father of this name in the English Province.

WRIGHT, HENRY, Temporal Coadjutor, of the Kelvedon family, son of John Wright, Esq., and his wife Ann Sulyard; born in Essex about 1616; entered the Society 163 $\frac{7}{8}$; and was formed August 15, 1648. He died at Ghent, May 18, 1669, æt. 53. He appears from the Catalogues to have been employed in the infirmary, and probably knew something of medicine, before entering religion.

WRIGHT, HENRY, Father, was son of John Wright, Esq., of Kelvedon, Essex, and his wife Elizabeth, daughter of Sir John Lawson, Baronet, of Brough Hall, and his first wife, daughter of William Scarisbrick, Esq., of Scarisbrick, county Lancashire. Born January 27, 1799, at Myddleton Tyas, county York, he studied his humanities at Stonyhurst College, and entered the Society September 7, 1816, at Hodder. After his philosophy at Stonyhurst, he was sent to Rome, July 20, 1821, for his theology, and was shipwrecked on the voyage near Malaga. He was ordained Priest at Rome by the Patriarch of Constantinople, July 11, 1824, and was appointed Prefect of the Philosophers at Stonyhurst September 12 the same year. After serving the mission of Holywell in 1825, and Bury St. Edmund's, 1828, he was sent to Worcester, October 1832, and died there of consumption April 15, 1835, æt. 36. He was buried in the cemetery adjoining the Catholic chapel.

WRIGHT, JOSEPH, Father, was born in Portugal, but of Irish parentage, December 31, 169 $\frac{8}{9}$; entered the Society March 31,

1720, and was made a Spiritual Coadjutor 1731. In 1741 he was at Liege preparing for the mission. He served the mission of Wardour Castle for some time in the decade of 1720-30. In 1753 he was at Norwich, and died in Ghent, March 14, 1760, æt. 62. (Necrology.)

WRIGHT, MATTHEW, Father, *alias* GIFFARD; born in Madrid 1647; entered the Society at Watten, February 18, 1668, and was professed of the four vows August 15, 1685. In 1672 and following years, he was a master at St. Omer's College. In 1676, and at the period of the Oates Plot, he was a missionary in the College of the Holy Apostles (Suffolk District), and is named in Oates' list of Jesuits. In July, 1679, leave was given him to travel with Mr. Smith of Crabbots, in secular dress. (Father Warner's Provincial Note and Letter-book.) In 1684-5 he was again in the Suffolk District. In 1694-98 he was Rector of Watten and Master of Novices, and in 1701 Spiritual Father, and Prefect of Studies at St. Omer's College. In 1707 he was declared Rector of Ghent, and Instructor of the Tertiaries, and died at Dunkirk, August 22, 1711, æt. 64. (*Records S.J.* vol. v. pp. 977, seq.)

WRIGHT, PETER, Father, martyr, was born in the parish of Slipton, near Thrapstone, county Northampton, 160 $\frac{3}{4}$. For about ten years he was engaged as a clerk in a solicitor's office, then enlisted in the English army in Holland, but unable to brook the licentiousness of the life, he soon left it, and was admitted to the Society in 1629. In 1633 he was at Liege studying philosophy, in 1636 at the same College in theology, and in 1639 Prefect at St. Omer's College. In 1642 he was Camp Missioner to the English and Irish forces at Ghent. Being sent to the English Mission in 1643 he served for two years in the Residence of St. Mary (Oxford and Northampton District). He removed to the College of St. Ignatius (London) in 1646, was seized on the feast of the Purification of the Blessed Virgin Mary, February 2, 1649, committed to Newgate prison, tried for high treason under the Statute of 27 Elizabeth, condemned to death, and, in spite of the efforts of his numerous and influential friends, was hanged at Tyburn, on Whit Monday, May $\frac{19}{29}$, 1651, in the presence of upwards of twenty thousand spectators. (See the life of his generous martyr for the faith in *Records S.J.* vol. ii. pp. 506, seq.) In the Stonyhurst collection of MSS. are sixty-two of his sermons which had been preached during the course of the year.



FR. PETER WRIGHT, S.J.

MARTYR

Suffered May 19, 1651.

p 870.

WRIGHT, PHILIP, Father, a native of Essex, of the Kelvedon family; born June 17, 1665; entered the Society at Watten, September 7, 1684; and was professed of the four vows February 2, 1702. In 1695 he was chaplain to James Stamford, Esq., of Clayton-le-Dale, county Lancaster. In 1701 he acted as missionary in the Residence of St. George (Worcestershire District); and in 1704 in the North Wales District (St. Winefrid's Residence). In 1724, seq., he was Spiritual Father at Ghent, and in 1734 Rector of the same College. He died at Watten or Ghent, November 5, 1737, æt. 72.

WRIGHT, RICHARD, Father. The Necrology of the Province records the death of a Father of this name—place and date unknown.

WRIGHT, ROBERT, Father, died in Scotland, August 26, 1688. (Catalogue of Deceased in Library of Louvain University.) He entered the Society at Watten 1683, already a Priest.

WRIGHT, STEPHEN, Father, *alias* WHITE, another of the Kelvedon family, son of John Wright, Esq. He was born in Essex about 1620, and was probably a younger brother of the first Henry Wright, mentioned above. He made his humanity studies at St. Omer's College, and entered the English College, Rome, for his higher course November 5, 1641, as a Convictor; was ordained Priest there July 2, 1645, and left for England April 18, 1648. He entered the Society at Watten 1652, and was made a Spiritual Coadjutor 1664. He spent his whole missionary life in the College of the Holy Apostles (Suffolk District), and died at Kelvedon, August 30, 1680, æt. 60. He is spoken well of as "A humble, pious, and quiet man; abounding in charity." (*Records S.J.* vol. vi. p. 346.)

WRIGHT, WILLIAM, Father. See Conway, William.

WRIGHT, WILLIAM, Father, D.D., was a native of York, son of Mr. John Wright, an apothecary. He was born about the year 1562; made his early studies in York, and, after a brief stay of a few weeks at Rheims, was sent to Rome, where he entered the English College for his higher course on October 18, 1581. He was admitted to the Society at St. Andrew's, Rome, on the feast of the Immaculate Conception of the Blessed Virgin Mary, December 8 following, and was professed of the four vows July 23, 1602. He was for many years Professor of

Philosophy and Theology in the Colleges of the Society at Gratz and Vienna, and took the degree of Doctor of Divinity at the former College. He was sent to the English Mission in 1606, and was seized soon afterwards at Hengrave Hall, county Suffolk, the seat of the Gage family, taken before the Archbishop of Canterbury, and committed by that prelate to the Tower of London, from whence he was transferred to the White Lion prison. He ultimately effected his escape by the help of friends, and retired into Leicestershire, where he founded the missions of the Society, originally called the Residence of St. Anne, and in 1633 incorporated into the Derby and Nottingham District. He was Rector of the College until about 1636, when he became Minister, and died in the same District January 18, 1639, æt. 77. (See his life and autobiographical narrative in *Records S.J.* vol. ii. pp. 275, seq., and vol. vi. p. 150.)

He was a very learned man, a deep theologian, and an able controversialist. For his writings see Father Southwell's *Bib. Script. S.J.* and Father de Backer's *Biblioth des Ecrivains S.J.* He was one of the greatest champions in England against the heretical oath of allegiance and supremacy of James I., solemnly condemned by the Holy See. Some interesting information regarding him has come to light since the publication of the above biography, and will be found in the Addenda below, "News from England," 1607. We learn there that his death had been determined upon by the King and Council, and was only deferred in the hope and expectation that he would have perished from the plague then raging in London, and with terrible violence in his prison of the White Lion, where the Father fearlessly exposed his life in assiduous attendance upon the poor plague-stricken prisoners. His escape from prison, however, frustrated the charitable expectations of the authorities.

By the kind permission of the Rev. Father Stanton, of the Oratory, South Kensington, we are enabled to give the following transcript from the original of the first examination of Father Wright before the Archbishop of Canterbury at Lambeth, and his assessor, the unhappy apostate, Sir Christopher Perkins. (Archives of the Archdiocese of Westminster, vol. viii. p. 199.)

Indorsed—"The first examination of Mr. Wright, 7th July, 1607."

The examination of William Wright, a Jesuite of the age of

fiftie yeares taken before the Lord Archbishop of Canterbury and Sir Christopher Parkins, Knight, at Lambeth, the 7th of July, 1607.

He sayeth that he was borne in Yorke ; that he is about fiftie yeares old ; that he went to school at York till he was about 20 yeares old ; that then he departed hence into France, remayning at Rhemes some 10 weeks, and was thence sent to Rome.

That he abode in the English Colledge at Rome about 12 weekes and was thence removed to the Novitiate of the Jesuites, where he continued two yeares ; that ye sayd 2 yeares he did not study anything, but applyed himself to spiritual meditations and devotion, as the manner is ; that upon his departure from the novitiate he made profession *trium votorum simplicium* ; that removing from thence to the Jesuites Colledge there, he tarried in it two yeares. That the first yeare of his being in the Colledge he studyed humanity, and the second logicke.

That being sickly in Rome and not able to recover his health in that city, he was directed thence to Vienna in Austria, where he followed his studies for the space of 12 years as followeth, viz. : that he bestowed the first yeare in naturall philosophie, and the second in the metaphysic ; that he spent the next three yeares and a halfe in hearing of Scholasticall Divinity ; that then he had halfe a yeare to prepare himselfe against he should reade philosophie ; that after he had so spent the aforesaid six yeares at Vienna he was made Priest by the Bishop of that See, and that thereupon he was Præfectus Congregationis B. Mariæ, and preached there the Sundays and Holy dayes in Latin to students and gentlemen ; that after he was made Priest, he bestowed six yeares in reading twice over the course of philosophie. [WILLIAM WRIGHT.]

That after he had spent his time as aforesayd at Vienna, he was sent to the Universitie of Gretzium in Stiria, where he remayned betwixt 13 and 14 years ; that then he first bestowed three years in reading again the course of Philosophie, and was all that time Decanus Philosophiæ, and Præfectus Congregationis B. Mariæ in that place ; that he then read Divinitie three or four yeares, and was thereupon made Doctor of Divinitie ; that after he was made Doctor he still read Divinitie 3 or 4 yeares, that having spent so long in reading, the Provincial of the Jesuites there, to give him some relaxation, tooke him to bear him company on his visitations through these countries—Stiria, Carinthia, Carivola, Austria, Bohemia, Silesia, Moravia, and Hungaria, where they have diverse Colleges, and so in these journeys he spent a yeare and a halfe ; that upon his taking his journey with the Provincial, as is aforesayd, he was made *Professus 4 votorum solenniter* ; that the sayd visitation ended, he went back againe to Gretz, and continued his divinitie lecture there about a yeare and a half.

That about three or four of the last yeares which he spent at Gretz, he, having a desire to see his country, did write divers times both to the General for his licence, and to Father Parsons to be a meanes for him in that behalfe, so as in the end, viz., about ten monthes since, he obteyned his desire, and received letters from the General to that end ; that about eight monthes since he came into England with Count Vandemont, but he doth confidently deny that he supplyeth Garnet's place, or that he hath any superioritye at all over the Jesuites here, or in any other place, adding upon his credite that Mr. Holtbie hath that place which Garnet had under Father Parsons ; that he hath not [WILLIAM WRIGHT.]

seen Mr. Holtby since his coming into England, but hath written to him diverse times, and that he hath likewise received letters from him ; that he did not only receive licence from his Superior to come into England, and to returne againe as himselfe thought fitt, but was likewise commanded by him here to remayne ; that he had no other fellow or companion of this his mission.

Beinge here required to answer unto certaine questions to him propounded, he desired to have them in writing, and that his answer unto them might be forborne untill he might by that meanes more thoroughly consider them.

WILLIAM WRIGHT.

XAVIER, IGNATIUS, Scholastic ; born in Suffolk 1652 ; entered the Society at Watten, October 15, 1672. (Catalogue 1680.)

YATE, FRANCIS, Father. See Thompson, Francis, *alias* Yate.

YATE, FRANCIS, Temporal Coadjutor, a native of Warwickshire, born 1606 ; entered the Society 1634, and died at Ghent, July 18, 1679, æt. 73. He was "A humble man, a lover of work, and had served in many offices of his degree in various Colleges in a praiseworthy manner." (Summary of Deceased of the Province.)

YATE, JOHN, Father, a native of Staffordshire, Diocese of Lichfield, born 1549 ; entered the English College, Rome, December 14, 1590, and was sent to Douay College, then at Rheims, where he was ordained Priest the following year, 1591, and sent to England, on the 10th of July, of that year. We learn from the Summary of the Deceased of the Province, that after having spent a long missionary career in England to the benefit of many, both by work and example, as well when at liberty as likewise when a prisoner for the faith, and having always entertained an affectionate attachment to the Society of Jesus, obtained leave to be admitted to it *in articulo mortis*, at Watten, September —, 1624, affording to all the community an example of piety and modesty, æt. 75. (*Records S.J.* vol. vi. p. 181.)

YATE, JOHN, *alias* VINCENT, Father, was probably a son of Mr. Yate, of Lyford, county Berks ; born 1550 ; admitted to the Society at Louvain, December 4, 1574, by Father William Good, having travelled thither in company with Father Robert Parsons. He completed his noviceship in Rome, and

Coimbra. The Douay Diary says, that on January 14, 1579, a letter was read at table from Mr. Yate, a Jesuit, dated from Portugal, shortly before, to another Jesuit Father. He was about to start to the Indies. Ordered to the Brazilian Mission, he arrived at All Saints' Bay, Brazil, where the chief College of the Portuguese Province was established, in December, 1577[9], with many Fathers and Brothers of the Society, being the only Englishman among them. He was ordained Priest in 1581, and laboured in his mission for many years with great success. He wrote three letters to Europe which were intercepted, and signed them as John Vincent. One was addressed to Father William Good, dated February 2, 1589; another to Father Richard Gibbons; and the third to Sir Francis Englefield, both dated June 21, 1593. These letters which are of much interest, are printed in his biography. The first of these letters is now in the *Lansdown MSS.* 96, n. 18, fol. 58, British Museum. The other two are in the Public Record Office, London, *Dom. Elizabeth*, vol. cclxv., nn. 32 and 33. The date of his death is not traced. (See Biography, *Records S.J.* vol. i. pp. 284, seq.) Father More's *Hist. Prov. Anglia*, lib. i, n. 30, seems to identify him with Father John Yate above, and states that he returned to England in 1604, was imprisoned, and, according to some, left the Society voluntarily, and was readmitted on his death-bed. They were, however, distinct persons.

YATMAN, *or* YEATMAN, THOMAS, Temporal Coadjutor, an Englishman, made his two years' noviceship at Louvain, and took his first religious vows at Tournay, July 2, 1606. He was in prison with our Fathers in England. (Tournay Novitiate Diary, 1661, MSS. Brussels, p. 611.)

YELVERTON, CHARLES, Father, *alias* KEMPE, CHARLES, was son of Humphrey Yelverton, Esq., of Bawsie, county Norfolk, born 15⁷⁹/₈₀; was brought up in heresy, studied at Cambridge for six years, and took his degree of B.A. there. He was reconciled to the Catholic Church by means of his uncle, Edward Yelverton, Esq., and Father William Weston, *alias* Edmonds, and was arrested with thirteen others, while endeavouring to escape from England. He found means to purchase his liberty after a few weeks, proceeded to Rome, entered the English College there on October 15, 1601, and, after studying

his theology was ordained Priest, December 18, 1604. He left for England in May, 1609, entered the Society soon after, and died at Brussels in 1612, æt. 33. (See his autobiography, *Records S.J.* vol. i. pp. 141, seq., and notes, also vol. v. p. 842, note, and vol. vi. p. 219. Also Dr. Jessopp's *One Generation of a Norfolk House*.)

YORK, WILLIAM, Father, a native of Gloucestershire, born 157 $\frac{8}{9}$; entered the Society 1618, already a Priest upon the English Mission, from 1611. He was probably admitted to the Society in England, for he is named among twelve Jesuits banished in 1618. In 1621 he was a missionary in Hampshire; in the following year in Devonshire; in the next year in Hants again; in 1625 he is called a native of Somersetshire, and was again in the Devon Mission (then called the Residence of Blessed Stanislaus), and he probably died in the same District between that year and 1628, the date of the next Catalogue in which his name does not appear. He is named in Gee's list of Priests and Jesuits in and about London (about 1624). The Necrology of the Province mentions his death, *incerto loco et tempore*.

YOUNG, FRANCIS, Father, was a native of Hartlebury, county Worcester, son of Mr. James Young, of Claines, near Worcester; born 1570; was a student of Eton College, passing thence to Oxford, where he spent ten years, two in St. Mary's Hall, and the rest in Trinity College. He was converted to the Catholic faith by Father Oldcorne, the martyr, and became tutor to Lord Robert Dormer's eldest son, for three years. He entered the English College, Rome, to repeat his studies and for his theology, on November 30, 1598, æt. 28, and was ordained Priest, July 11, 1599. Entered the Society about the feast of SS. Simon and Jude, 1600, leaving behind him an admirable character at the College, and was professed of the four vows April 18, 1613. After some years' service on the English Mission he was seized in 1612, and, first committed to the Clink, and then transferred to the Gatehouse Prison, Westminster, where he did good service to the prisoners, and was banished for life, with his fellow prisoner, Father Laurence Worthington, in 1618. The fact is shortly mentioned in the Annual Letters of the English College, Rome, for 1612. (See Addenda to this volume.) His

transfer to the Gatehouse from the Clink, and the reasons for it, are briefly mentioned in the Annual Letters of the English Mission for 1615, in the same Addenda. He soon ventured back again to England, and in 1621 was serving in the Lincolnshire Missions. In 1622 he was in the Suffolk District; during the following year in Lincolnshire again; and in 1625 again in Suffolk (then called the Residence of St. Francis Borgia); in 1628 he was in St. George's Residence (Worcester District), where he died, March 30, 1633, æt. 63. (See his Autobiographical Statement and Biography, *Records S.J.* vol. ii. pp. 100, seq., also vol. vi. pp. 209, seq.) He was a prisoner for a few months in Newgate, but effected his escape with six others. See letter from a Father in London to another Father in Florence, dated 9^{ber.} 1612. (Stonyhurst MSS. *Anglia* vol. iii. n. 114.)

YOUNG, or YONG, JOHN, Father (Irish), was a native of Cashel, born August 15, 1589; he studied humanities, and two years philosophy, and four years theology in the Society, to which he was admitted at Rome, May 13, 1610, and professed of the four vows, July 14, 1633. He was sent to the Irish Mission, 1624; and knew Latin, Greek, Irish, English, French, and something of Italian. He taught humanities and Greek for eight years; was a preacher and confessor for thirty years; Director of a Sodality of the Blessed Virgin for twenty years; Superior in various Residences for eighteen years; Master of Novices for five years; Consultor of the Mission for five years, and Vice-Superior for one year. (Irish Catalogue for 1650, in Archives, Rome.) He was the son of respectable parents, Mr. Robert Yong and his wife Beatrice Sall, or Sallan (Sallanus); he studied humanities in Flanders, and was sent to Rome to enter the Society. (Eulogy in Archives, Rome. A copy in *Excerpta ex Arch. Rom.* Stonyhurst MSS.) He entered the Society in 1610, and died 1664. (Hogan's list.) He devoted himself to the Irish Mission for thirty years, chiefly in the counties of Cork, Waterford, and Galway. He frequently contrived during the heat of the persecution to enter the houses of Catholics disguised as a miller. He laid the foundation of the Novitiate at Waterford. Père Verdier, the Visitor, reported him in 1649, as "a distinguished preacher, and remarkable for every species of religious virtue." He was obliged to remove the Novitiate to Galway, on account of the advance of the rebel Parliamentary forces, and was soon compelled to emigrate with his novices to the Continent. He was then appointed Rector of the Irish College, Rome, which office he filled for eight years, and died in that city, July 13, 1664, æt. 75. (Tanner's *Confessors S.J.*) Several letters of this Father are extant and full of interest. One is dated from Kilkenny, January 30, 1647; a second from Kilkenny, June 30, 1648, to the Father General. In this, and other letters, also dated from Kilkenny, December 31, 1648; February 8, 1649; June 22, 1649, he enters into many details relating to the history of this eventful period; and likewise in two letters from Galway to Father General,

the first dated April 20, 1650; the second August 14, 1650. (Oliver, from *Stonyhurst MSS.*, who gives short extracts from the letters.)

YOUNG, WILLIAM LOUIS DENT, Scholastic, a native of the Isle of Ceylon; born November 18, 1853. He was educated at home for two years and a half, and in due course of time, having come over to this country, entered into business as an ironfounder at Bath. After applying to the study of Latin for a year, he was admitted to the Society at Manresa, Rothampton, March 24, 1875. When he had completed his two years' probation, one year's rhetoric at Manresa, and two years' study of philosophy at the Seminary, Stonyhurst College, he was sent for the benefit of his health to his native island, in November, 1880, and died there of consumption, May 15, 1882, æt. 29.

ZANTI, FRANCIS, Temporal Coadjutor, a native of Italy, and a carpenter by trade; entered the Society in the Province of Turin, and on the dispersion of the Province in the Revolution of 1848, was sent to England and domiciled at St. Beuno's College. His mind becoming affected he was placed in Hartfield House, Drumcondra, near Dublin. During a short lucid interval he was enabled to go to confession and receive Holy Communion, but in a few days suffered a relapse, and died of effusion on the brain, February 11, 1851. He was buried at Glasnevin.

THREE LISTS OF MEMBERS OF THE SOCIETY OF
JESUS OF THE ANCIENT SCOTCH MISSION.

THE three lists which follow have been gathered from the Archives of the English Province in Rome, and are printed after the *Collectanea* as being of much historical value.

“1593.”

SCOTI.¹

P. Jacobus Thirius, Scotus.

P. Georgius Christius, Scotus, Paris.

P. Gulielmus Murdock, Mussip.

Joannes Myrton, Mussip.

P. Joannes Duræus, Verdun.

Adamus Wackop, August.

Alexander Unterus, Lugd. [Perhaps identical with Alex.

Hunne, *Collectanea*, p. 381].

Joannes Hayus.

Alexander Hayus.

P. Jacobus Gordinus, Tolos.

Gulielmus Ogilvius, Posa.

P. Robertus, Cracow.

P. Gulielmus Cretonus, in Belgio.

P. Edmundus Hayus, Loreti.

¹ From Vol. II. *Anglia Hist.* in the Archives of the Province, Rome.

CATALOGUS PRIMUS MISSIO

NOMEN.	COGNOMEN.	PATRIA.	ÆT.	VIRES.	TEMPUS ADMISSIONIS.
Alexander	Ogilbæus	Scotus	64	Medioc.	Junii 29, 1622, Munster ponti
Thomas	Robæus	Scotus	62	Medioc.	Oct. 4, 1625, Mechlin
Robert	Gallæus	Scotus	61	Medioc.	Sept. 8, 1625, Torn
Franciscus	Dempterus	Scotus	60	Medioc.	Oct. 27, 1631, Rom
Robertus	Spreule	Scotus	57	Infirmæ	Aug. 15, 1659, Rom
Thomas	Patersonus	Scotus	40	Medioc.	Oct, 21, 1646, Nan
Alexander	Scringerus	Scotus	41	Medioc.	Mar. 24, 1641, Rom
Alexander	Connæus	Scotus	45	Firmæ	Nov. 2, 1661, Paris
Georgius	Patersonus	Scotus	44	Firmæ	Oct. 25, 1641, Paris
Georgius	Leslæus	Scotus	54	Medioc.	Oct. 4, 1634, Torna

¹ From a volume of English Catalogues in the Archives S.J., Rome.

NOTICÆ SOCIETATIS JESU, ANNO 1665.¹

TEMPUS STUDIORUM.	TEMPUS MINISTERIORUM.	GRAD. IN LITTERIS.	GRAD. IN SOCIETATE.
Ann. Phil. 4 Theol. Mussip.	6 Ann. fuit Sup. Miss.		4 vot. Edinb. Nov. 13, 1634
Ann. Phil. Duaci 4 Theol. Romæ	3 Ann. Sup. Miss. 6 Ann. Rect. Duaci Sem.		4 vot. Duaci, May 19, 1641
Ann. Phil. 4 Theol. Duaci	3 Ann. Rect. Sem. Duaci. 3 Ann. Sup. Miss. Scot.		4 vot. Oct. 10, 1636
Ann. Phil. 4 Theol. Romæ	4 Ann. doc. Phil. 8 Casus Consc. 8 Ann. Rec. Scot. Romæ.	Doc. Theol.	4 vot. Romæ, June 9, 1647
Ann. Phil. 4 Theol. Romæ.			4 vot. Edinb. Aug. 15, 1655
Ann. Phil. Duaci 4 Theol. Mussip.			4 vot. Edinb. April 26, 1663
Ann. Phil. 2 Theol. Romæ			Coadj. Spir. Sept. 8, 1651, Romæ.
Ann. Phil. Duaci 4 Theol. Flexiæ	4 Ann. doc. Phil.		4 vot. Alentonii, Ap. 18, 1656
Ann. Phil. Duaci 4 Theol. Flexiæ			3 vot. Londini, Maii 29, 1663
Ann. Phil. Theol. Duaci	Est jam Sup. Miss. Scoticæ		4 vot. in Scotia, Jan. 27, 1652

MISSIO SCOTICA SOC. JESU. 1729.¹

Duo duntaxat numerat Domicilia: nimirum Duacenum et Madritense. Collegium etiam Scotorum Romæ communiter à Patre Soc. Scoto solebat gubernari.

In Missione Scotica.

P. Hudson, Jacobus, Missionis Superior.

„ Moreil, Francis., Aberdoniæ.

„ Seton, Alexander, Edinburgi.

„ Seton, Robert, in comitatu Aboiniæ. ✠

„ Strachan, Hugo, in montibus Scotiæ.

„ Macra, Alexander, in montibus Provinciæ Rossensis.

„ Innes, Joannes, in Gallovidia Scotiæ Provincia.

„ Innes, Joannes, alius in montibus Brimarriæ.

„ Maxwell, Joannes, in comitatu Buchaniæ.

„ Maxwell, Stephenus, Aberdoniæ.

„ Seton, Joannes, in Provincia Aberdonensi.

„ Leslie, Alexander, in eadem Provincia.

„ Russell, Alexander, in Anglia cum Marchionissa de Seafort.

„ Boor, Archibaldus, Londini. [Bower, apostate.]

EXTRA SCOTIAM.

PROVINCIA FLANDRIÆ.

P. Sempil, Hugo, in 4 Theologiæ anno Lovanii.

IN PROVINCIA GALLO BELGICA.

P. Innes, James, Rector Coll. Scotorum Duaci.

„ Maxwell, Rogerius, Præfectus Templi, et Confessarius Convictorum.

„ Strachan, Francis, Minister et Procurator, Rector ibid. 1730.

„ Innes, Robertus, Præfectus Convictorum; abiit in Scotia, 1729.

„ Farqrson, Joannes, hoc anno absolvit theologiam brevi fortassis ad missionem vocandus ob peritiam linguæ qua Scoti in montibus degentes utuntur. Abiit in Scotia 1729.

¹ From a volume of English Catalogues in Archives S.J., Rome.

P. Grant, Joannes, Præfectus Templi et casuum, Camerici
[Cambray].

„ Douglas —, Valetudinarius, Odomari.

Gordon, Alexander, Magister recens poesim Aeriae [Aire]
frater Patricius Gordon in 2 tyrocinii anno Tornaci.

IN PROVINCIA PARISIENSI.

P. Urquhart Carolus, Rothomagi sed infirmæ valetudinis.

„ Fyffe, Thomas, Missionis Procurator Parisiis.

„ Maxwell, Jacob., in 1^o tyrocinii anno ibidem.

IN PROVINCIA CAMPANIÆ.

P. Fyffe —, nescio quo officio fungatur sed propectæ ætatis
est.

Riddock, John, Magister, Mussiponti in 1^o Theol. anno.

Leslie, Ernestus, frater, in 1^o Tyrocinii anno Nanceæ.

IN PROVINCIA TOLETANA, HISPANIÆ.

P. Clarke, Gulielmus, Regi Catholico in Confessionibus.

„ Macgill, Gulielmus, Collegii Madritensis Rector.

„ Oedie, Alexander, Professor Convictorum nostrorum Madridt.

Dunbar, Joannes, magister Convictorum ibidem.

Mackenzie, Kennethus, Magister, in Philosophiam anno elapso
ni fallor complete absolvit.

IN PROVINCIA BOHEMIA.

P. Weems, Patricius, Pragæ ; nescio quo officio fungatur.

IN PROVINCIA BURDAGALENSI.

P. Gordon, Alex., qui hoc anno absolvit Novitiatum Burdagalæ
sed philosophiæ nondum studiit.

IN PROVINCIA ROMANA.

Gordon [Jacobus], Magister.

Dugud, Georgius, Magister. ✠

ALPHABETICAL CATALOGUE

OF MEMBERS OF THE ENGLISH PROVINCE OF THE SOCIETY OF
JESUS, TOGETHER WITH SOME IRISH AND SCOTCH MEMBERS
WHO ASSUMED ALIASES OR BY-NAMES, AND OF THE ALIASES
ASSUMED BY THEM.

*For the sake of more ready reference the Catalogue is arranged
in distinct parallel columns, one showing the real names, as far as
they can be ascertained, the other the assumed names, or aliases.*

REAL NAMES.

- Fr. Abbot, Augustine, *alias* or *vere* Abbot, John. (Douay Diary.)
 „ Abercromby, Robert, *alias* Sanders and Robertson. (*Dom. Eliz.* vol. cclv. n. 22.)
- Br. Aclam, Acland, and Actley, Anthony (Temporal Coadjutor),
alias or *vere* Adams, Anthony.
- Fr. Addison, Thomas, *alias* or *vere* Addison, John (Catalogues and Clergy Chapter list, 1632); and Alison William. (*Collectanea.*)
 „ Alcock, John, *alias* Gage, John. (Catalogues S.J.)
 „ Aldrington, Thomas, *alias* Allington, Thomas (Clergy list) and Wakeman, Thomas. (Necrology S.J.)
- Br. Allan, John (Temp. Cd.), *alias* or *vere* Mann, John. (Catalogue, 1633.)
- Fr. Anderson, William, *alias* or *vere* Sheffield, Ignatius. (Catalogue, 1730.)
 „ Anderton, Hugh, *alias* Courtney, Henry. (*Records*, vol. vi. English College.)
 „ Anderton, Laurence, *alias* Scroop, Laurence. (*Records S.J.* vols. i. and iii.)
 „ Anderton, Thomas, *alias* Barton, Thomas. (*Collectanea*, Barton, Thomas; Rev. T. E. Gibson, from Crosby MSS.)
 „ Ann, George, *alias* Angier, George. (*Records*, vol. vi. English College.)
 „ Andrews, Francis, *alias* or *vere* Evans, Francis. (Province Note-book and Catalogues.)
 „ Andrews, Ignatius, or Walter, *alias* or *vere* Price, Ignatius, or Walter. (*Records S.J.* vol. v. p. 905.)
 „ Appleby, William, *alias* Robinson, William.
 „ Appleton, Thomas, *alias* Neville, Thomas. (*Records*, vol. vi. English College.)
 „ Archer, John, *alias* Groves, John. (*Id.*)
 „ Archer, James (Irish) *alias* Bowman, James, and Bertrandi *filius major*. (Fr. Hogan.)
 „ Armstrong, Daniel, *alias* Montford, or Mumford, Joseph. (*Records*, vol. v.)
 „ Armstrong, John, *alias* Strange and Montford, or Mumford, John. (*Records*, vol. vi.)
 „ Arrowsmith, Edmund (M.), *alias* Bradshaw, Brian, Maxfield, Rigby, and Southworth. (*Records*, vol. ii. series 2.)

ALIASES.

- Fr. Abbot, Augustine, *vere* or *alias* Abbot, John.
 Br. Actley, Anthony (Temp. Cd.), *vere* or *alias* Aclam, Anthony.
 Fr. Acton, Reginald, *vere* Eaton, Reginald.
 „ Acton, Thomas, *vere* Plowden, Thomas, or Edmund.
 Br. Adams, James (Temp. Cd.), *vere* or *alias* Aclam, James.
 Fr. Addison, John, *vere* or *alias* Addison, Thomas.
 „ Alacambe, Edward, *vere* Astlow, Edward.
 „ Alanson, John, *vere* Bruerton, John.
 „ Alford, Michael, *vere* Griffiths, Michael.
 „ Alford, Robert, *vere* Griffiths, Robert.
 „ Alison, William, *vere* Addison, Thomas (probable.)
 „ Allen, Henry, *vere* Garnett, Henry (M.)
 „ Allington, Thomas, *vere* Aldrington, Thomas.
 „ Allott, Martin, *vere* Hewett, Martin.
 „ Almeida, John *vere* Meade, John.
 „ Altham, John, *vere* Gravener, John.
 „ Anderson, Ignatius, *vere* Stafford, Ignatius.
 „ Anderson, William, *vere* Forster, William.
 „ Anderton, Thomas, *vere* Strange, Thomas.
 „ Andrews, Francis, *vere* Evans, Francis.
 „ Andrews, Ignatius, or Walter, *vere* or *alias* Price, Ignatius.
 Br. Andrews, Nicholas (Temp. Cd.), *vere* Owen, Nicholas (M.)
 Fr. Angelinus, Robert, *vere* Jones, Robert.
 „ Angier, George, *vere* Ann, George.
 „ Aquaponte, John, *vere* Bridgewater, John.
 „ Arden, Robert, *vere* Grosvenor, Robert.
 „ Armstrong, Daniel, *vere* or *alias* Mumford, Joseph.
 „ Arrow, Edward, *vere* Lusher, Edward.
 „ Arthur, Francis, *vere* Mannock, Francis.
 „ Arthur, Roger, *vere* Filcock, Roger (M.)
 „ Ashby, James, *vere* or *alias* Middlehurst, James.
 „ Ashby, Richard, *vere* Thimelby, Richard.
 „ Ashley, Anthony, *vere* Turner, Anthony (M.)
 „ Ashley, Edward, *vere* Turner, Edward (Confessor.)
 „ Ashton, Francis, *vere* or *alias* Powell, Francis.
 „ Aspinall, Henry, *vere* Brent, Henry.
 „ Astley, Edward, *vere* Astlow, Edward.
 „ Audrey, Richard, *vere* Bartlett, Richard.
 „ Avellaneda, John, *vere* Hazlewood, or Hazle, John.

REAL NAMES.

- Fr. Ashby, James, *alias* or *vere* Middlehurst, James. (Maryland Catalogue, &c.)
- Br. Ashley, Ralph (Temp. Cd.) (M.), *alias* Chambers, George. (State Papers; *Records*, vol. iv.)
- Fr. Ashton, Charles, *alias* Cantfield, Charles.
- „ Ashton, Thomas, *alias* Du Puy, Thomas. (Catalogues of Province.)
- „ Astlow, Edward, *alias* Alacambe, and Astley, Edward, and Wingfield, Edward. (*Records*, vol. vi. also vol. i. Diary of English College.)
- Br. Aston, Herbert (Novice), *alias* Barrett. (*Records*, vol. vi. English College.)
- Fr. Aylworth, William, *alias* Harcourt, William. (Oliver's *Collectanea*.)
- „ Ayroli, John Baptist, or Justinian, *alias* or *vere* Lucas, John. (Catalogue, 1687)
- Fr. Babthorpe, Ralph, *alias* Smith, Ralph. (*Records*, vol. vi.)
- „ Babthorpe, Thomas, sen., *alias* Smith, Thomas. (*Id.*)
- „ Babthorpe, Thomas, jun., *alias* Smith, *alias* Tyrwhitt, Terrett, or Turrett, Thomas. (*Id.*)
- „ Bacon, John, *alias* Southwell, John. (Catalogues.)
- „ Bacon, Nathaniel, *alias* Southwell, Nathaniel. (*Records*, vol. vi.)
- „ Bacon, Thomas, *alias* Southwell, Thomas. (*Id.*)
- Br. Ballien, James (Temp. Cd.), *alias* Balliett, James.
- Fr. Banks, Richard, *alias* Stanhope. (*Id.* vol. i.)
- „ Bardwell, James, *alias* Deny, Francis. (*Id.* vol. vi.)
- „ Barick, Michael, *alias* Burrice, Michael. (Hogan's list.)
- „ Barksdale, Simon, *alias* Savage, or Salvage, Henry. (*Id.*)
- „ Barnes, Thomas, *alias* Turner, Thomas. (*Id.*)
- „ Baron, John, *alias* Burton, John. (*Id.*)
- „ Barrard, Richard, *alias* Barrett, and Rigby, Richard.
- „ Barrow, Edward, *alias* Davis, Edward. (Oliver.)
- „ Barrow, William (M.), *alias* Harcourt, Waring, and Harrison, William. (*Records*, vol. v.)
- „ Bartlett, Richard, *alias* Audrey, Richard. (*Id.* vol. vi.)
- „ Bawden, William, *alias* Baldwin, William (*Records*, vol. vi.); and Fuscinielli, Octavius. (Father More's History of English Province.)
- „ Bazier, Matthew, *alias* Grimes, Matthew. (*Collectanea*.)

ALIASES.

- Fr. Badnam, John, *vere* Lazenby, John.
 „ Baines, Andrew, *vere* Norris, Andrew.
 „ Baines, Charles, *vere* Calvert, Charles.
 „ Baines, Edward, *vere* Mico, Edward.
 „ Baines, Francis, *vere* Sanders, Francis.
 „ Baines, William, *vere* Preston, William.
 „ Baker, Bernard, *vere* Bramhall, Bernard.
 „ Baker, Charles (M.), *vere* Lewis, David Henry.
 „ Baker, Charles, jun., *vere* Lewis, David.
 „ Baker, John, *vere* Bennett, John.
 „ Baker, William, *vere* Jones, William.
 „ Baldwin, William, *vere* Bawden, William.
 Br. Balliett, James (Temp. Cd.), *vere* Ballien.
 Fr. Bamfield, John, *vere* Rogers, John.
 „ Banks, John, *vere* or *alias* Freville, John (probable.)
 „ Bannister, William, *vere* Shackleton, William (probable.)
 Br. Bannister, William (Scholastic), *vere* Selby, William.
 Fr. Bar, *vere* Kearney, Barneby (Irish.)
 „ Barbarossa, *vere* Wise, or Wyse, Maurice (Irish.)
 Br. Barboel, John (Temp. Cd.), *vere* Berbeott, John.
 Fr. Barker, Thomas, *vere* or *alias* Fermor, Thomas.
 Br. Barrett, Herbert (Novice), *vere* Aston, Herbert.
 Fr. Barrett, Richard, *vere* Barrard, Richard.
 „ Barrow, Edward, *vere*, Davis, Edward.
 „ Bartholomew, John, *vere* Ruga, Bartholomew.
 „ Barton, Christopher, *vere* Cansfield.
 „ Barton, John, *vere* Harvey, John.
 „ Barton, Peter, *vere* Pelcon, Peter.
 „ Barton, Peter, *vere* Bradshaigh, Peter.
 „ Barton, Richard, *vere* Bradshaigh, Richard.
 „ Barton, Robert, *vere* Bradshaigh, Robert.
 „ Barton, Thomas, sen., *vere* Bradshaigh, Thomas.
 „ Barton, Thomas, *vere* Anderton, Thomas.
 „ Bassett, Richard, *vere* Blount, Richard.
 „ Baxter, William, *vere* Case, William.
 „ Beal, Peter, *vere* Wright, Peter (M.)
 Br. Beaugrand, Charles (Temp. Cd.), *alias* Beaugrand, Peter.
 Fr. Beaumont, Francis, *vere* Williams, Francis.
 „ Beaumont, or Beamont, Henry, *vere* Harcourt, Henry.
 „ Beaumont, John, *vere* Poyntz, John.
 „ Beaumont, Philip, *vere* Tesimond, Oswald.

REAL NAMES.

- Br. Beaugrand, Charles (Temp. Cd.), *alias* Beaugrand, Peter.
(Notes on Scarisbrick Hall, Addenda.)
- Fr. Bedingfeld, Edward, *alias* Silesdon, Edward. (*Records*,
vol. vi. English College.)
- „ Bedingfeld, Henry, *alias* Silesdon, Henry. (*Id.*)
- „ Bedingfeld, Thomas, *alias* De Mendoza, Thomas. (*Cat-*
alogue, 1639.)
- „ Belfield, Henry, *alias* More, Henry. (*Records*, vol. vi.
English College.)
- „ Bell, Henry, *alias* Brookesby and Hill, Henry. (*Id.*)
- Br. Benlos, Andrew (Scholastic), *alias* Wilson, Andrew.
- Fr. Bennett, John, *alias* Price, Flud, and Baker, John. (*Records*,
vol. iv.)
- „ Bennett, John, *alias* or *vere* Gosling, John. (Maryland
Catalogue.)
- „ Benson, Peter, *alias* Simpson, Peter, Benlow or Benlos.
(Catalogue, 1622, and *Records*, vol. i.)
- „ Bentley, Edward, *alias* Walker. (*Records*, vol. vi.)
- „ Bentley, Henry, *alias* Walker. (*Id.*)
- „ Bentley, John, *alias* Walker. (*Id.*)
- „ Bentney, William, *alias* Bennett, William. (*Records*, vol. v.)
- Br. Berbeott, John (Temp. Cd.), *alias* Barboel, John. (Annual
Letters, Watten.)
- Fr. Beresford, William, *alias* Clod, William. (Catalogues,
1701, &c.)
- „ Bergin, William (Irish), *alias* Bourgoyne, William. (Father
Hogan.)
- „ Berington, John, *alias* Harper, John. (St. Omer's Procu-
rator's book.)
- „ Beswick, Edward, *alias* Sanders, Edward. (Oliver's *Col-*
lectanea.)
- „ Beveridge, Thomas, *alias* Robinson, Thomas. (*Records*,
vol. vi.)
- „ Bickley, Ralph, *alias* Brittain. (*Troubles*, series ii.)
- „ Birch, William, *alias* or *vere* Pendrill, William. (Necrology
S.J. &c.)
- „ Birkbeck, Edward, *alias* Pole or Poole. (St. Omer's Pro-
curator's book.)
- „ Birmingham, Nicholas, *alias* Darcy (Irish.) (Oliver.)
- Bishop, Edward (Student Postulant), *alias* Weston, Edward.
(*Records*, vol. vi.)

ALIASES.

- Fr. Beaumont, Robert, *vere* Jenison, Robert.
 „ Bebridge, Thomas, *vere* Hazlewood, John.
 „ Becan, *or* Becanus, Michael, *vere* Walpole, Michael.
 „ Becket, Thomas, *vere* Fairfax, Thomas.
 „ Bedford, Robert, *vere* Drury, Robert.
 „ Bedingsfeld, Matthew, *vere* Mildmay, Matthew (probable).
 „ Bedingsfeld, Thomas, *vere* Downes, Thomas.
 „ Bedingsfeld, Thomas, *vere* Ipsley, Thomas.
 „ Beeston, James Philip, *vere* Bourgeois, James Philip.
 „ Benlos, *or* Benlow, Peter, *vere* Benson, Peter.
 „ Bennett, John, *vere* *or* *alias* Gosling, John.
 „ Bennett, Thomas, *vere* Blackfan, Thomas.
 „ Bennett, William, *vere* Bentney, William.
 „ Benson, Christopher, *vere* Cansfield, Brian.
 „ Berington, Robert, *vere* Seward, Robert.
 „ Berry, Francis, *vere* Corker, Francis.
 „ Bertrand, and Ber. *vere* Holiwood, Christopher.
 „ Bertrandi, *filius major*, *vere* Archer, James.
 „ Bertrandi, *filius minor*, *vere* Fitzsimon, Henry.
 „ Beveridge, Thomas *vere* Ebersson, Thomas.
 „ Bianchi, William, *vere* White, William.
 „ Billinge, Richard, *vere* Laurenson, Richard.
 „ Bilton, Thomas, *vere* Cornforth, Thomas.
 „ Birch, William, *vere* *or* *alias* Pendrill, William.
 „ Black, John, *vere* Blackfan, John.
 „ Blake, Robert, *vere* Nugent, Robert.
 „ Blackman, John, *vere* Blackfan, John.
 „ Blackwell, Anthony, *vere* Fletcher, Anthony.
 „ Blewitt, Thomas, *vere* Rivers, Anthony.
 „ Blofield, Thomas, *vere* Ipsley, Thomas.
 „ Blond, Richard, *vere* Blount, Richard.
 „ Blount, George, *vere* Cotton, George.
 „ Bluett, Thomas, *vere* Rishdon, Thomas.
 „ Blundell, Charles, *vere* Calvert, Charles.
 „ Blundell, Francis, *vere* Blundell, Robert.
 „ Bodwell, Charles, *vere* Gwynne, Charles.
 Br. Bona, Voglia (Temp. Cd.), *vere* Hodges, John.
 Fr. Bonham, John, *vere* *or* *alias* Evison, *or* Ivison, John.
 Br. Boos, *or* Bosius, Thomas (Temp. Cd.), *vere* Bower, Thomas.
 Fr. Booth, Richard, *vere* *or* *alias* Helsam, Richard.
 „ Bosco a Sacro, *vere* Holiwood, Christopher.

REAL NAMES.

- Fr. Black, Alexander (Scotch), *alias* Russell. (Oliver, from *Stonyhurst MSS.*)
- „ Blackfan, John, *alias* Blackman, Thornton, and Black. (Gee's list.)
- „ Blackfan, Thomas, *alias* Bennett, Thomas. (*Collectanea.*)
- Br. Blackiston, Francis (Scholastic), *alias* Howard, Francis. (*Records*, vol. vi.)
- Fr. Blackiston, Francis, *alias* Smith, Francis.
- „ Blake, James, *alias* Cross. (Father Warner's Note and Letter-book.)
- „ Blount, Richard, *alias* Mann, Reinolds, Blond, Daggers, Mildmay, and Randall. (Father Rivers' letters, and *Anglia MSS.* vol. iii.) Also Udall and Basset. (Westminster Arch. Dioc. Archives.)
- „ Bluet, John, *alias* Collins, John.
- „ Blundell, Robert, *alias* Blundell, Francis. (Catalogue 1754.)
- „ Bonham, John, *alias* or *vere* Evison or Ivison, John. (Necrology, and *Records*, vol. i.)
- „ Booth, Charles, *alias* Brown, Charles. (Catalogue 1769.)
- „ Booth Ralph, *alias* Sims, Ralph. (Oliver.)
- „ Boulton, or Bolt, Henry, *alias* McIntosh. (Oliver.)
- Br. Boesquission, Giles (Temp. Cd.), *alias* Bourignon, Giles. (Annual Letters 1673.)
- Fr. Bourgeois, James Philip, *alias* Beeston, James Philip. (Oliver.)
- „ Bovill, Anthony, *alias* Terrill, Anthony. (*Records*, vol. vi.)
- Br. Bowers, Thomas (Temp. Cd.), *alias* Boos and Bozius. (Catalogues.)
- Fr. Bradshaigh, Peter, *alias* Barton, Peter, and Bradshaw. (*Records*, vol. vi. &c.)
- „ Bradshaigh, Richard, *alias* Barton, Richard, and Bradshaw. (*Id.*)
- „ Bradshaigh, Robert, *alias* Barton, Robert, and Bradshaw. (*Id.*)
- „ Bradshaigh, Thomas, *alias* Barton, Thomas, and Bradshaw. (*Id.*)
- „ Bramhall, Bernard, *alias* Baker, Bernard. (Hogan's list.)
- Br. Bray, James (Scholastic), *alias* Yeatman, James. (Oliver, from *Stonyhurst MSS.*)
- Fr. Brent, Henry, *alias* Aspinall, Henry.
- „ Bridgewater, John, *alias* Aquaponte, John. (Dodd's *Church Hist.* &c.)

ALIASES.

- Br. Bourignon, Giles (Temp. Cd.), *vere* or *alias* Boesquission, Giles.
- Fr. Bourgoyne, William (Irish), *vere* Bergin, William.
- „ Bowman, James (Irish), *vere* Archer, James.
- „ Boyse, or Bois, de, Thomas, *vere* Kingsley, Thomas.
- „ Bradshaw, Edmund, *vere* Arrowsmith, Edmund (M.).
- „ Bradshaw, Peter, *vere* Bradshaigh, Peter.
- „ Bradshaw, Richard, *vere* Bradshaigh, Richard.
- „ Bradshaw, Robert, *vere* Bradshaigh, Robert.
- „ Bradshaw, Thomas, *vere* Bradshaigh, Thomas.
- „ Bramhall, Ball, *vere* Baker, Bernard.
- Br. Brancke, de la (Temp. Cd.), *vere* Colan, O', Dominic (Irish) (M.).
- Fr. Brand, John, *vere* Pracid, John.
- „ Brayles, John, *vere* Warner, John, Sir (probable).
- „ Braylford, William, *vere* Newton, William.
- „ Brehan, Thomas (Irish), *vere* Bryan, Thomas.
- „ Brereton, Edward, *vere* Stanley, Edward.
- „ Brett, George, *vere* Keynes, George.
- „ Brian, Edmund, *vere* Arrowsmith, Edmund (M.).
- „ Briant, Robert, *vere* Parsons, Robert, jun.
- „ Brinckborne, Christopher, *vere* Dryland, Christopher.
- „ Brinkhurst, George, *vere* Meara, George.
- „ Brinkhurst, William, *vere* Meara, William.
- „ Briones, Thomas (Irish), *vere* Bryan, Thomas.
- „ Brittain, Ralph, *vere* Bickley, Ralph.
- „ Brooke, Francis, or Ferdinand, *vere* Poulton.
- „ Brooke, Henry, *vere* Hawkins, Henry.
- „ Brooke, John, or Ferdinand, *vere* Poulton.
- „ Brooke, or Brock, John, *vere* Poulton, John, or Ferdinand.
- „ Brooke, Oswald, *vere* Poulton, Thomas.
- „ Brooke, Thomas, *vere* Poulton, Thomas.
- „ Brookesby, Henry, *vere* Bell, Henry.
- „ Brown, Charles, *vere* Gwynne, Charles.
- „ Brown, Charles, *vere* Le Maitre, Charles.
- „ Brown, Charles, *vere* Booth, Charles.
- „ Brown, Francis, *vere* Sanders, Francis.
- „ Brown, George, *vere* Busby, George.
- „ Brown, Humphrey, *vere* Evans, Humphrey.
- „ Brown, John, *vere* Busby, John.
- „ Brown, John, *vere* Mannock, John.

REAL NAMES.

- Fr. Brookesby, William, *alias* or *vere* More, William (probable).
(Catalogues.)
- Br. Brookesby, William (Scholastic), *alias* Brunsley and Brusbey.
(More's History of English Province.)
- Fr. Brown, George, *alias* Pippard, George. (*Records*, vol. v.)
- Br. Browning, John (Temp. Cd.), *alias* Brownrick, John. (Catalogues and Summary of Deceased.)
- „ Browning, Laurence (Temp. Cd.), *alias* Brownrick, Laurence.
(*Id.*)
- Fr. Bruerton, *alias* Alanson, John. (Catalogues.)
- „ Bruning, Anthony, *alias* Hyde, Anthony. (Louvain University Catalogue of Deceased S.J.)
- „ Bruning, Francis, *alias* Simeon, Francis. (Summary of Deceased S.J.)
- „ Bruning, Francis, *alias* Hyde and Grimsditch, Francis (probable). (*Records*, vol. v.)
- „ Bryan, Thomas (Irish), *alias* Briones, Brehan, and O'Bryan.
(Hogan's Irish list.)
- „ Bulmer, William, *alias* Dicarden, William (probable).
- „ Burgo, De, Thomas, *alias* Burke, Thomas (Irish). (Hogan's list.)
- „ Burke, Charles, *alias* Lucas, Charles. (Province Catalogues.)
- „ Burke, Richard, *alias* De Burgo, Richard. (Hogan's Irish list.)
- „ Busby, George, *alias* Brown, George. (Province Catalogues.)
- „ Busby, John, *alias* Brown, John. (*Id.*)
- „ Busby, Thomas, *alias* Roberts, Thomas. (Province Notebook.)
- Fr. Caldwell John (M.), *alias* Fenwick and Thompson, John.
(*Records*, vol. v.)
- „ Caldwell, William, *alias* Savage, William. (Pilgrim-book, *Records*, vol. vi.)
- „ Calvert, Charles, *alias* Baines and Blundell, Charles.
(*Records*, vol. vi. &c.)
- „ Champion, Edmund (M.), *alias* Churton, Patrick, and Hastings.
- „ Cansfield, Brian, *alias* Benson, or Barton, Christopher.
(*Records*, vol. vi. &c.)
- „ Carew, Richard, *alias* Cary (Irish). (Hogan's Irish list.)
- „ Carleton, Thomas, *alias* or *vere* Compton, Thomas. (Oliver and *Records*, vol. vi.)

ALIASES.

- Fr. Brown, John, *vere* Heaton, John.
 „ Brown, Samuel, *vere* Musson, Samuel.
 „ Brown, Thomas, *vere* Jackson, Thomas.
 Br. Brownrick, John (Temp. Cd.), *vere* Browning, John.
 „ Brownrick, Laurence (Temp. Cd.), *vere* Browning, Laurence.
 Fr. Brunchard, Henry, *vere* or *alias* White, Henry.
 „ Bruning, Henry, *vere* Coppinger, Henry.
 Br. Brunsley and Brunsbey, William (Scholastic), *vere* Brookesby,
 William.
 Fr. Bryan, William, *vere* Crane, William.
 „ Bullen, Henry, *vere* Floyd, Henry (probable).
 Br. Burdett, Louis (Scholastic), *vere* Hussey, Lewis.
 Fr. Burgo, de, Richard, *vere* Burke, Richard.
 „ Burke, Thomas (Irish), *vere* Burgo, de, Thomas.
 „ Burrell, Robert, *vere* White, Robert.
 „ Burrice, Michael, *vere* Barick, Michael (Irish).
 „ Burroughs, Francis, *vere* Eaton, or Acton, Reginald.
 „ Burton, Edward, *vere* Catcher, Edward.
 „ Burton, John, *vere* Baron, John.
 „ Bushlock, John, *vere* Holiwood, Christopher.
 „ Butler, Henry, *vere* Lanman, Henry.
 „ Butler, Thomas, *vere* Lister, Thomas.
 Fr. Cabel, Roland, *vere* Parsons, Robert.
 „ Callaway, Henry, *vere* or *alias* Cattaway, Henry.
 „ Campion, Charles, *vere* Wilkinson, Charles.
 „ Campion, John, *vere* Poyntz, John.
 „ Campion, Richard, *vere* Wigmore, Richard.
 Br. Campion, Robert (Scholastic), *vere* Wigmore, Robert.
 Fr. Campion, William, *vere* Wigmore, William.
 „ Candish, or Cavendish, Ralph, *vere* Taylor, Hugh.
 „ Cantfield, Charles, *vere* Ashton, Charles.
 „ Cantrael, Michael, *vere* Morale, de, Michael.
 „ Carlington and Carlton, Ambrose, *vere* Corby, or Corbie,
 Ambrose.
 Br. Carlington and Carlton, Gerard (Temp. Cd.), *vere* Corby, or
 Corbie, Gerard.
 Fr. Carlington and Carlton, Ralph (M.), *vere* Corby, or Corbie,
 Ralph.
 „ Carlington and Carlton, Robert, *vere* Corby, or Corbie
 Robert.
 „ Carlton, Edward, *vere* Roffe, Edward.

REAL NAMES.

- Fr. Carlos, William, *alias* Dorrington, William. (*Records*, vol. vi.)
- „ Carrig, Cornelius (Irish), *alias* Tuamensis and Toumensis. (Hogan's Irish list.)
- „ Carrington, John, *alias* Dormer, John. (*Records*, vol. vi.)
- „ Carteret, Edward, *alias* Fairfax, Edward. (Catalogue, 1733.)
- „ Cary, Charles, *alias* Staveley, Charles. (Oliver.)
- „ Caryll, Charles, *alias* Charlton, Charles. (Catalogue, 1734.)
- „ Case, William, *alias* Baxter, William. (Catalogue, 1730, &c.)
- „ Cassidy, Bernard, *alias* Stafford, Bernard. (Catalogues and Province Note-book.)
- „ Catcher, Edward, *alias* Burton, Edward. (*Records*, vol. vi.)
- „ Catcher, Philip, *alias* Fisher (probable). See Annual Letters 1645. (*Records S.J.* vol. vii. part ii.)
- „ Cattaway, Henry, *alias* or *vere* Callaway, Henry. (St. Omer's College Procurator's Note-book.)
- „ Challenor, Henry, *alias* Ormes, Henry. (*Records*, vol. vi.)
- „ Chambers, Sabine, *alias* Mann. (Father Parsons' MSS. Stonyhurst College.)
- „ Chapman, John, *alias* or *vere* St. Leger, John. (Catalogues of Province.)
- „ Charnock, John, *alias* Spenser, John. (*Id.*)
- „ Chetwyn, Ralph, *alias* Twisden, Bartholomew. (*Id.*)
- Br. Chichester, Louis (Temp. Cd.), *alias* West, Peter. (Summary of Deceased S.J.)
- Fr. Clare, John, *alias* Dominic. (Necrology.)
- „ Clayton, George Ignatius, *alias* or *vere* Kingsley. (Catalogues.)
- „ Clifton, Cuthbert, *alias* Norris, Cuthbert. (Summary of Deceased.)
- „ Clifton, Francis, *alias* or *vere* Fanning, Francis. (Oliver.)
- „ Clinch, James (Irish), *alias* Willis, James (Irish). (Hogan's Irish list.)
- „ Clinton, Alexander, *alias* or *vere* Mackensie. (Catalogue 1754.)
- „ Cloriviere, Peter, *alias* Pigot and Rivers, Peter. (Catalogues.)
- „ Clough, Richard, *alias* Fourniers, Richard. (Province Note-book.)
- „ Coffin, Edward, *alias* Hatton, Edward. (*Records*, vol. i.)
- „ Colan, Hugh, *alias* Cullenan, Hugh, and probably Hays or Heys (Irish). (Hogan's Irish list.)

ALIASES.

- Fr. Carleton, Thomas, *vere* Compton, Thomas, *or* Compton, Carleton.
- „ Carvel, Thomas, *vere* Thorold, Thomas.
- „ Cary, John, *vere* Wofall, John.
- „ Cary, Michael, *vere* Neville, Michael (doubtful).
- „ Cary, Richard, *vere* Carew (Irish).
- „ Cassidy, Bernard, *vere* Stafford, Bernard.
- „ Castel, John, *vere* Curry, John.
- „ Catcher, *or* Cappicius, Philip, *vere* *or* *alias* Fisher, Philip (probable).
- „ Cavellus, Henry, *vere* McCaughwell (Irish).
- Br. Chambers, George (M.) (Temp. Cd.), *vere* Ashley, George.
- Fr. Chapman, John, *vere* *or* *alias* St. Leger, John.
- „ Charlton, Charles, *vere* Caryll, Charles.
- „ Charnock, George, *vere* Worthington, Laurence.
- „ Christopherson, Michael, *vere* Walpole, Michael.
- „ Chroach, William, *or* Cross, *vere* Cruce, de la (Irish).
- „ Churton, Edmund, *vere* Campion, Edmund (M.).
- „ Clapton, Edmund, *vere* Downes, Edmund.
- „ Clapton, Henry, *vere* Morse, Henry (M.).
- „ Clare, Francis, *vere* Eure, Francis.
- „ Clare, John, *vere* Warner, John, Sir.
- „ Clarke, Francis, *vere* Wallis, Francis.
- „ Claxton, Henry, *vere* Morse, Henry (M.).
- „ Clayton, Ignatius George, *vere* Kingsley, Ignatius George.
- „ Clerophilus, Alethes, *vere* Constable, John.
- „ Clifton, Francis, *vere* *or* *alias* Fanning, Francis.
- „ Clifton, John, *vere* Hart, Nicholas (probable).
- „ Clinquemaile, Edward Baptist, *vere* Newton, Edward Bapt.
- „ Clinton, Alexander, *vere* *or* *alias* Mackenzie, Alexander.
- „ Clod, William, *vere* Beresford, William.
- „ Cloford, Thomas, *vere* Cooke, Thomas.
- „ Clough, Nicholas, *vere* *or* *alias* Fourniers, Nicholas.
- „ Clough, Richard, *vere* *or* *alias* Fourniers, Richard.
- „ Clovell, Thomas, *vere* Gerard, Thomas.
- „ Coleford, Thomas, *vere* Cooke, Thomas.
- „ Collingwood, John, *vere* Robinson, John.
- Br. Collins, Dominic (M.) (Temp. Cd., Irish), *vere* Colan, O'Dominic.
- Fr. Collins, John, *vere* Bluet, John.
- „ Collins, Richard, *vere* Coulins, *or* Cowlins, Richard.
- „ Collins, William, *vere* Pordage, William.

REAL NAMES.

- Br. Colan, O'Dominic (M.) (Temp. Cd.), *alias* Collins and Bråncke, de la (Irish). (State Papers.)
- Fr. Collingwood, Thomas, sen., *alias* Errington, Thomas. (Summary of Deceased of English Province.)
- „ Collingwood, Thomas, junr., *alias* Durham, Thomas. (Catalogues.)
- Br. Collins, John (Temp. Cd.), *alias* Land, Hugh, and Thomas. (More's History of the English Province.)
- Fr. Colomb, John, *alias* Columbus, John, and Cullam, John. (Douay Diary and *Records S.J.*)
- „ Comberford, Henry, *alias* or *vere* Taylor, Henry. (*Records*, vol. vi.)
- „ Comberford, James, *alias* Quemerford, James (Irish). (*Stonyhurst MSS.*, Irish.)
- „ Comberford, Nicholas, *alias* Quemerford, Nicholas. (*Id.*)
- „ Comberford, Richard, *alias* Quemerford, Richard. (*Id.*)
Also probably *alias* Comerton, Richard. (Hogan's Irish list.)
- „ Comerford, Richard (Irish), *alias* Comerton, Richard (probable).
- „ Comerford, Thomas, *alias* Quemerford, Thomas. (*Stonyhurst MSS.* Irish.)
- „ Compton, Thomas, *alias* or *vere* Carleton, Thomas, and Compton, Carleton. (*Records*, vol. vi., also *Collectanea.*)
- „ Coniers, John, *alias* Minshall, John. (Catalogues.)
- „ Connell, Maurice, *alias* Conald. (Irish Catalogue.)
- „ Constable, John, *alias* Lacey, John, and Clerophilus Alethes. (*Collectanea*, above; also Oliver.)
- „ Constable, Ignatius, *alias* Place, Ignatius. (Oliver.)
- „ Constable, Robert, *alias* Salvin, Robert. (*Records*, vol. vi.)
- „ Conway, William, *alias* or *vere* Parry, William. (*Collectanea*, above.)
- „ Conway, William, *alias* or *vere* Wright, William. (Necrology.)
- „ Cook, Thomas, *alias* Coleford or Cloford, Thomas. (*Records* vol. vi.)
- „ Coppinger, Henry, *alias* Bruning, Henry. (*Id.*)
- „ Corbusier, John, *alias* Porter, John. (Catalogue, 1730.)
- „ Corby, or Corbie, Ambrose, *alias* Carlington, Carlton, and Corbington. (*Records*, vol. vi. &c.)
- Br. Corby, or Corbie, Gerard (Temp. Cd.), *alias* Corbington. (*Collectanea*, above.)

ALIASES.

- Fr. Collison, William, *vere* Morse, William.
 „ Colosse, Anthony, senr., *vere* Selsosse, Anthony.
 „ Colosse, Anthony, junr., *vere* Selsosse, Anthony.
 Br. Colosse, Peter (Temp. Cd.), *vere* Selsosse, Peter.
 Fr. Columbus, John, *vere* Columb, John.
 „ Compton, Thomas, *vere* or *alias* Carleton, Compton, and
 Carleton, Thomas.
 Br. Comberford, Henry (Scholastic), *vere* or *alias* Taylor, Henry.
 Fr. Comerton, Richard, *vere* Comerford, Richard (Irish), prob-
 able.
 „ Conald, Maurice, *vere* Connell, Mautice.
 „ Coniers, John, *vere* Poulton, John.
 „ Coniers, William, *vere* Palmes, William.
 „ Conway, Thomas, *vere* Pennant, Thomas.
 „ Conway, William, *vere* or *alias* Wright, William.
 „ Cook, John, *vere* Heveningham, John.
 „ Cooper, Robert, *vere* Southwell, Robert (M.).
 „ Corbington, Ambrose, *vere* Corby, Ambrose.
 Br. Corbington, Gerard (Temp. Cd.), *vere* Corby, Gerard.
 Fr. Corbington, Ralph, *vere* Corby, Ralph (M.)
 „ Corbington, Robert, *vere* Corby, Robert.
 „ Cornelio, Robert, *vere* Parsons, Robert.
 „ Cornelius de St. Patrick, *vere* Mahoney (Irish).
 „ Cornellys, John, *vere* Cornelius, John (M.).
 „ Cornely, Edmund, *vere* Downes, Edmund.
 „ Cornwallis, John, *vere* Pracid, John.
 „ Cotinho, Robert, *vere* Queitrot, Robert (Irish).
 Br. Cottam, John (Scholastic), *vere* Tremain, John.
 Fr. Cotton, Robert, *vere* Southwell, Robert (M.).
 „ Courtney, Edward, *vere* Leedes, Edward.
 „ Courtney, Henry, *vere* Anderton, Hugh.
 „ Courtney, Thomas, *vere* Leedes, Thomas.
 „ Coyter, Robert, *vere* Queitrot, Robert (Irish).
 „ Crafford, Hugh, *vere* Hay, John (Scotch).
 Br. Creevy, Robert (Scholastic), *vere* Creagh, Robert (Irish).
 Fr. Creus, Peter, *vere* Creagh, Peter (Irish).
 „ Crimmes, Francis, *vere* Williams, Francis.
 „ Cripps, or Crisp, John, *vere* Heathcote, John.
 „ Cross, James, *vere* Blake, James.
 „ Cross, James, *vere* or *alias* Morris, James.
 „ Crow, Peter, *vere* Creagh, Peter (Irish).
 Br. Cruet, Ralph (Temp. Cd.), *vere* Crouch, Ralph.

REAL NAMES.

- Fr. Corby, *or* Corbie, Ralph (M.), *alias* Corbington, and Florus. (*Collectanea*.)
- „ Corby, *or* Corbie, Robert, *alias* Corbington, &c. (*Id.*)
- „ Corker, Francis, *alias* Berry, Francis. (*Records*, vol. vi.)
- „ Cornelius, John (M.), *alias* Cornellys, McMahon, McConner, and Moon. (*Records*, vol. iii. and Hogan's Irish list.)
- „ Cornforth, *or* Cornford, Thomas, *alias* Bilton, and Underwood, John. (*Records*, vol. iv. ; also *Gee's Foot out of Snare*.)
- „ Cotton, Francis, *alias* Essex and Neville, Francis. (Catalogues ; Annual Letters, &c.)
- „ Cotton, George, *alias* Blount, George. (*Records*, vol. vi.)
- „ Cotton, Richard, *alias* Phillips, Richard. (Province Note-book.)
- „ Coulins, Richard, *alias* Collins, Richard. (Catalogues, &c.)
- „ Crane, William, *alias* Bryan, William. (*Records*, vol. vi.)
- „ Creagh, Peter (Irish), *alias* Crow and Creus, Peter. (Oliver, from *Stonyhurst MSS.*)
- Br. Creagh, Robert (Scholastic, Irish), *alias* Creevy, Robert. (Hogan's Irish list.)
- Fr. Cresswell, Joseph, *alias* Perne, John, and Manrignez, John. (*Collectanea*, Dodd, vol. ii. &c.)
- „ Crosby, John, *alias* Roland, John. (Catalogues and Necrology.)
- „ Cross, Joseph, *alias* Tristram, Joseph. (Letters, &c., Archives.)
- „ Crouch, Ralph, *alias* Cruet. (Father Warner's Note and Letter-book.)
- „ Cruce, de la, *or* Cross, William, Rt. Rev., *alias* Chroach, William. (*Collectanea*.)
- „ Cuffaud, Alexander, *alias* Day, Francis. (*Id.*)
- „ Cuffaud, Godfrey, *alias* Lampton, Ignatius. (*Records*, vol. vi.)
- „ Cuffaud, John, *alias* Maynard, John. (Catalogues.)
- „ Culcheth, Charles, *alias* Parker, Charles. (Catalogues, and *Records*, vol. vi.)
- „ Culcheth, James, *alias* Parker, James. (*Id.*)
- „ Culcheth, Thomas, *alias* Parker, Thomas. (*Id.*)
- „ Culcheth, William, *alias* Parker, William. (*Id.*)
- „ Culcheth, William, *alias* Lewis, Thomas. (*Id.*)
- „ Curry, John, *alias* Castel, John. (*Troubles*, series ii.)
- „ Curtis, Thomas, *alias* De la Courte, Thomas. (Annual Letters, &c.)

ALIASES.

- Fr. Cruz, Da, William, *vere* McCrach, William (Irish.)
 „ Culcheth, Henry, *vere* Stanley, Henry.
 „ Cullam, John, *vere* Columb, John.
 „ Cullenon, Hugh, *vere* Colan, Hugh (Irish).
 „ Cuthbert, John, *vere* Stone, Andrew.
- Fr. D'Albique, Thomas, *vere* Darbyshire, Thomas.
 „ Daggers, Richard, *vere* Blount, Richard.
 „ Danby, Nicholas, *vere* Riley, John.
 „ Daniel a Jesu, *vere* Floyd, John.
 „ Daniel, John, *vere* Mileson, Richard.
 „ Darby, Francis, *vere* Fitzherbert, Francis.
 „ Darcy, Bartholomew, *vere* Forster, Bartholomew.
 „ Darcy, Charles, *vere* Thompson, Charles.
- Br. Darcy, Henry (Temp. Cd.), *vere* Forster, Henry.
- Fr. Darcy, Henry, *vere* Garnett, Henry (M.).
 „ Darcy, Nicholas, *vere* Birmingham, Nicholas (Irish).
 „ Darcy, Robert, *vere* Forster, Robert.
 „ Davetti, Bryan, *vere* McDavitt, Bryan (Irish).
 „ Davis, Edward, *vere* Barrow, Edward.
 „ Davis, James (Irish), *vere* Davin, James.
- Br. Dawes, Thomas (Temp. Cd.), *vere* Hales, Thomas.
- Fr. Dawson, Edward, *vere* Davison, Edward.
 „ Day, Francis, *vere* Cuffaud, Alexander.
 „ Decker, John, *vere* Dacre, John.
 „ De la Courte, Thomas, *vere* Curtis, Thomas.
 „ Delawar, Joseph (Irish), *vere* Delamar.
 „ De Leon, Thomas, *vere* Dillon, Thomas.
 „ Delveau, Joseph, *vere* Draper, Joseph.
 „ Deny, Francis, *vere* Bardwell, James.
 „ Dicarden, William, *vere* Bulmer, William (probable).
 „ Dillon, Charles, *vere* Neville, Charles.
 „ Dingley, George, *vere* Morgan, George.
 „ Dingley, John, *vere* Falkner, John.
 „ Ditchfield and Ditchling, William, *vere* Sankey, William.
 „ Dominic, John, *vere* Clare, John.
- Br. Donere, Nicholas (Temp. Cd.), *vere* or *alias* Doneker.
- Fr. Dormer, John, *vere* Huddleston, John, sen.
 „ Dormer, John, *vere* Carrington, John.
 „ Dormer, John, *vere* Huddleston, John, jun.
 „ Dorrington, William, *vere* Carlos, William.
 „ Douley, George, *vere* Warford, William.

REAL NAMES.

- Fr. Dacre, John, *alias* Decker, John.
 „ Daniel, Thomas, *alias* West and Watson, Thomas. (Catalogues, &c.)
 „ Darbyshire, Thomas, *alias* D'Albique. (State Papers, &c.)
 „ Darell, Richard, *alias* Fowler, Richard. (*Records*, vol. vi.)
 „ Davin, James (Irish), *alias* Davis, James. (Letters at Salamanca.)
 „ Davis, Edward, *alias* Barrow, Edward. (Catalogues.)
 Br. Davis, John (Scholastic), *alias* Lamb, John. (Catalogus Tertius, 1700-1701.)
 Fr. Davison, Edward, *alias* Dawson, Edward. (Necrology, &c.)
 „ Dayton, *alias* Downes (Irish). (*Stonyhurst MSS.*)
 „ Dean, Thomas, *alias* Plowden, Thomas. (*Records*, vol. vi.)
 „ Delamar, Joseph (Irish), *alias* Delawar. (Hogan's Irish list.)
 „ Dillon, Thomas (Irish), *alias* De Leon, Thomas. (Hogan's Irish list.)
 Br. Doneker, Nicholas (Temp. Cd.), *alias* or *vere* Donere, Nicholas. (Catalogues.)
 Fr. Downes, Edmund, *alias* Robinson, Edmund (*Id.*), also Cornely, Edmund, and Clapton, Edmund. (Catalogues and Summary of Deceased.)
 „ Downes, Thomas, *alias* Mumford, and Bedingfeld, Thomas, (Catalogues, &c.)
 „ Draper, Joseph, *alias* Delveaux, and Medcalf, Joseph. (*Id.*)
 „ Draycott, George, *alias* Parker, George. (*Records*, vol. vi.)
 „ Drummond, William, *alias* Melfort, William (Scotch). (*Stonyhurst MSS.*)
 „ Drury, Robert, *alias* Bedford and Stanley, Robert. (*Records*, vol. vi.)
 „ Dryland, Christopher, *alias* Brinckborne. (*Troubles*, series ii.)
 Br. Duke, Charles (Scholastic), *alias* Hayles and Harrington, Charles. (*Records*, vol. vi. &c.)
 Fr. Eaton, Reginald, *alias* Burroughs, Francis (Douay Diary), and Acton, Reginald. (Summary of Deceased S.J.)
 „ Ebersson, Thomas, *alias* Beveridge, Thomas.
 „ Eccleston, Thomas, *alias* Holland and Gorsuch, Thomas. (*Collectanea.*)
 „ Edisford, John, *alias* or *vere* Jackson, John. (Oliver.)

ALIASES.

- Fr. Douse, John, *vere* Sweet, John.
 „ Downes, *vere* Dayton (Irish).
 „ Drake, John, *vere* Guildford, Henry.
 Br. Draper, Nicholas (Temp. Cd.), *vere* Owen, Nicholas (M.).
 Fr. Draper, Robert, *vere* Jones, Robert.
 „ Drummond, Charles, *vere* Trevannian, Charles.
 „ Duckett, Andrew, *vere* Holtby, Richard.
 „ Duckett, George, *vere* Holtby, George.
 „ Duckett, Robert, *vere* Jones, Robert (probable).
 „ Duguid, Charles, *vere* Leslie, Charles (probable).
 Br. Duke, Thomas (Temp. Cd.), *vere* Pound, Thomas.
 Fr. Dunn, Joseph, *vere* Hart, Joseph.
 „ Dupre, John, *vere* Mambrecht, John (Scotch).
 „ Du Puy, Thomas, *vere* Ashton, Thomas.
 „ Durham, Thomas, *vere* Collingwood, Thomas, jun.
 „ Dutton, Alexander, *vere* Ireland, Alexander.
 Br. Dwart, John (Temp. Cd.), *vere* Jenkyns, John.
- Fr. Eblanius, Candidus, *vere* Fitzsimon, Henry.
 „ Eccles, Henry, *vere* Leach, Humphrey.
 „ Edisford, John, *vere* or *alias* Jackson, John.
 „ Edmonds, William, *vere* Weston, William.
 „ Edmunds, Edward, *vere* FitzEdmunds, Edward (Irish).
 „ Edwards, Joseph, *vere* Wakeman, Joseph.
 „ Elliott, Ralph, *vere* Sheldon, Ralph.
 „ Ellis, Richard, *vere* Jump, Richard.
 „ Errington, Thomas, sen., *vere* Collingwood, Thomas.
 „ Essex, Francis, *vere* Cotton, Francis.
 „ Estafortius, Ignatius, *vere* Stafford, Ignatius.
 „ Eton, Robert, *vere* Jones, Robert.
 „ Evans, Francis, *vere* or *alias* Andrews, Francis.
 „ Evans, Thomas, *vere* Fairchild, Thomas.
 „ Everett, Thomas, *vere* Everard, Thomas.
 „ Evers and Every, Francis, *vere* Eure, Francis.
 „ Every, George, *vere* Eure, George.
 „ Every, William, *vere* Eure, William.
 „ Evison, John, *vere* or *alias* Bonham, John.
 „ Eyles, or Isles, Ambrose, *vere* Jackson, Ambrose.
- Fr. Fairfax, Edward, *vere* Carteret, Edward.
 „ Fairfax, John, *vere* Percy, John.

REAL NAMES.

- Fr. Egan, John (Irish), *alias* MacEgan. (Hogan's Irish list.)
 „ Elliot, Nathaniel, *alias* Sheldon, Nathaniel. (Necrology and Catalogues.)
- Br. Ellis, William (Temp. Cd.), *alias* Williams, John. (*Anglia Stonyhurst MSS.* vol. iv. n. 29.)
- Fr. Ellis, William, *alias* Flisk, William. (Oliver.)
- Br. Emerson, Ralph (Temp. Cd.), *alias* Homulus, Ralph. (*Records*, vol. iii.)
- Fr. Englefield, John, *alias* Inglefield, John. (Catalogues, &c.)
 „ Eure, Francis, *alias* Every, Evers, and Clare, Francis. (*Collectanea*, above.)
 „ Eure, George, *alias* Every, George. (*Id.*)
 „ Eure, William, *alias* Every, William. (*Id.*)
 „ Evans, Francis, *alias* or *vere* Andrewes, Francis. (Catalogues, &c.)
 „ Evans, Humphrey, *alias* Brown, Humphrey. (*Records*, vol. vi.)
- Br. Evans, Thomas (Scholastic), *alias* Lewis, Francis. (Necrology.)
- Fr. Everard, Thomas, *alias* Everett, and Harrison, Thomas. (State Papers.)
 „ Evison, or Ivison, John, *alias* or *vere* Ivison, or Evison, Alexander, and Bonham, John. (Catalogues, Necrology, and *Records S.J.* vol. i.)
 „ Ewens, Maurice, *alias* Keynes, Maurice, and Newport, Maurice. (*Records*, vol. iv. and Catalogues.)
 „ Exton, Sebastian, *alias* or *vere* Redford, Sebastian. (Catalogues.)
- Fr. Fairchild, Thomas, *alias* Evans, Thomas. (Province Notebook.)
 „ Fairclough, Alexander, *alias* Pelham, Alexander. (State Papers, &c.)
 „ Fairfax, Thomas, *alias* Beckett, Thomas. (*Records*, vol. v.)
 „ Falkner, John, *alias* Dingley, John. (*Id.* vol. vi.)
 „ Fanning, Francis, *alias* or *vere* Clifton, Francis. (Oliver.)
 „ Farley, Elliott, *alias* Turner, Joseph. (*Collectanea*, above.)
 „ Farrar, James, *alias* Forras. (Catalogue, 1749.)
- Br. Farrington, John (Scholastic), *alias* Rishton, John. (Necrology S.J.)
 „ Farrington, Ralph, *alias* Rishton, Ralph. (*Id.*)
- Fr. Fermor, Henry, *alias* Jermyn, Henry. (Summary of Deceased S.J.)

ALIASES.

- Fr. Fairfax, John, *vere* Stone, Andrew.
- „ Fanning, Francis, *vere* or *alias* Clifton, Francis.
- „ Farmer, Henry, *vere* Garnett, Henry (M.).
- „ Farmer, John, *vere* Turberville, John.
- „ Felie, Thomas, *vere* Field, Thomas.
- „ Felton, John, *vere* Grosse, John.
- „ Fennell, John, *vere* Walsingham, John.
- „ Fenwick, John (M.), *vere* Caldwell, John.
- „ Fereira, John, *vere* Fidgett, John.
- „ Fermor, Ferdinand, *vere* Steynmeyer, Ferdinand.
- „ Fermor, Thomas, *vere* or *alias* Stillington and Barker, Thomas.
- „ Ferrers, Laurence, *vere* Ireland, Laurence (probable).
- „ Fetherston, Richard, *vere* Holtby, Richard.
- „ Fettiplace, John, *vere* or *alias* Layward, John.
- „ Fidelis, Annosus, *vere* Floyd, John.
- „ Fines, Christopher, *vere* Robson, Christopher.
- „ Fisher, John, sen., *vere* Percy, John.
- „ Fisher, John, jun., *vere* Floyd, John.
- „ Fisher, Philip, *vere* or *alias* Catcher or Cappicius, Philip (probable).
- „ Fisher, Laurence, *vere* Standish, Laurence.
- „ FitzBennett, Andrew, *vere* Sall, Andrew (Irish.)
- „ FitzHenry, Balthazar, *vere* or *alias* Henriquez, Balthazar (Irish).
- „ Fitzwilliam, Philip, *vere* Gerard, Philip.
- „ Fitzwilliam, Robert, *vere* or *alias* Finglass, Robert.
- „ Fleming, Richard, *vere* Griffiths, Richard.
- „ Flisk, William, *vere* Ellis, William.
- „ Florus, Ralph, *vere* Corby, Ralph.
- „ Flud, or Fludd, Henry, *vere* Floyd, Henry.
- „ Flud, or Fludd, John, *vere* Floyd, John.
- „ Flud, or Fludd, John, *vere* Bennet, John.
- „ Flud, or Fludd, Roger, *vere* Floyd, Henry.
- „ Flower, Charles, *vere* Waldegrave, Charles.
- „ Ford, Henry, *vere* or *alias* More, Henry or Francis.
- „ Ford, Henry, *vere* Guilford, Henry.
- „ Forras, James, *vere* Farrer, James.
- „ Forrester, Charles, *vere* Fleury, Charles.
- „ Forsiter, Henry, *vere* Forsey, Henry.
- „ Forster, or Foster, Gilbert, *vere* Talbot, Gilbert.

REAL NAMES.

- Fr. Fermor, *or* Farmer, Thomas, *alias* or *vere* Barker and Stillington, Thomas. (*Records*, vol. vi. &c.)
- Br. Fevre Peter la, (Temp. Cd.), *alias* Van Dame, Louis. (Father Warner's Note-book.)
- Fr. Fidgett, John, *alias* Fereira, John. (*Collectanea*.)
- „ Field, Thomas (Irish), *alias* Felie, Thomas. (*Collectanea*, above.)
- „ Filcock, Roger (M.), *alias* Arthur, Roger. (*Records*, vol. i.)
- „ Finglass, Robert, *alias* or *vere* Fitzwilliams, Robert. (Catalogues.)
- „ Fisher, Philip, *alias* or *vere* Catcher or Cappicius. (Annual Letters, 1645; *Records S.J.* vol. vii. part 2.)
- „ FitzEdmunds, Edward, *alias* Edmunds, Edward. (Hogan's list.)
- „ FitzGerald, Balthazar (Irish), *alias* Geraldine, Balthazar. (*Id.*)
- „ FitzGerald, George, *alias* Geraldine, George. (*Id.*)
- „ FitzGerald, Michael, *alias* Geraldine, Michael. (*Id.*)
- „ Fitzherbert, Francis, *alias* Darby, Francis. (Necrology, &c.)
- „ Fitzherbert, Thomas, *alias* Swynnerton, Thomas. (Dodd's *Church History*, vol. ii. &c.)
- „ Fitzpatrick, James, *alias* Patrick (Patricii), (Hogan's list), and probably Patrick, Maurice. (*Id.*)
- „ Fitzsimon, Henry, *alias* Candidus, Eblanius, and Constantius Perigrinus, also Bertrandi filius minor. (Father Hogan.)
- „ Fitzwilliams, John, *alias* Villiers, John (probable.) (*Records*, vol. v.)
- „ Fleckney, *or* Flaxen, William, *alias* Johnson. (Clergy list, Archives, Archdiocese of Westminster.)
- „ Fletcher, Anthony, *alias* Blackwell, Anthony. (*Records*, vol. vi.)
- „ Fleury, Charles, *alias* Forrester, Charles. (Catalogues, &c.)
- „ Floyd, Henry, sen., *alias* Flud, Smith Francis, Rivers, Floyd, Roger; and probably Bullen. (*Records*, vol. i. and v.)
- „ Floyd, Henry, jun., *alias* or *vere* Williams, Henry. (Catalogues.)
- „ Floyd, John, sen., *alias* Daniel a Jesu, Hermanus Lœmelius, Annosus Fidelis, and Flud. (Dodd's *Church Hist.*, *Collectanea*, &c.)

ALIASES.

- Fr. Forster, Henry, *vere* Tatlock, Henry.
 „ Forster, Seth, *vere* Forster, Thomas.
 „ Forsyth, Henry, *vere* Forsey, Henry.
 „ Fouquant, Giles, *vere* Schondonchus, Giles.
 „ Fourniers, Nicholas, *vere* or *alias* Clough, Nicholas.
 „ Fourniers, Richard, *vere* Clough, Richard.
 „ Fowler, Thomas, *vere* Robinson, John.
 „ Fowler, Richard, *vere* Darell, Richard.
 „ Foxe, James, *vere* or *alias* Poole, James.
 „ Foxe, Michael, *vere* or *alias* Poole, Michael.
 „ Framback, Joseph, *vere* or *alias* Moseley, Joseph.
 Br. Freeman (Scholastic), *vere* Tremain, John.
 Fr. Freville, Michael, *vere* Jenison, Michael.
 „ Freville, Ralph, *vere* Jenison, Ralph.
 „ Freville, Robert, *vere* Jenison, Robert.
 „ Freville, Thomas (No. 2), *vere* Jenison, Thomas.
 „ Fulgeham, Henry, *vere* Garnett, Henry (M.).
 „ Fuscinielli, Octavius, *vere* Bawden, William.
- Fr. Gage, Edmund, *vere* Plowden, Edmund.
 „ Gage, John, *vere* Alcock, John.
 „ Gage, William, *vere* Petre, William.
- Br. Gallop, or Wallop, Thomas (Scholastic), *vere* Pound, Thomas.
- Fr. Garbott, Robert, *vere* Richardson, Robert.
 „ Gardiner, Francis, *vere* Stephens, Francis.
 „ Gardiner, James, *vere* Gardiner, John (probable).
 „ Gasene, or Gazaine, John, *vere* Robinson, John.
 „ Gaskins, Thomas, *vere* Gascoign, Thomas.
 „ Gawen, or Gavan, Hubert, *vere* or *alias* Hacon, Hubert.
 „ Gelibourn, Thomas, *vere* Gillibrand, Thomas.
- Br. Gelway, Thomas (Temp. Cd.), *vere* Gervase, Thomas.
- Fr. Geraldine, Balthazar, *vere* FitzGerald, Balthazar.
 „ Geraldine, George, *vere* FitzGerald, George.
 „ Geraldine, Michael, *vere* FitzGerald, Michael.
 „ Germin, or Jermyn, Henry, *vere* Fermor, Henry.
 „ Gifford, James, *vere* Wheble, James.
 „ Gifford, Matthew, *vere* Wright, Matthew.
 „ Gifford, William, *vere* Vavasour, William.
 „ Gilbert, William, *vere* Murdock, William.
 „ Gildvridge, Henry, *vere* Kemp, Henry.
 „ Goradin, William, *vere* Gardiner, William.

REAL NAMES.

- Fr. Floyd, John, jun., *alias* Fisher, John. (Necrology.)
 „ Forcer, John, *alias* Midford, John (*Records*, vol. vi.) and
 Stannop, John. (MSS. Archdiocese of Westminster,
 vol. ii. 442.)
 „ Forsey, Henry (Scotch), *alias* Forsiter, and Forsyth, Henry.
 (Catalogue of Deceased, Louvain University Library, &c.)
 „ Forster, Bartholomew, *alias* Darcy, Charles. (*Records*,
 vol. vi.)
 „ Forster, Henry, *alias* Darcy, Henry. (*Collectanea*, &c.)
 „ Forster, Michael, *alias* Gulick, Michael. (Maryland
 Catalogue.)
 „ Forster, Robert, *alias* Darcy and Wilson, Robert. (*Records*,
 vol. vi.)
 „ Forster, *or* Foster, Thomas, *alias* Wharton, Thomas, and
 Forster, Seth. (*Records*, vol. vi.; Catalogue, 1621.)
 „ Forster, *or* Foster, William, *alias* Anderson, William.
 (*Records*, vol. vi.)
 „ Fortescue, Adrian, *alias* Talbot, Adrian. (*Id.* and Necro-
 logy.)
 „ Fourniers, Nicholas, *alias* *or* *vere* Clough, Nicholas (prob-
 able).
 „ Fourniers, Richard, *alias* Clough, Richard. (Province
 Note-book.)
 „ Foxe, James, *alias* *or* *vere* Pole, James. (Catalogues.)
 „ Freville, John, *alias* *or* *vere* Banks, John (probable). (*Col-
 lectanea.*)
 Br. Fulwood, Richard (Temp. Cd.), *alias* Little, Richard. (State
 Papers.)
 „ Fulwood, Richard (Scholastic), *alias* Siddle *or* Suddle,
 Richard (probable).
 Fr. Fyffe, Thomas (Scotch), *alias* Tyffe, Thomas. (Oliver, &c.)
 Fr. Gadbury, *or* Godbury, John, *alias* Maynard, John. (*Records*,
 vol. vi.)
 „ Gadbury, *or* Godbury, Richard, *alias* Maynard, Richard.
 (*Id.*)
 „ Gage, John, *alias* Lewis, John. (Province Note-book.)
 „ Gage, William, *alias* Howard, William. (Catalogues, &c.)
 „ Galli, Mark Anthony, *alias* Judici, Mark Anthony. (Cata-
 logues.)
 „ Gardiner, John, *alias* Gardiner, James (probable).

ALIASES.

- Fr. Goram, James, *vere* Gordon, James (Scotch).
 „ Gorsuch, Thomas, *vere* Eccleston, Thomas.
 „ Gosling, John, *vere* or *alias* Bennet, John.
 „ Gove, James, *vere* O'Neil, James.
 „ Gower, Ralph, *vere* Hornyold, Ralph.
 „ Grace, John, *vere* Gray, John.
 „ Graddell, John, *vere* O'Neil, John (Irish).
 „ Grafton, James, *vere* Griffith, James.
 Br. Gray, James (Temp. Cd.), *vere* McGrath, James.
 „ Gray, John (Temp. Cd.), *vere* McGrath, John.
 Fr. Gray, Michael, *vere* Jenison, Michael.
 „ Gray, Richard, or John, *vere* Green, Richard, or John.
 „ Gray, Thomas, *vere* Jenison, Thomas.
 „ Green, Bernard, *vere* Jossaert, Bernard.
 „ Green, Lusty, *vere* Green, Richard.
 „ Green, Richard, *vere* Strange, Richard.
 „ Green, Thomas, *vere* Westby, Thomas.
 „ Green, Thomas, *vere* Wakeman, Thomas.
 „ Greenfield, Ralph, *vere* Green, Ralph.
 „ Greenway and Greenwell, Oswald, *vere* Tesimond, Oswald.
 „ Grey, Gilbert, *vere* Talbot, Gilbert.
 „ Griffin, Adam, *vere* Pigot, Adam.
 „ Griffin, Richard, *vere* or *alias* Mansell, Richard.
 „ Grime, Robert, *vere* Parsons, Robert.
 „ Grimes, Matthew, *vere* Bazier, Matthew.
 „ Grimsditch, Francis, *vere* Bruning, Francis.
 „ Grosvenor, John, *vere* Manners, or Simcocks, John.
 „ Groves, John, *vere* Archer, John.
 „ Guardeford, or Wardeford, William, *vere* Warford, William.
 Br. Guilford, George (Scholastic), *vere* Garnett, George.
 Fr. Guillich, Michael, *vere* Forster, Michael.
 „ Guillich, William, *vere* Wood, William.
- Fr. Hales, Edward, *vere* Lichfield, Edward.
 „ Hall, Edward, *vere* Humberston, Edward.
 „ Hall, Henry, *vere* Humberston, Henry.
 „ Hall, Edward, *vere* Oldcorn, Edward (M.).
 „ Hall, Francis, *vere* Line, Francis.
 „ Hambleton, William, *vere* Ogilvy, John (M.).
 „ Hammond, and Hamon, Nicholas, *vere* Hart, Nicholas.
 „ Hammond, Thomas, *vere* Holland, Thomas (M.).

REAL NAMES.

- Fr. Gardiner, William, *alias* Taylor, William (probable).
 „ Gardiner, William, *alias* Goradin, William. (Catalogue of Deceased S.J. in Louvain University Library.)
 Br. Garnett, George (Scholastic), *alias* Guilford, George. (Father Gerard's Narrative.)
 Fr. Garnett, Henry (M.), *alias* Marchant, John, Whally, Darcey, Farmer, Meaze, Phillips, Humphrey, Roberts, Fulgeham, Allen. (State Papers; *Records*, vol. iv.)
 „ Garnett, Thomas (M.), *alias* Rookwood and Sawyer, Thomas. (*Records*, vol. ii. &c.)
 „ Gascoign, Thomas, *alias* Gaskins, Thomas.
 „ Gasine, *or* Gazine, John, *alias* *or vere* Robinson, John. (Catalogue, 1730, &c.)
 „ Gerard, Gilbert, *alias* Thompson, Gilbert. (*Records*, vol. vi.)
 „ Gerard, John, *alias* Standish, Brook, Lee, Starkey, Thompson, Nelson, Staunton, Tanfield, Harrison, Long. (Father Gerard's Narrative; *Life of Father John Gerard*, by Father Morris; State Papers, &c.)
 „ Gerard, Philip, *alias* Fitzwilliams, and Smith, Philip, and Smith, Joseph. (Oliver, and Catalogues of Province.)
 „ Gerard, Thomas, *alias* Kellam, Kelio, *or* Kelly, Thomas. (*Records*, vol. vi. and Catalogues.)
 „ Gerard, Thomas, *alias* Clovell, Thomas. (*Records*, vol. vi.)
 Br. Gervase, Thomas (Temp. Cd.), *alias* Gellway, Thomas, and probably Latham, Thomas. (Maryland Catalogue, and *Collectanea*.)
 Fr. Giffard, Edward, *alias* Leuson, *or* Levison, and White, Edward. (*Records*, vol. vi. and Catalogue, 1621.)
 „ Giffard, Joseph, *alias* Walker, Joseph. (*Records*, vol. i. and Catalogues.)
 „ Giffard, Peter, *or* Richard, *alias* Walker, Peter. (*Id.*)
 „ Gillibrand, Thomas, *alias* Gelibourn, Thomas. (Necrology.)
 „ Gittins, Joseph, *alias* Williams, Joseph. (*Id.*)
 „ Gordon, James (Scotch), *alias* Goram, James. (State Papers, and *Stonyhurst MSS.*)
 „ Gordon, Patrick, *alias* Johnston, John (Scotch). (*Stonyhurst MSS.* Scotch.)
 „ Gosling, John, *alias* *or vere* Bennett, John. (Maryland Catalogue.)
 „ Gravener, John, *alias* Altam, John. (*Id.* and Summary of Deceased S.J.)

ALIASES.

- Fr. Hanmer, *or* Hamner, John, *vere* Hays, Timothy.
- „ Harcourt, John, *vere* *or* *alias* Persall, John.
- „ Harcourt, Thomas, *vere* Whitbread, Thomas (M.).
- „ Harcourt, William, *vere* Aylworth, William.
- „ Harcourt, William, *vere* Barrow, William (M.).
- „ Hardesty, John, *vere* Tempest, John.
- „ Harding, Thomas, *vere* *or* *alias* Mansell, Thomas.
- „ Harper, John, *vere* Berington, John.
- Br. Harrington, Charles (Scholastic), *vere* Duke, Charles.
- „ Harrington, Thomas, *vere* Pounce, Thomas.
- Fr. Harris, Raymond, *vere* Hormasa, Raymond.
- „ Harris, John, *vere* *or* *alias* Harris, Thomas.
- „ Harris, Thomas, *vere* Harrison Thomas.
- „ Harrison, Henry, *vere* Hays, Henry.
- „ Harrison, John, *vere* Gerard, John.
- „ Harrison, Philip, *vere* *or* *alias* Tremain, Philip (probable).
- „ Harrison, Thomas, *vere* Everard, Thomas.
- „ Harrison, William, *vere* Barrow, William (M.).
- „ Hart, Nathaniel, *vere* O'Hartegan, Matthew (Irish).
- „ Hart, Henry, *vere* Kirkham, Henry.
- „ Hart, Walter (Irish), *vere* Wale, Walter.
- „ Harvey, *or* Hervey, Edward, *vere* Mico, Edward.
- „ Harvey, *or* Hervey, Giles, *vere* Mico, Walter.
- „ Harvey, *or* Hervey, Thomas, *vere* Worsley, Thomas.
- „ Harvey, *or* Hervey, and Barton, Thomas, *vere* Anderton.
- „ Haskey, Joseph, *vere* Reeves, Joseph.
- „ Haskey, Richard, *vere* Reeves, Richard.
- „ Hastings, Edmund, *vere* Campion, Edmund.
- „ Hatcliffe, Vincent, *vere* Spenser, John.
- „ Hatton, Edward, *vere* Coffin, Edward.
- „ Haulett, John, *vere* Parsons, Robert, sen.
- „ Hay, *or* Huy, Robert, *vere* Jones, Robert.
- Br. Hayles, Charles (Scholastic), *vere* Duke, Charles.
- Fr. Hays, *or* Heyes, *vere* Colan, Hugh, *or* Hugo (Irish),
(probable).
- „ Heigham, Henry, *vere* Kirkham, Henry.
- „ Henrican, Balthazar (Irish), *vere* *or* *alias* Henriques,
Balthazar.
- „ Herbert, John, *vere* Turner, John.
- „ Hilarius, Robert, *vere* Jones, Robert.
- „ Hill, Charles, *vere* Stafford, Charles.

REAL NAMES.

- Fr. Gray, John, *alias* Grace, John. (Catalogue of Deceased in Louvain University Library.)
- „ Green, Ralph, *alias* Greenfield. (*Records*, vol. vi.)
- „ Green, Richard, *alias* Green, Lusty, and Gray, Richard, *or* John. (State Papers, and *Troubles* ii.)
- „ Green, Thomas, *or* Edward, *alias* Wright, Thomas. (Father Warner's Note and Letter-book.)
- „ Greenway, Anthony, *alias* Tilney, Anthony. (*Records*, vol. vi.)
- „ Griffin, Richard, *alias* *or* *vere* Mansell, Richard. (*Anglia, Stonyhurst MSS.* vol. iv. n. 23.)
- „ Griffith, James, *alias* Grafton, James. (*Records*, vol. vi.)
- „ Griffith, Michael, *alias* Alford, Michael. (*Id.*)
- „ Griffith, Richard, *alias* Fleming, and Watson, Richard. (State Papers, and *Records*, vol. iv.)
- „ Griffith, Robert, *alias* Alford, Robert. (*Records*, vol. vi.)
- „ Grimston, John, *alias* *or* *vere* Lane, *or* Lone, John. (Annual Letters, 1649.)
- „ Grosse, John, *alias* Felton, John. (*Records*, vol. iv.)
- „ Grosvenor, Robert, *alias* Arden, Robert (*Records*, vol. vi.), also Howard, Henry, and Ireland, Henry. (*Collectanea.*)
- „ Guildford, Henry, *alias* Drake, John (*Records*, vol. vi.), and Ford, Henry. (Catalogues of Province.)
- „ Gwynne, Charles, *alias* Bodwell, and Brown, Charles. (*Records*, vol. vi.)
- Fr. Hacon, Hubert, *alias* Gawen, *or* Gavan, Hubert (St. Omer's Procurator's Note-book), and Williams, Charles. (Catalogues.)
- „ Haggerston, Henry, *alias* Howard, Henry. (Blundell of Crosby MSS.)
- „ Haggerston, John, *alias* Howard, John. (*Id.*)
- Br. Hales, Thomas (Temp. Cd.), *alias* Dawes, Thomas. (Oliver.)
- Fr. Hamerton, Peter, *alias* Young, and Peterson, Peter. (*Records*, vols. v. and vi.)
- „ Hanmer, John, *alias* *or* *vere* Hunt, John. (Catalogue, 1714.)
- „ Harcourt, Henry, *alias* Beamont, Henry. (*Id.* 1642.)
- „ Harris, Thomas, *alias* *or* *vere* Harris, John.
- „ Harrison, John, *alias* Wallis, John. (Catalogues.)
- „ Harrison, Philip, *alias* *or* *vere* Tremain, Philip (probable). (*Collectanea.*)

ALIASES.

- Fr. Hill, Edward, *vere* Risley, *or* Travis, Edward.
 „ Hill, Henry, *vere* Bell, Henry.
 „ Hill, Robert, *vere* Hutton, Robert.
 Br. Hill, Southcote (Temp. Cd.), *vere* Wood, John.
 Fr. Hill, Thomas, *vere* Lawson, Thomas, sen.
 „ Hodges, John, *vere* or *alias* Massey, John.
 „ Hodgson, Thomas, *vere* or *alias* Smith, Thomas.
 „ Holland, Francis, *vere* Holland, Henry.
 „ Holland, John, *vere* Martindale, John.
 „ Holland, Robert, *vere* Jones, Robert.
 „ Holland, Thomas, *vere* Eccleston, Thomas.
 „ Holt, Guy, *vere* Holland, Guido, *or* George.
 „ Holtberius, William, *vere* Holtby, Richard.
 Br. Homulus, Ralph (Temp. Cd.), *vere* Emerson, Ralph.
 Fr. Horriby, Robert, *vere* Hornby, Robert.
 „ Houseman, Christopher, *vere* or *alias* Layton, Joseph.
 „ Howard, Edward, *vere* Holme, *or* Hulme, Edward.
 „ Howard, Francis, *vere* Holme, *or* Hulme, Francis.
 „ Howard, Francis, *vere* Blackiston, Francis.
 „ Howard, Henry, *vere* Haggerston, Henry.
 „ Howard, Henry, *vere* Grosvenor, Robert.
 „ Howard, John, sen., and jun., *vere* Holme, *or* Hulme,
 John, sen., and junior.
 „ Howard, John, *vere* Haggerston, John.
 „ Howard, William, *vere* Gage, William.
 „ Howlett, John, *vere* Parsons, Robert.
 „ Howlinge, John, *vere* Howlett, John.
 „ Hues, Hugo (Irish), *vere* Hughes, Hugh.
 „ Hughes, John, *vere* Owen, Hugh.
 „ Humphrey, Henry, *vere* Garnett, Henry (M.).
 „ Hungerford, Thomas, *vere* Strange, Thomas.
 „ Hunt, John, *vere* or *alias* Hanmer, John.
 „ Hunte, William, *vere* Weston, William.
 „ Hunter, Thomas, *vere* Weldon, Thomas, *or* Fenwick.
 „ Hunter, William, *vere* Weldon, William.
 „ Hutton, Edward, *vere* Oldcorne, Edward (M.).
 „ Hyde, Anthony, *vere* Bruning, Anthony.
 „ Hyde, Francis, *vere* Bruning, Francis (probable).
 Fr. Iberies, Francis, *vere* Mettam, Francis.
 „ Ingelberto, Sign. *vere* Parsons, Robert.

REAL NAMES.

- Fr. Harrison, Thomas *alias* Smith, John (M.). (*Records*, vol. i. and Catalogues.)
- „ Harrison, Thomas, *alias* Harris, Thomas. (*Collectanea*.)
- „ Harrison, William, *alias* Warrington, William.
- „ Hart, John, *alias* Scroop, John. (English College Interrogatories.)
- „ Hart, Joseph, *alias* Dunn, Joseph. (Oliver.)
- „ Hart, Nicholas, *alias* Hammond, and Strangeway (*Records*, vol. vi.), also probably Singleton, and Clifton. (*Records*, vol. iv.)
- „ Hart, William, *alias* Scroop, William. (*Florus Anglo Bav.*)
- „ Hart, William, *alias* Kirkham, William. (Gee's list, also Catalogues, 1621.)
- „ Hartegan, O', Matthew, *alias* Hart, Nathaniel. (Hogan's Irish list.)
- „ Harvey, John, *alias* or *vere* Barton, John. (Catalogues.)
- „ Harvey, Thomas, *alias* Barton, Thomas. (State Papers and *Records*, vol. v.)
- „ Hawkins, Henry, *alias* Brook, Henry. (*Records*, vol. vi.)
- „ Hawkins, Thomas, *alias* Perkins, Thomas. (*Id.*)
- „ Hay, John, *alias* Crafford, Hugh (Scotch.) (*Dom. Eliz.* vol. cclv. n. 22.)
- „ Hayman, Richard, *alias* or *vere* Pearce, John. (Catalogue, 1730, &c.)
- „ Hays, Henry, *alias* Harrison, Henry.
- „ Hays, Timothy, *alias* Hanmer, or Hamner, John. (Necrology.)
- „ Hazle, Hazlewood, or Havelland, John, *alias* Avellaneda, John, and Bebridge, Thomas. (Tanner's S.J. *Apost. Imit.*)
- „ Heathcote, John, *alias* Cripps, or Crisp, John. (*Records*, vol. vi. and Catalogues.)
- „ Heaton, John, *alias* Parker, John, and Brown, John. (*Id.*)
- „ Helsam, Richard, *alias* or *vere* Booth, Richard. (Catalogue, 1716.)
- „ Hennessy, Thomas Aloysius, *alias* Quales, Thomas, and Kennedy, Thomas. (Hogan's list.)
- „ Henriques, Balthazar, *alias* or *vere* Henrican, or FitzHenry. (Hogan's Irish list.)
- „ Hesketh, Roger, *alias* Talbot, Roger. (*Records*, vol. vi.)
- „ Heveningham, John, *alias* Cook, John. (Catalogues of Province.)

ALIASES.

- Fr. Ingleby, Edward, *vere* Tidder, Edward.
 „ Ingleby, George, *vere* Ward, George.
 „ Inglefield, John, *vere* Englefield, John.
 „ Ireland, Francis, *vere* Rockley, Francis.
 „ Ireland, Henry, *vere* Grosvenor, Robert.
 „ Ironmonger, William, *vere* Ireland, William (M.).
 „ Isles, Ambrose, *vere* Jackson, Ambrose.
 „ Ivison, Alexander, and John, *vere* or *alias* Ivison, or Evison,
 and Bonham, Alexander and John.
- Fr. Jackman, Henry, *vere* Woodford, Henry.
 „ Jameson, Philip, *vere* Sachmorter, Philip.
 „ Jermyn, Henry, *vere* Fermor, Henry.
 „ Jernegan, Francis, *vere* Jerningham, Francis, sen. and jun.
 „ Johnson, John, *vere* Jackson, John.
 „ Johnson William, *vere* Flexney, or Flaxen, William.
 „ Johnston, John, *vere* Gordon, Patrick (Scotch).
 „ Joris, George, *vere* Joris, John Henry.
- Br. Joseph, John (Temp. Cd.), *vere* Tyry, John Joseph.
- Fr. Judice, Mark Anthony, *vere* Galli, Mark Anthony.
 „ Justinian, John Baptist, *vere* Ayroli, or Lucas, John Baptist.
- Fr. Kear, Barneby, *vere* Kearney, Barneby (Irish).
 „ Kelly James (Irish), *vere* Relly.
 „ Kelles, Edward (Irish), *vere* Kelly, Edward (probable).
 „ Kelly, Thomas, *vere* Webb, Thomas.
 „ Kelly, John Joseph, *vere* or *alias* Stafford, John Joseph.
 „ Kelly, or Kelio, Thomas, *vere* Gerard, Thomas.
 „ Kemp, or Kempis de, Charles, *vere* Yelverton, Charles.
 „ Kennedy, Thomas, *vere* Hennessy, Thomas (probable.)
 „ Kensington, Edward, *vere* Laithwaite, Edward.
 „ Kensington, Francis, *vere* Laithwaite, Francis.
 „ Kensington, John, *vere* Laithwaite, John.
 „ Kensington, Thomas, *vere* Laithwaite, Thomas.
 „ Keynes, Maurice, *vere* Ewens, Thomas.
 „ Kingsley, George Ignatius, *vere* or *alias* Clayton, George
 Ignatius.
 „ Kirkham, William, *vere* Hart, William.
 „ Kitchen, John, *vere* Smith, John.
 „ Knott, Edward, *vere* Wilson, Matthew.
 „ Knott, Francis, *vere* Walsingham, Francis.
 „ Knowles, Roger, *vere* or *alias* Rigby, Roger.

REAL NAMES.

- Fr. Hewett, Martin, *alias* Allot, Martin. (Necrology.)
 Br. Hildesley, Thomas (Scholastic), *alias* Mallett, Thomas.
 (*Records*, vol. vi.)
 „ Hodges, John (Temp. Cd.), *alias* Bona Voglia. (Necrology,
 &c.)
 Fr. Hodges, John, *alias* or *vere* Massey, John. (*Id.*)
 „ Hodgkinson, Charles, *alias* Siddle, Charles. (*Records*,
 vol. vi.)
 „ Hodgson, Thomas, *alias* or *vere* Smith, Thomas. (*Id.*)
 „ Holiwood, Christopher, *alias* Bushlock, John, a sacro
 Bosco ; also Bus, Bertrand, and Lawndry, Thomas.
 (Hogan's *Ibernia*, and Irish list.)
 „ Holland, Guido, or George, *alias* Holt, Guy. (*Records*,
 vol. i.)
 „ Holland, Henry, *alias* Holland, Francis. (*Records*, vol. vi.)
 „ Holland, Thomas (M.), *alias* Saunderson, and Hammond,
 Thomas. (*Records*, vol. i.)
 „ Holme, or Hulme, Edward, *alias* Howard, Edward. (Pro-
 vince Note-book, and *Records*, vol. v.)
 „ Holme, or Hulme, Francis, *alias* Howard, Francis. (*Id.*)
 „ Holme, or Hulme, John, sen., and jun., *alias* Howard,
 John, sen., and jun. (*Id.*)
 „ Holtby, George, *alias* Duckett, George. (*Records*, vol. vi.)
 „ Holtby, Richard, *alias* Holtby, Andrew (Tierney's *Dodd*),
 Fetherston and Ducket, Richard (*Records*, vol. iii.),
 Holtberius, William (Douay Diary).
 Br. Honnacot, Abraham (Scholastic), *alias* Somerville, Francis.
 (*Records*, vol. vi.)
 Fr. Hormasa, Raymond, *alias* Harris, Raymond. (Oliver.)
 „ Hornby, Robert, *alias* Horriby, Robert. (Catalogue of
 Deceased S.J., Louvain Library.)
 „ Hornyold, Ralph, *alias* Gower, Ralph. (Catalogues.)
 Br. Hothersall, Thomas (Scholastic), *alias* Slater, Thomas.
 (*Records*, vol. vi.)
 Fr. Houghton, Henry, *alias* More, Henry. (Oliver.)
 „ Houseman, Christopher, *alias* or *vere* Layton, Joseph.
 (Necrology, &c.)
 „ Howe, Joseph, *alias* Pendrill. (Catalogue, 1730, &c.)
 „ Howe, William, *alias* Pendrill. (*Id.*)
 „ Howlett, John, *alias* Howlinge, John. (*Collectanea.*)
 „ Huddleston, John, *alias* Dormer, John. (*Records*, vol. vi.)

ALIASES.

- Fr. Lacey, John, *vere* Constable, John.
- „ Lacey, Richard, *vere* Prince, Richard.
- „ Lacey, William, *vere* Wolfe, William.
- Br. Lamb, John (Scholastic), *vere* Davis, John.
- Fr. Lampton, Anthony, *vere* Lamb, Anthony.
- „ Lampton, Ignatius, *vere* Cuffaud, Godfrey.
- „ Lancaster James, *vere* Le Motte, James.
- „ Land, Hugh, *vere* Collins, John.
- „ Land, Thomas, *vere* Collins, John.
- „ Lane, *or* Lone, John, *vere* Grimston, John.
- „ Langford, Abraham, *vere* Meredith, Amos.
- „ Langford, Edward, *vere* Meredith, Edward.
- „ Latham, Christopher, *vere* Mainwaring, Christopher.
- „ Latham, Edward, *vere* Mainwaring, Edward.
- „ Latham, George, *vere* Mainwaring, George.
- „ Latham, Joseph, *vere* Mainwaring, Joseph, and Mannering, Joseph.
- „ Latham, Richard, *vere* Kirkman, Richard.
- „ Latham, Thomas, *vere* Gervase, Thomas (probable).
- „ Lawndry, Thomas, *vere* Holiwood, Christopher.
- „ Layton, Alexander, *vere* Leigh, Alexander.
- „ Layton, John, *vere* Leigh, John.
- „ Layton, John Joseph, *vere* Leigh, John Joseph.
- „ Layton, Joseph, *vere* *or* *alias* Houseman, Christopher.
- „ Layton, Philip, *vere* Leigh, Philip.
- „ Lee, John, *vere* Gerard, John.
- „ Lee, Ignatius, *vere* Stafford, Ignatius.
- „ Leppard, John, *vere* Lewis, John.
- „ Leridan, Philip, *vere* Ridan, *or* Reydan, le, Philip.
- „ Levison (*or* Leuson), Edward, *vere* Giffard, Edward.
- „ Lewis, Edward, *vere* Saltmarsh, Edward.
- „ Lewis, Francis, *vere* Evans, Thomas.
- „ Lewis, John, *vere* Gage, John.
- „ Lewis, Thomas, *vere* Culcheth, Thomas.
- „ Lewis, Thomas, *vere* *or* *alias* Smith, Thomas.
- „ Lex, Patrick, *vere* Lee, Patrick (Irish).
- „ Leynach, Nicholas, *vere* Lynch, Nicholas (Irish).
- „ Lisbard, Edward, *vere* Lisward, Edward (Irish).
- Br. Little, John (Temp Cd.), *vere* Owen, Nicholas (M.).
- „ Little, Michael, *vere* Owen, Nicholas (M.).
- „ Little, Richard, *vere* Fulwood, Richard.

REAL NAMES.

- Fr. Huddleston, John, *alias* Dormer, and Shirley, John.
Records, vol. vi.)
- „ Hudson, or Hodgson, Thomas, *alias* or *vere* Smith. (*Id.*)
- „ Hughes, Hugo (Irish), *alias* Hues. (Hogan's Irish list.)
- „ Humberston, Edward, *alias* Hall, Edward. (*Records*,
 vol. vi. and Catalogues.)
- „ Humberston, Henry, *alias* Hall, Henry. (*Id.*)
- „ Hunt, le, John, *alias* Thornton, John. (Catalogues.)
- „ Hunter, Anthony, *alias* or *vere* Smith, James. (*Records*,
 vol. v.)
- Br. Hussey, Louis (Scholastic), *alias* Burdett, Louis. (Province
 Note-book, and Catalogues.)
- Fr. Hutton, Robert, *alias* Hill, Robert. (*Records*, vol. vi.)
- Fr. Ipsley, Thomas, *alias* Bedingfield, Blofield, and Palmer,
 Thomas. (Catalogues, &c.)
- „ Ireland, Alexander, *alias* Dutton, Alexander. (*Records*,
 vol. vi.)
- „ Ireland, Laurence, *alias* Ferrers, Laurence (probable).
- „ Ireland, William, *alias* Ironmonger, William (M.) (*Records*,
 vol. v.)
- Fr. Jackson, Ambrose, *alias* Eyles, or Isles, Ambrose. (Catalogues.)
- „ Jackson, Francis, *alias* Smithson, Francis. (Oliver.)
- „ Jackson, John, *alias* or *vere* Edisford, John. (*Id.*)
- „ Jackson, John *alias* Johnston, John. (Catalogues.)
- „ Jackson, Thomas, *alias* Brown, Thomas. (*Records*, vol. iii.)
- „ Janion, George *alias* Selby, George. (Catalogues.)
- „ Jeffrey, Thomas, *alias* Wakeham, Thomas. (*Id.*)
- „ Jenison, John, *alias* Thompson, John. (*Records*, vol. iii.)
- „ Jenison, Michael, *alias* Gray, Michael. (*Id.*)
- „ Jenison, Ralph, *alias* Freville, Ralph. (*Id.*)
- „ Jenison, Robert, *alias* Freville and Beaumont, Robert. (*Id.*
 vol. i.)
- „ Jenison, Thomas, *alias* Gray, Thomas. (Catalogues.)
- „ Jenison, Thomas, *alias* Freville, Thomas (probable).
- Br. Jenkins, John (Temp. Cd.), *alias* Dwart, John. (State Papers.
Records, vol. iv.)
- Fr. Jerningham, Francis, sen., and jun., *alias* Jernegan, Francis.
 (Catalogues.)

ALIASES.

- Fr. Loemelius, Hermanus, *vere* Floyd, John.
 „ Long, John, *vere* Gerard, John.
 „ Lowe, or Love, Christopher, *vere* or *alias* Mendoza, Christopher.
 „ Lucas, Charles, *vere* Burke, Charles.
 „ Lucas, John, *vere* or *alias* Ayroli, John Baptist.
 „ Luttrell, Alexander, *vere* Keynes, Alexander.
- Fr. M'Conor, John, *vere* Cornelius, John (M.).
 „ MacEgan, John (Irish), *vere* Egan, John, or MacGeoghegan, John.
 „ Macguire, Thomas (Irish), *vere* Macharius.
 „ M'Intosh, Henry, *vere* Boulton, or Bolt, Henry.
 „ Mackenzie, Alexander, *vere* or *alias* Clinton, Alexander (Scotch).
 „ M'Mahon, John, *vere* Cornelius John (M.).
 „ M'Ternan, Bryan (Irish), *vere* Kiernan, Bernard (probable).
 „ Magee, David, *vere* Johnston, David (Scotch).
 „ Magrah and Magrath, William, *vere* M'Crach, William (Irish).
 „ Mahun, Conor, *vere* Mahony, O'Conor (Irish).
 „ Malgan, Joseph, *vere* M'Egan, Florence (probable).
- Br. Mallett, Thomas (Scholastic), *vere* Hildesley, Thomas.
 „ Mann, John (Temp. Cd.), *vere* or *alias* Allan, John.
- Fr. Mann, Richard, *vere* Blount, Richard.
 „ Mann, Sabine, *vere* Chambers, Sabine.
- Br. Mannering, Joseph (Scholastic), *vere* Mainwaring, Joseph.
- Fr. Manners, Matthew, *vere* Sittinsperger, Matthew.
 „ Manners, Peter, *vere* Pelcon, Peter.
 „ Mannock, John, *vere* Petre, John.
 „ Mannock, Robert, *vere* Petre, Robert.
 „ Manrique, Peter, *vere* Cresswell, Joseph.
 „ Mansell, John, *vere* Talbot, John.
 „ Mansell, Richard, *vere* or *alias* Griffin, Richard.
 „ Mansfield, Robert, *vere* Manfield, Robert.
 „ Marchant, John, *vere* Garnett, Henry (M.).
 „ Marco, Mercante, *vere* Parsons, Robert.
 „ Marshall, or Martial, Peter, *vere* or *alias* Turner, Peter.
 „ Marullus, O'Conor, *vere* Mahony, O'Conor (Irish).
 „ Massey, John, *vere* Hodges, John.
 „ Massey, Thomas, *vere* Stanley, Thomas.
 „ Matthews, Francis, *vere* Matagon, Francis.

REAL NAMES.

- Fr. Jeune, le, Joseph, *alias* or *vere* Young, Joseph. (Catalogue, 1711.)
- „ Johnson, David, *alias* Magee (Irish). (Province Note-book.)
- „ Jones, William, *alias* Baker, William. (Oliver.)
- „ Jones, John Henry, *alias* Joris, George. (*Id.*)
- „ Jones, Robert, *alias* Holland, Hay or Huy, Hilarius, Angelinus, Draper, Ducket, and Eton. (*Stonyhurst MSS. Anglia*, Gee's list, &c.)
- Fr. Jones, William, *alias* Barker, William. (Annual Letters, &c.)
- „ Josseart, Bernard, *alias* Green, Bernard. (Catalogues, &c.)
- „ Jump, Richard, *alias* Ellis, Richard. (Province Note-book and Catalogues.)
- Fr. Kearney, Barneby, *alias* Bar. Kear, and Savelogus (Irish).
- „ Kelly, Edward (Irish), *alias* Kelles, Edward (probable). (Father Hogan's Irish list.)
- „ Kemp, Henry, *alias* Gilvridge, Henry. (*Records*, vol. vi.)
- „ Kent, Robert, *alias* or *vere* Neale, Robert. (*Records*, vol. v.)
- „ Keynes, Alexander, *alias* Luttrell, Alexander. (*Records*, vol. vi.)
- „ Keynes, George, *alias* Brett, George. (*Id.*)
- „ Keynes, Maurice, *alias* Maurice, George. (Catalogue, 1625.)
- „ Kiernan, Bernard, *alias* M'Ternan, Bryan (probable). (Hogan's Irish list.)
- „ Kingsley, Ignatius George, *alias* Clayton, Ignatius George. (Province Catalogues.)
- „ Kingsley, Thomas, *alias* De Bois, or Boyse, Thomas. (*Id.*)
- „ Kinnard, —, *alias* Quinard, — (Scotch). (*Collectanea.*)
- „ Kirkham, Henry, *alias* Heigham, and Hart, Henry. (Gee's list.)
- „ Kirkman, Richard, *alias* Latham, Richard. (St. Omer's College Procurator's Note-book.)
- „ Knatchbull, John, *alias* Norton, John. (*Collectanea.*)
- „ Knight, Richard, *alias* Thorold, Richard. (Catalogue, 1737.)
- „ Knowles, Roger, *alias* or *vere* Rigby, Roger. (Necrology.)
- Fr. Laithwaite, Edward, *alias* Kensington, Edward. (*Records*, vol. vi., &c.)

ALIASES.

- Fr. Matthews, Stephen, *vere* Swindall, Stephen.
 „ Mauritius, *vere* MacMoris, Charles (Irish), probable.
 „ Maxfield, Edmund, *vere* Arrowsmith, Edmund (M.).
 „ Maxwell, Herbert, *vere* Maxwell, Albert.
 „ Maynard, John, *vere* Cuffaud, John.
 „ Maynard, John, *vere* Gadbury, *or* Godbery, John.
 „ Maynard, Richard, *vere* Gadbury *or* Godbery, Richard.
 „ Meaze, Henry, *vere* Garnett, Henry (M.)
 „ Medcalfe, Joseph, *vere* Draper, Joseph.
 „ Medcalfe, Philip, *vere* Leigh, Philip.
 „ Melfort, William, *vere* Drummond, William (Scotch).
 „ Mendoza, de, Thomas, *vere* Bedingfeld, Thomas.
 „ Middlehurst, James, *vere* *or* *alias* Ashby, James.
 „ Midford, John, *vere* Forcer, John.
 „ Mildmay, Richard, *vere* Blount, Richard.
 „ Millicent, *or* Millicent, Richard, *vere* Mileson, Richard.
 „ Minshull, John, *vere* Coniers, John.
 „ Moling, John, *vere* Molien, John.
 „ Molyneux, Joseph, *vere* *or* *alias* Tickle, Joseph.
 „ Montague, Thomas, *vere* Robe, *or* Roby, Thomas (Scotch).
 (probable).
 „ Montford, Daniel, *vere* Armstrong, Daniel.
 „ Montford, Francis, *vere* Miles, Francis.
 „ Montford, John, *vere* Armstrong, John.
 „ Montford, Joseph, *vere* Armstrong, Joseph.
 „ Montford, Thomas, *vere* Downes, Thomas.
 „ Montford, William, *vere* *or* *alias* Mumford, William.
 „ Moone, John, *vere* Cornelius, John (M.).
 „ Moore, Henry, *vere* Houghton, Henry.
 „ Moore, *or* More, William, *vere* Whitmore, Richard.
 „ More, Henry, *vere* Belfield, Henry.
 „ More, John, *vere* Vaudry, John.
 „ More, William, *vere* Wilson, Matthew.
 „ More, William, *vere* *or* *alias* Brookesby, William.
 „ Moreville, Francis, *vere* Moreil, Francis (probable).
 „ Morgan, John, *vere* Poulton, Ferdinand.
 „ Morgan, Robert, *vere* Needham, Sebastian.
 „ Morley, Francis, *vere* Mason, Francis.
 „ Morris, George, *vere* Keynes, Maurice.
 „ Mors, Henry, *vere* Morse, Henry (M.).
 „ Morter, Francis, *vere* Mason, Francis.

REAL NAMES.

- Fr. Laithwaite, Francis, *alias* Kensington, Francis. (*Records*, vol. vi.)
- „ Laithwaite, John, *alias* Kensington, John. (*Id.*)
- „ Laithwaite Thomas, *alias* Kensington (also Scott), Thomas. (*Id.*)
- „ Lallart, John, *alias* Petre, John. (Catalogue, 1715.)
- „ Lambe, Anthony, *alias* Lampton, Anthony. (*Records*, vol. vi.)
- „ Lambert, John, *alias* Walker, John. (*Id.*)
- „ Lanman, Henry, *alias* Butler, Henry (*Id.*), and Sanman, Henry.
- „ Laurenson, Richard, *alias* Billinge, Richard. (Province Note-book.)
- „ Laward, John, *alias* or *vere* Fettiplace, John. (Oliver.)
- „ Lawson, Henry, *alias* Whitfield, Cuthbert. (Summary of Deceased.)
- „ Lawson, Thomas, sen., *alias* Hill, Thomas. (Father John Thorpe's notes, *Stonyhurst MSS.*)
- „ Layton, John, *alias* Port, John. (*Records*, vol. vi.)
- „ Layton, Joseph, *alias* or *vere* Houseman, Christopher. (Necrology, and Catalogues.)
- „ Layton, Thomas, *alias* Port, Thomas. (*Records*, vol. vi.)
- „ Lazenby, John, *alias* Badnam, John. (Catalogues.)
- „ Leach, Humphrey, *alias* Eccles, Humphrey. (*Records*, vol. vi.)
- „ Lee, Patrick, *alias* Lex, Patrick (Irish). (Irish Report.)
- „ Leedes, Edward, *alias* Courtney, Edward. (*Id.*)
- „ Leedes, Thomas, *alias* Courtney, Thomas. (*Id.*)
- „ Le Fevre, George, *alias* or *vere* Robeck, George. (Catalogue, 1705.)
- „ Legate, John, *alias* Wilson, Thomas. (*Id.*)
- „ Leigh, Alexander, *alias* Layton, Alexander. (*Records*, vol. v. and Catalogue.)
- „ Leigh, John, *alias* Layton, John. (*Id.*)
- „ Leigh, John Joseph, *alias* Layton, John Joseph. (*Id.*)
- „ Leigh, Philip, *alias* Layton, Philip, also Medcalf, Philip. (*Id.*)
- „ Le Maitre, Charles, *alias* Brown, Charles. (Catalogue, 1730.)
- „ Le Motte, James, *alias* Lancaster, James. (*Records*, vol. vi.)
- „ Leslie, Charles, *alias* Duguid, Charles (probable). (Oliver, and Catalogue, 1769.)

ALIASES.

- Fr. Moss, Henry, *vere* Morse, Henry (M.).
 „ Mosson, John, *vere* Mostyn, John.
 „ Moura, John de, *vere* More, John (Irish).
 „ Mun, Edmund, *vere* Plowden, Edmund.
 „ Murcote, Walter (Irish), *vere* Murphy, Walter (probable).
- Fr. Neale, Robert, *vere* or *alias* Kent, Robert.
 „ Nelson, Elizeus, *vere* Neville, Edmund or Edward.
 „ Nelson, James, *vere* Newton, James.
 „ Nelson, John, *vere* Gerard, John.
 „ Nelson, William, *vere* O'Neil, William.
 „ Neville, Edmund, *vere* Sale, Edmund.
 „ Neville, Edward (3), *vere* Scarisbrick, Edward.
 „ Neville, Francis (2), *vere* Scarisbrick, Francis.
 „ Neville, Francis, *vere* Cotton, Francis.
 „ Neville, Henry, *vere* Scarisbrick, Henry.
- Br. Neville, Henry (Scholastic), *vere* Scarisbrick, Henry.
- Fr. Neville, James, *vere* Scarisbrick, James.
 „ Neville, Joseph, *vere* Scarisbrick, Joseph.
 „ Neville, Peter, *vere* Matthews, Peter.
 „ Neville, Thomas, *vere* Scarisbrick, Thomas.
 „ Neville, Thomas, *vere* Appleton, Thomas.
 „ Newburie, Augustus, *vere* Newby, Austin.
 „ Newman, Louis, *vere* Slingsby, Francis.
 „ Newman, Nicholas, *vere* Lusher, Nicholas.
 „ Newport, Maurice, *vere* Ewens, Maurice.
 „ Newton, Sylvester, *vere* Norris, Sylvester.
 „ Nicholson, John, *vere* Sweetman, John.
 „ Norris, Cuthbert, *vere* Clifton, Cuthbert.
 „ North, Robert, *vere* Jones, Robert (probable).
 „ Norton, John, *vere* Knatchbull, John.
- Fr. O'Bryan, Thomas, *vere* Bryan, Thomas (Irish).
 „ Old Master Joseph, *vere* Pollen, Joseph, or John.
 „ Olingo, Nicholas, *vere* Lynch, Nicholas (Irish).
 „ Optatus Ductor, *vere* Mumford, James.
 „ Oralle, de, James, *vere* Wale, James (Irish.)
 „ Ormes, Henry, *vere* Challenor, Henry.
 „ Ottaniano, Signor, *vere* Parsons, Robert.
 „ Owen, John, *vere* Owen Hugh, John.

REAL NAMES.

- Fr. Lewis, David Henry (M.), *alias* Baker, Charles. (*Records*, vol. v. &c.)
- „ Lewis, David, jun., *alias* Baker, Charles. (*Id.*)
- „ Lewis, Edward, *alias* Smith, Edward. (St. Omer's College Procurator's book.)
- „ Lewis, John, *alias* Leppard, John. (Oliver.)
- „ Lewis, John, *alias* Pritchard, John. (*Records*, vol. v., and *Collectanea.*)
- „ Lewis, Theodore, *alias* Shelley, Francis. (Catalogues.)
- „ Lewis, Thomas, *alias* or *vere* Smith, Thomas. (St. Omer's Procurator's book.)
- „ Lewkner, or Leukner, Thomas, *alias* Williams, Thomas (probable). (*Collectanea.*)
- „ Lichfield, Edward, *alias* Hales, Edward (*Records*, vol. vi.), and Ditchfield, William. (Necrology.)
- „ Line, Francis, *alias* Hall, Francis. (Oliver, &c.)
- „ Lister, Thomas, *alias* Butler, Thomas. (State Papers.)
- „ Lisward, Edward, *alias* Lisbard. (Hogan's Irish list.)
- „ Lobb, Emanuel, *alias* Simeons, Joseph. (*Records*, vol. vi.)
- „ Lovett, George, *alias* Robinson, George. (Oliver, from Annual Letters.)
- „ Lucas, John Baptist, *alias* or *vere* Ayroli, John Baptist and Justinian. (Catalogues, 1687.)
- „ Lusher, Edward, *alias* Arrow, Edward.
- „ Lusher, Nicholas, *alias* Newman, Nicholas (probable).
- „ Lynch, Nicholas, *alias* Leynach, and Olingo, Nicholas (Irish). (Hogan's *Hibernia* and list.)
- Fr. M'Caughwell, Henry (M.), *alias* Cavellus, Henry. (*Id.*)
- „ M'Crach, William, *alias* De la Cruz, and Magrah and Magrath, William (Irish). (Hogan's list.)
- „ M'Davitt, Bryan, *alias* David, of Florence, and Davetti. (*Id.*)
- „ M'Egan, Florence, *alias* Malgan, Joseph (probable). (Hogan's Irish list.)
- „ MacGeoghegan, John, *alias* Egan, and MacEgan, John (probable). (*Id.*)
- Br. M'Grath, James (Temp. Cd.), *alias* Gray, James. (*Collectanea.*)
- „ M'Grath, John (Temp. Cd.), *alias* Gray, John. (*Id.*)
- Fr. Macharius, Thomas, *alias* Maguire, Thomas (Irish). (*Stonyhurst MSS.*)

ALIASES.

- Fr. Palmer, Charles, *vere* Poulton, Charles.
 „ Palmer, Ferdinand, *vere* Poulton, Ferdinand.
 „ Palmer, Francis, *vere* Poulton, Francis.
 „ Palmer, Giles, *vere* Poulton, Giles.
 „ Palmer, John, *vere* Poulton, John.
 „ Palmer, John, sen., *vere* Thwing, Robert.
 „ Palmer, Matthew, *vere* Poulton, Henry.
 „ Palmer, Thomas, *vere* Ipsley, Thomas.
 „ Parker, Charles, *vere* Culcheth, Charles.
 „ Parker, Edward, *vere* Oldcorne, Edward (M.).
 „ Parker, George, *vere* Draycott, George.
 „ Parker, James, *vere* Culcheth, James.
 „ Parker, John, *vere* Heaton, John.
 „ Parker, Thomas, *vere* Culcheth, Thomas.
 „ Parker, William, *vere* Culcheth, William.
 „ Parr, Edward, *vere* More, Henry.
 Br. Parry, John (Scholastic), *vere* Portland, John.
 Fr. Parry, Joseph, *vere* Rogé, Joseph.
 „ Parry, William, *vere* or *alias* Birch, William.
 „ Patricio, a Sto. Conor, or Cornelius (Irish), *vere* Mahony,
 O'Connor (Irish).
 „ Patrick, Edmund, *vere* Campion, Edmund (M.).
 „ Patrick, James (Patricii), *vere* Fitzpatrick (Irish).
 „ Patrick, Maurice, *vere* Fitzpatrick, James (probable).
 „ Pauper, Edward, *vere* Walpole, Edward. (*Records*, vol. ii.)
 „ Pearse, John, *vere* or *alias* Hayman, Richard.
 „ Pelham, Alexander, *vere* Fairclough, Alexander.
 „ Pelham, Francis, *vere* Waldegrave, Francis.
 „ Pelham, Henry, *vere* Warren, Henry.
 „ Pendrill, Joseph, *vere* Howe, Joseph.
 „ Pendrill, William, *vere* Howe, William.
 „ Pendrill, William, *vere* or *alias* Birch, William.
 „ Percy, Francis, *vere* Slingsby, Francis.
 „ Perigrinus, Constantius (Irish), *vere* Fitzsimon, Henry.
 „ Perino, Ralph and Robert, *vere* Parsons, Robert, sen.
 „ Perkins, Edward, *vere* Oldcorn, Edward (M.).
 „ Perkins, Thomas, *vere* Hawkins, Thomas.
 „ Perne, Joseph, *vere* Cresswell, Joseph.
 „ Perot, or Perrot, Edmund, *vere* Plowden, Edmund.
 „ Perot, or Perrot, Francis, *vere* Plowden, Francis.
 „ Peterson, Peter, *vere* Hamerton, Peter.

REAL NAMES.

- Fr. M'Kensie, Alexander, *alias* or *vere* Clinton, Alexander (Scotch). (Catalogue, 1754.)
- „ MacMoris, Charles, *alias* Mauritius (probable). (Hogan's Irish list.)
- „ Mahoney, O'Connor, *alias* Cornelius of St. Patrick (Irish. (*Stonyhurst MSS.*), and Mahun, or a Sto. Patricio, or De Rocha, or Marullur. (Hogan's Irish list.)
- „ Mainwaring, Christopher, *alias* Latham, Christopher. (*Records*, vol. vi.)
- „ Mainwaring, Edward, *alias* Latham, Edward. (*Id.*)
- „ Mainwaring, George, *alias* Latham, George (*Id.*), also Umpton, George (probable). (Gee's list.)
- Br. Mainwaring, Joseph (Scholastic), *alias* Latham or Mannering, Joseph. (Summary of Deceased.)
- Fr. Mambrecht, John, *alias* Dupre, John (Scotch). (*Stonyhurst MSS.*)
- „ Manby, Thomas, *alias* Roger, Thomas. (*Records*, vol. vi.)
- „ Manfield, *alias* Mansfield, Robert. (Catalogues.)
- „ Manners, John, *alias* or *vere* Simcocks; also Grosvenor, John. (Catalogues.)
- „ Mannock, Francis, *alias* or *vere* Arthur, Francis. (*Id.*)
- „ Mannock, John, *alias* Brown, John. (*Records*, vol. vi. &c.)
- „ Mansell, Richard, *alias* or *vere* Griffin, Richard. (*Anglia Stonyhurst MSS.* vol. iv.)
- „ Mansell, Thomas, *alias* or *vere* Harding, Thomas. (Catalogue, 1711, &c.)
- „ Martial, Peter, *alias* or *vere* Turner, Peter, and Turret, Peter. (Catalogue, 1622.)
- „ Martinash, John, *alias* or *vere* White, John. (Catalogues.)
- „ Martindale, John, *alias* Holland, John. (*Records*, vol. vi.)
- „ Mason, Francis, *alias* Morter and Morley, Francis. (*Id.* and Clergy Chapt. MSS.)
- „ Massie, John, *alias* or *vere* Hodges, John. (Oliver.)
- „ Matagon, Francis, *alias* Matthews, Francis. (Catalogues.)
- „ Matthews, Peter, *alias* Neville, Peter. (Province Notebook.)
- „ Maxwell, Albert, *alias* Maxwell, Herbert. (Catalogues, &c.)
- „ Maxwell, James, *alias* Stuart, James. (Catalogues.)
- „ Meade, John, *alias* Almeida, John. (More's History of English Province.)
- „ Meara, George, *alias* Brinkhurst, George. (Catalogues, &c.)

ALIASES.

- Fr. Petit, Charles, *vere* Petit, Cyriac.
 „ Petit, Francis, *vere* Stanley, Francis.
 „ Petre, John, *vere* Lallart, John.
 „ Phedan, Peter, *vere* or *alias* Redan, Peter (Irish).
 „ Phelps, Nicholas, *vere* Smith, Nicholas.
 „ Phillipps, Humphrey, *vere* Garnett, Henry (M.).
 „ Phillipps, Nathaniel, *vere* Stafford, Nathaniel.
 „ Phillipps, Richard, *vere* Cotton, Richard.
 „ Phillipps, Robert (*olim* S.J.), *vere* Pugh, Robert Rev.
 „ Pierce, John, *vere* Percy, John.
 „ Piercy, Thomas, *vere* Pearce, or Percy, Thomas.
 „ Pigot, Peter, *vere* Clorivière, Père.
 „ Pippard, George, *vere* Brown, George.
 „ Pippard, John, *vere* or *alias* Pepper, John.
 „ Pinke, Thomas, *vere* Stanney, Thomas.
 „ Place, Ignatius, *vere* Constable, Ignatius.
 „ Platt, Daniel, *vere* Needham, Daniel.
 „ Pletzius, John, *vere* or *alias* Plotts, John.
 „ Plowden, Thomas, *vere* Dean, Thomas.
 „ Ployden, Francis, *vere* Plowden, Francis.
 „ Ployden, Richard, *vere* Plowden, Richard.
 „ Ployden, Thomas, *vere* Plowden, Thomas.
 „ Pole, or Pool, Edward, *vere* Birkbeck, Edward.
 „ Pole, or Pool, James, *vere* or *alias* Foxe, James.
 „ Pole, or Pool, Michael, *vere* or *alias* Foxe, Michael.
 „ Pollard, James, *vere* Sharpe, James.
 „ Polyhistor, Stephen, *vere* White, Stephen (Irish).
 „ Ponce, Nicholas (Irish), *vere* Punch, Nicholas.
 „ Pontius, Nicholas, *vere* Punch, Nicholas (Irish).
 Br. Poose, Poole, and Poul, del Philip (Temp. Cd.), *vere* Poie,
 del, Philip.
 Fr. Port, John, *vere* Layton, John.
 „ Port, Thomas, *vere* Layton, Thomas.
 „ Porter, John, *vere* Corbusier, John.
 „ Potter, Nathaniel, *vere* Stafford, Nathaniel.
 „ Pouch, Nicholas, *vere* Punch, Nicholas (Irish).
 „ Poyntz, Edward, *vere* Nixon, Edward.
 Br. Prescott, Cuthbert, (Temp. Coad.) *vere* or *alias* Stephens,
 John.
 Fr. Price, Ignatius, or Walter, *vere* or *alias* Andrews, Ignatius,
 or Walter.

REAL NAMES.

- Fr. Meara, William, *alias* Brinkhurst, William. (*Id.*)
- „ Mendoza, Christopher, *alias* or *vere* Lowe, or Love.
(Father Richard Cardwell's MSS. vol. iii.)
- „ Meredith, Amos, *alias* or *vere* Langford, Abraham. (Oliver.)
- „ Meredith, Edward, *alias* or *vere* Langford, Edward. (Catalogue.)
- „ Mettam, Francis, *alias* Iberies, Francis. (Catalogue, 1656, &c.)
- „ Mico, Edward, *alias* Harvey and Baines, Edward. (*Records*, vol. vi.)
- „ Mico, Walter, *alias* Harvey, Giles. (*Id.*)
- „ Middlehurst, James, *alias* or *vere* Ashy, James. (Maryland Catalogue, 1766.)
- „ Middleton, Charles, *alias* Wilson, Charles. (Catalogue, 1693.)
- „ Mildmay, Matthew, *alias* Winter, Matthew (*Records*, vol. v.), and probably Bedingfeld, Matthew (Catalogues.)
- „ Miles, Francis, *alias* Montford, Francis. (*Records*, vol. vi.)
- „ Mileson, Richard, *alias* Daniel, John. (*Collectanea.*)
- „ Milet, John, *alias* Vieyra. (Oliver.)
- „ Molien, John, *alias* Moling, John. (Catalogue, 1734.)
- „ Molyneaux, Joseph, *alias* or *vere* Tickell, Joseph. (Catalogue, 1751.)
- „ Morale de, Michael, *alias* Cantrael, Michael (Irish). (*Irish Ecclesiastical Record.*)
- „ More, Henry, *alias* Talman, Henry, and Parr, Edward. (*Records* vol. i.)
- „ More, Henry, or Francis, *alias* or *vere* Ford, Henry. (Catalogues.)
- „ More, John (Irish), *alias*, De Moura, John. (Hogan's list.)
- „ Moreil Francis (Scotch), *alias* Moreville, Francis (probable). (*Collectanea.*)
- „ Morgan, George, *alias* Dingley, George. (*Records*, vol. vi.)
- „ Morgan, William, *alias* Winter, William. (Necrology, &c.)
- „ Morley, Henry, *alias* Rigby, Laurence. (*Id.*)
- „ Morris, James, *alias* or *vere* Cross, James. (Catalogues.)
- „ Morse, Henry (M.), *alias* Mors, Moss, Claxton, Clapton. Wade, and Vandersteen, Henry. (*Records*, vol. iv. and v. and list of Douay Clergy.)
- „ Morse, William, *alias* Collison, William. (List of Douay Clergy, Westminster Archives.)

ALIASES.

- Fr. Price, John, *vere* Bennett, John.
 „ Price, John, *vere* Poyntz, John.
 „ Prichard, John, *vere* Lewis, John.
 „ Puy, du, Thomas, *vere* or *alias* Ashton, Thomas.
- Fr. Quales, Thomas Aloysius, *vere* Hennessy (Irish).
 „ Queitrot, Robert, *alias* Cotinho and Coyter, Robert. (*Id.*)
 „ Quemerford, James, *vere* Comerford, James. (*Id.*)
 „ Quemerford, Nicholas, *vere* Comerford, Nicholas. (*Id.*)
 „ Quemerford, Richard, *vere* Comerford, Richard. (*Id.*)
 „ Quemerford, Thomas, *vere* Comerford, Thomas. (*Id.*)
 „ Quercetanus, Cornelius, *vere* Murphy, Cornelius. (*Id.*)
 „ Quinard, *vere* Kinnard, —
- Fr. Ramsey, Hugh, *vere* Strahan, Hugh.
 „ Randall, Richard, *vere* Blount, Richard.
 „ Reaffe, Edward, *vere* Roffe, Edward.
 „ Redford, Sebastian, *vere* or *alias* Exton, Edward.
 „ Rediate, William, *vere* Whittingham, William.
- Mr. Redman, *vere* Parsons, Robert.
- Fr. Reed, Peter, *vere* or *alias* Redan, Peter (Irish).
 „ Reinolds, Richard, *vere* Blount, Richard.
- Br. Releigh (Temp. Cd.), *vere* Riley, or Ryley, Thomas.
- Fr. Rich, Edward, *vere* Walpole, Edward.
 „ Richardson, John *vere* Shuttleworth, John.
 „ Richardson, Robert, *vere* Parsons, Robert, jun.
 „ Rider, Thomas, *vere* or *alias* Ryther, Thomas.
 „ Rigby, Edmund, *vere* Arrowsmith, Edmund (M.).
 „ Rigby, John, *vere* or *alias* Walton, John.
 „ Rigby, Laurence, *vere* Morley, Henry.
 „ Rigby, Richard, *vere* Barrard, Richard.
 „ Rigby, Roger, *vere* or *alias* Knowles, Roger.
 „ Riley, Richard, *vere* Riley, John.
- Br. Rishton, or Risdon, John (Scholastic), *vere* Farrington, John.
 „ Rishton, or Risdon, Ralph (Scholastic), *vere* Farrington, Ralph.
- Fr. Rivers, Henry, *vere* Floyd, Henry.
 „ Rivers, John, *vere* Penketh, John.
 „ Rivers, Peter, *vere* Clorivière, Peter.
 „ Robeck, George, *vere* or *alias* Le Fevre, George.

REAL NAMES.

- Fr. Moseley, Joseph, *alias* Frambeck, Joseph. (Maryland Catalogue, 1779.)
- „ Mostyn, John, *alias* Mosson, John. (Gibson's *Lydiat Hall*.)
- „ Mumford, James, *alias* Optatus Ductor.
- „ Mumford, Joseph, *alias or vere* Armstrong, Daniel. (*Records* vol. v.)
- „ Mumford, William, *alias or vere* Montford, and Montford, William.
- „ Murdock, William (Scotch), *alias* Gilbert, William. (*Drew's Fasti*.)
- „ Murphy, Cornelius, *alias* Quercetanus, Cornelius. (Hogan's Irish list.)
- „ Murphy, Richard, *alias* Turner, Richard. (Catalogues.)
- „ Murphy, Walter (Irish), *alias* Murcote, Walter (probable). (Hogan's Irish list.)
- „ Musson, Samuel, *alias*, Brown, Samuel. (Catalogues.)
- „ Napper, Edmund, *alias* Russell, Edward. (Tournay Diary.)
- „ Needham, Daniel, *alias* Platt, Daniel. (Catalogues.)
- „ Needham, Sebastian, *alias* Morgan, Robert.
- „ Neville, Charles, *alias* Dillon, Charles. (Oliver.)
- „ Neville, Edmund *or* Edward *alias* Nelson, Elizeus (*Records*, vol. vi.), also Squire, Edward. (*Collectanea*.)
- „ Neville, Michael, *alias* Carey, Michael (doubtful). (*Collectanea*.)
- „ Newby, Augustine, *alias* Newburie, Augustus.
- „ Newton, Edward, Baptist, *alias* Clinquemaille. (St. Omer's College Procurator's Book.)
- „ Newton, James, *alias* Nelson, James. (Catalogues, &c.)
- „ Newton, William, *alias* Braylford, William. (St. Omer's College Procurator's Book.)
- „ Nixon, Edward, *alias* Poyntz, Edward. (*Id.*)
- „ Norris, Andrew, *alias* Baines, Andrew. (*Records*, vol. vi.)
- „ Norris, Richard, *alias* Roe. (Catalogus Tertius, 1714.)
- „ Norris, Sylvester, *alias* Smith, and Newton, Sylvester. (State Papers.)
- „ Nugent, Robert, *alias* Blake, Robert (Irish). (MS. Life of Father Slingsby.)
- Br. O'Colon, Dominic (Irish), (M.) (Temp. Cd.), *alias* Collins, Dominic, and Brancke, de la. (Hogan's list.)

ALIASES.

- Fr. Roberts, Charles, *vere* Poulton, Charles.
 „ Roberts, Henry, *vere* Garnett, Henry (M.).
 „ Roberts, Roderick, *vere* or *alias* Roberts, Thomas.
 „ Roberts, Stephen, *vere* Swindall, Stephen.
 „ Roberts, Thomas, *vere* Bushy, Thomas.
 „ Robertson, Robert, *vere* Abercromby, Robert (Scotch).
 „ Robinson, Christopher, *vere* Robson, Christopher.
 „ Robinson, Edmund, *vere* Downes, Edmund.
 „ Robinson, George, *vere* Lovett, George.
 „ Robinson, John, *vere* or *alias* Gazain, or Gasene, John.
 „ Robinson, Joseph, *vere* Vezzosi, Joseph.
 „ Robinson, Robert, *vere* Rookwood, Robert.
 „ Robinson, Thomas, *vere* Beveridge, Thomas.
 „ Robinson, William, *vere* Appleby, William.
 „ Rocca, de la, Alexander (Irish), *vere* Roche, Alexander.
 „ Rocha, de, Conor, *vere* Mahony, O'Connor (Irish).
 „ Rochester, Thomas, *vere*, Rogers, Thomas.
 „ Rode, or Rodd, Henry, *vere* Todd, Henry.
 „ Rodney, Edward, *vere* Robinson, Edward.
 „ Roe, Richard, *vere* Norris, Richard.
 „ Roels, Charles, *vere* Rousse, Charles.
 „ Roels, Louis, *vere* Rousse, Louis.
 Br. Roels, Norbert (Temp. Cd.), *vere* Rousse, Norbert.
 Fr. Rogers, Henry, *vere* Floyd, Henry.
 „ Rogers, Thomas, *vere* Manby, Thomas.
 „ Roland, John, *vere* Crosby, John.
 „ Rookwood, Thomas, *vere* Garnett, Thomas (M.).
 „ Ross, Alexander, *vere* Seton, Alexander.
 „ Rothwell, John, *vere* Rigmeadon, John.
 „ Rupe, de, Alexander (Irish), *vere* Roche, Alexander.
 „ Russell, Alexander, *vere* Black, Alexander (Scotch).
 „ Russell, Edmund, *vere* Napper, Edmund.
 Br. Russell, Simon (Scholastic), *vere* Wilson, Simon.
 Br. Saddle, or Suddle, Richard (Scholastic), *vere* Fulwood,
 Richard (probable).
 Fr. St. George, Joseph, *vere* Rogé, Joseph.
 „ St. Leger, John, *vere* or *alias* Chapman, John.
 „ Salinger, John, *vere* St. Leger, John.
 „ Salinger, William, *vere* St. Leger, William.
 „ Salisbury, Thomas, or Edmund, *vere* Plowden, Thomas.

REAL NAMES.

- Fr. Ogilvie, John (M.), (Scotch), *alias* Hambledon, William.
(State Papers, *Dom. Eliz.* vol. cclv. n. 22.)
- Br. Oglethorpe, Thomas (Scholastic), *alias* Stillington, Thomas.
(*Records*, vols. iii. and vi.)
- Fr. Oldcorne, Edward (M.), *alias* Hall, Hutton, Parker,
Vincent, and Perkins. (State Papers and *Records*,
vol. iv.)
- „ O'Neill, James, *alias* Gove, James. (*Records*, vol. vi.)
- „ O'Neill, John, *alias* Graddell, John (Irish). (Catalogues.)
- „ O'Neill, William, *alias* Nelson, William. (*Id.*)
- „ O'Shee, Thomas, *alias* de Scheé, Thomas. (Hogan's Irish
list.)
- „ Owen, Hugh, *alias* Hughes, John (*Records*, vol. vi.), and
Owen, John. (Father Warner's Note-book.)
- Br. Owen, Nicholas (M.) (Temp. Cd.), *alias* Little, John;
Little, Michael; Andrews, and Draper. (*Records*,
vol. iv. and State Papers.)
- Fr. Oxenbridge, Henry, *alias* White, Henry. (*Records*, vol. vi.)
- Fr. Palmer, William, *alias* Coniers, William. (*Records*, vol. vi.)
- „ Parsons, *or* Persons, Robert, *alias* Perino, Ralph, and
Robert; Stefano, Cornelio; Ottaniano, Inghelberto;
Marco, Mercante; Cabel, Rowland; Howlet, John;
and Redman, Mr. (*Records*, vol. i.; *Stonyhurst MSS.*;
More's *Hist. Prov. Angl.*, p. 116, &c.; Southwell's
Biblio. Script. &c.)
- „ Parsons, jun., *alias* Briant, Grime, and Richardson, Robert.
(*Records*, vol. vi. &c.)
- „ Pearce, Francis, *alias* or *vere* West, Francis. (Necrology.)
- „ Pearce, Thomas, *alias* or *vere* Percy, Thomas. (*Records.*)
- „ Peckham, Robert, *alias* Webb, Robert. (*Id.* vol. vi.)
- „ Pelcon, *or* Percon, Peter, *alias* Barton, and Manners, Peter,
(*Id.* and Catalogues.)
- „ Pendrill, William, sen., *alias* or *vere* Birch, William.
(Catalogues, &c.)
- „ Penketh, John, *alias* Rivers, John. (*Records*, vols. v. and vi.)
- „ Pennant, Thomas, *alias* Conway, Thomas. (*Id.* vol. vi.)
- „ Pepper, John, *alias* or *vere* Pippard, John.
- „ Percy, John, *alias* Fisher, and Fairfax, and Piercy, John.
(*Records*, vol. vi. Catalogues, and Necrology.)
- „ Percy, Robert, *alias* Smith, Francis.

ALIASES.

- Fr. Salvage, *or* Savage, Henry, *vere* Barksdale.
 „ Salvin, Robert, *vere* Constable, Robert.
 „ Sampson, Christopher, *vere* *or* *alias* Simpson, Christopher.
 „ Sanchez, Francis, *vere* Sankey, Francis.
 „ Sanchez, Laurence, *vere* Sankey, Laurence.
 „ Sancto a Benedicto, *vere* Sall, Andrew FitzBennet (Irish).
 „ Sanders, Edward, *vere* Beswick, Edward,
 „ Sanders, Robert, *vere* Abercromby, Robert.
 „ Sanderson, Charles, *vere* Poulton, Charles.
 „ Sanderson, Thomas, *vere* Holland, Thomas (M.).
 „ Sandys Francis, *vere* Wignall, Francis.
 „ Sanman, Henry, *vere* Lanman, Henry.
 „ Saul, Andrew, *vere* Sall, Andrew FitzBennet.
 „ Saul, James, *vere* Sall, James.
 Fr. Savage, John, *vere* *or* *alias* Swinburn, John.
 „ Savage, William, *vere* Caldwell, William.
 „ Savelogus, Christopher, *vere* Kearney, Barnabas (Irish).
 „ Saville, Richard, *vere* Plowden, Richard.
 „ Saville, Richard, *vere* Smith, Richard.
 Br. Saville, Thomas (Scholastic), *vere* Preston, Thomas, Sir.
 Fr. Saville, William, *vere* *or* *alias* Whichcott, *or* Wychcott,
 William.
 „ Sawyer, Thomas, *vere* Garnett, Thomas (M.).
 „ Scheé, de, Thomas (Irish), *vere* O'Shee.
 „ Scott, Thomas, *vere* Laithwaite, Thomas.
 „ Scringer, Alexander, *vere* *or* *alias* Seton, Alexander.
 „ Scroop, John, *vere* Hart, John.
 „ Scroop, Laurence, *vere* Anderton, Laurence.
 „ Scroop, William, *vere* Hart, William.
 „ Selby, George, *vere* Janion, George.
 „ Sephton, Thomas, *vere* Worthington, Thomas, jun.
 „ Serlgrave, Christopher, *vere* Segrave, Christopher (Irish).
 „ Sharpe, William, *vere* Stuart, William (Scotch).
 „ Shaw, William, *vere* Woodcock, William.
 „ Sheffield, Ignatius, *vere* *or* *alias* Anderson, William.
 „ Sheldon, Nathaniel, *vere* Elliott, Nathaniel.
 „ Shelley, Francis, *vere* Lewis, Theodore.
 „ Sherrington, Thomas, *vere* Sherwood, Thomas.
 „ Shirley, John, *vere* Huddleston, John.
 „ Siddle, *or* Sydall, Charles, *vere* Hodgkinson, Charles.

REAL NAMES.

- Fr. Persall, John, *alias* or *vere* Harcourt, John. (Catalogues.)
 „ Petit, Cyriac, *alias* Petit, Charles. (*Id.*)
 „ Petre, Charles, *alias* Spencer, Charles. (*Id.* and *Records*, vol. v.)
 „ Petre, Edward, *alias* Spencer, Edward. (*Id.*)
 „ Petre, John, *alias* Mannock, John. (*Id.*)
 „ Petre, Richard, *alias* Williams, Richard. (Catalogues.)
 „ Petre, Robert, *alias* Spencer, and Williams, Robert. (*Id.*)
 „ Petre, William, *alias* Gage, William. (*Id.*)
 „ Pigott, Adam, *alias* Griffin, Adam. (St. Omer's Procurator's Book.)
 „ Pippard, Luke, *alias* Stanfield, Luke. (Province Notebook and Necrology.)
 „ Plotts, John, *alias* or *vere* Pletzius, John, and Thompson, John. (*Collectanea.*)
 „ Plowden, Charles, *alias* Simeon, Charles. (*Records*, vol. iv.)
 „ Plowden, Edmund, *alias* Simeon, Gage, Perot, Ployden, and Mun, Edmund. (*Id.*)
 „ Plowden, Francis, *alias* Simeon, Perot, and Ployden, Francis. (*Id.* and Catalogues.)
 „ Plowden, Richard, *alias* Saville, Simeon, and Ployden. (*Id.*)
 „ Plowden, Thomas, *alias* Salisbury, Thomas, or Edmund (*Id.*), also Acton, and Weedon. (*Records*, vol. i.)
 Br. Poiie, del, Philip (Temp. Cd.), *alias* Poole, Poose, and Poul. (Catalogues.)
 Fr. Pole, or Pool, James, *alias* Foxe, James. (Province Notebook and Oliver.)
 „ Pole, or Pool, Michael, *alias* Foxe, Michael. (*Id.*)
 „ Pollen, Joseph, or John, *alias* "Old Master." (*Troubles*, series iii.)
 „ Pordage, William, *alias* Collins, William. (*Records*, vol. v.)
 Br. Portland, John (Scholastic), *alias* Parry, John. (Oliver.)
 Fr. Poulton, Charles, *alias* Palmer, Roberts, and Sanderson, Charles. (*Records*, vol. v.)
 „ Poulton, Ferdinand, *alias* Morgan, John. (Catalogue, 1622.)
 „ Poulton, Ferdinand, *alias* Palmer, Ferdinand. (*Records*, vol. i.)
 „ Poulton, Giles, *alias* Palmer, Giles. (*Records*, vol. i.)
 „ Poulton, Henry, *alias* Palmer, Matthew. (*Id.*)
 „ Poulton, John, *alias* Palmer, and Coniers, John. (*Id.*)

ALIASES.

- Br. Siddle, *or* Saddle, Richard (Scholastic), *vere* Fulwood,
Richard (probable).
- Fr. Silesdon, Edward, *vere* Bedingsfeld, Edward.
 „ Silesdon, Henry, *vere* Bedingsfeld, Henry.
 „ Simcocks, John, *vere* or *alias* Manners, John.
 „ Simeon, Charles, *vere* Plowden, Charles.
 „ Simeon, Francis, *vere* Plowden, Francis.
 „ Simeon, Francis, *vere* Bruning, Francis.
 „ Simeon, Joseph, *vere* Lobb, Emmanuel.
 „ Simons, Edward, *vere* Simeon, Edward.
 „ Simons, Francis, *vere* Plowden, Francis.
 „ Simons, Richard, *vere* Plowden, Richard.
 „ Simpson, Peter, *vere* Benson, Peter.
 „ Sims, Ralph, *vere* Booth, Ralph.
 „ Singleton, Nicholas, *vere* Hart, Nicholas (probable).
- Br. Slater, Thomas (Scholastic), *vere* Hothersall, Thomas.
- Fr. Smalley, William, *vere* Williamson, William.
 „ Smith, Edward, *vere* Lewis, Edward.
 „ Smith, Edward, *vere* Simeon, Edward.
 „ Smith, Edward, *vere* Wood, Edward.
 „ Smith, Francis, *vere* Floyd, Henry.
 „ Smith, Francis, *vere* Blackiston, Francis.
 „ Smith, Francis, *vere* Percy, Robert.
 „ Smith, James, *vere* or *alias* Hunter, James.
 „ Smith, John, *vere* Harrison, Thomas.
 „ Smith, Joseph, *vere* Gerard, Philip.
 „ Smith, Nicholas, *vere* Wilson, Matthew.
 „ Smith, Philip, *vere* Gerard, Philip.
 „ Smith, Ralph, *vere* Babthorpe, Ralph.
 „ Smith, Ralph, *vere* Salvin, Ralph.
 „ Smith, Robert, *vere* Thornton, Robert.
 „ Smith, Sylvester, *vere* Norris, Sylvester.
 „ Smith, Thomas, *vere* Lewis, Thomas,
 „ Smith, Thomas, *vere* or *alias* Hodgson, Thomas.
 „ Smithson, Francis, *vere* Jackson, Francis.
 „ Soli, Francis, *vere* Seckley, Francis.
 „ Somers, Charles, *vere* Sommes, del, Charles.
 „ Somerville, Francis, *vere* Honnacot, Abraham.
 „ Southwell, John, *vere* Bacon, John.
 „ Southwell, Nathaniel, *vere* Bacon, Nathaniel.
 „ Southwell, Thomas, *vere* Bacon, Thomas.

REAL NAMES.

- Fr. Poulton, John, *or* Ferdinand, *alias* Brook. (*Records*, vol. vi. &c.)
- „ Poulton, Thomas, *alias* Brook, Oswald, and Thomas, and Underhill. (*Records*, vols. i. and vi.)
- „ Poulton, William, *alias* Palmer, Francis. (Catalogues, &c.)
- Br. Pounce, Thomas (Scholastic), *alias* Duke, Harrington, Gallop, Wallop. (*More's Hist. Prov. Angl.*)
- Fr. Powell, Francis, *alias or vere* Ashton, Francis. (Catalogue, 1725.)
- „ Poyntz, John, *alias* Campion, and Stevens, John. (*Records*, vol. vi.)
- „ Poyntz, John, *alias* Price, and Beaumont. (Province Notebook, and Catalogues.)
- „ Pracid, John, *or* Jeremiah, *alias* Cornwallis, and Brand, (*Id.* vols. iv. and vi.)
- Br. Prescott, Cuthbert (Temp. Cd.), *alias or vere* Stephens, John. (Catalogues.)
- „ Preston, Sir Thomas, Bart., (Scholastic), *alias* Saville, Thomas. (*Id.* and *Records*, vol. v.)
- Fr. Preston, William, *alias* Vincent, and Baines, William. (*Records*, vol. vi.)
- „ Price, Ignatius, *or* Walter, *alias or vere* Andrews, Ignatius *or* Walter. (*Id.* vol. v.)
- „ Prince, Richard, *alias* Lacey, Richard. (*Id.*)
- „ Pugh, Robert, Rev. (*Olim S.J.*) *alias* Phillipps, Robert. (*Collectanea*, titles Pugh and Philipps.)
- „ Punch, Nicholas (Irish), *alias* Pontius, Pounce, and Ponce. (Irish Catalogue, 1650, and Hogan's Irish list.)
- „ Puy, du, Thomas, *alias or vere* Ashton, Thomas. (Catalogues.)
- „ Redan, Peter, *alias* Phedan, and Reed, Peter (Irish). (*Stonyhurst MSS.*)
- „ Redford, Sebastian, *alias or vere* Exton, Sebastian. (Catalogue, 1757.)
- „ Reeve, Joseph, *alias* Haskey, Joseph. (Catalogues.)
- „ Reeve, Richard, *alias* Haskey, Richard. (*Id.*)
- „ Relly, James (Irish), *alias* Kelly, James. (Hogan's Irish list.)
- „ Richardson, Robert, *alias* Garbot, Robert. (Catalogue, 1730.)
- „ Ridan, *or* Rydan, le, Philip, *alias* Leridan, Philip. (Catalogues.)

ALIASES.

- Fr. Spencer, Charles, *vere* Petre, Charles.
- „ Spencer, Edward, *vere* Petre, Edward.
- „ Spencer, John, *vere* Charnock, John.
- „ Spencer, Robert, *vere* Petre, Robert.
- „ Squire, Edward, *vere* Neville, Edmund, sen.
- „ Stafford, Bernard, *vere* Cassidy, Bernard.
- „ Stafford, Ignatius, *vere* Thorpe, Ignatius.
- „ Stafford, Robert, *vere* Stanford, Robert.
- „ Standish, John, *vere* Gerard, John.
- Br. Standish, Robert (Temp. Cd.), *vere* Wiseman, Robert.
- Fr. Stanfield, Luke, *vere* Pippard, Luke.
- „ Stanhope, Richard, *vere* Banks, Richard.
- „ Stanley, Robert, *vere* Drury, Robert.
- „ Stannop, John, *vere* Forcer, John.
- „ Stanton, John, *vere* Gerard, John.
- „ Stanton, John, *vere* Stanton, Anthony.
- „ Stanton, William, *vere* Shackleton, William.
- „ Starkie, John, *vere* Gerard, John.
- Br. Starkie, William (Temp. Cd.), *vere* Wiseman, Thomas.
- Fr. Staveley, Charles, *vere* Cary, Charles.
- „ Stefano, Sign., *vere* Parsons, Robert.
- „ Stephens, de, Buston, *vere* Stephens, Thomas.
- „ Stephens, John, *vere* Poyntz, John.
- Br. Stephens, John (Temp. Cd.), *vere* or *alias* Prescott, Cuthbert.
- Fr. Stephenson, Richard, *vere* Stephenson, Thomas.
- Br. Stillington, Thomas (Scholastic), *vere* Oglethorpe, Thomas.
- Fr. Stillington, Thomas, *vere* Fermor, Thomas.
- „ Stone, John, *vere* Stone, Andrew.
- „ Strange, John, *vere* Armstrong, John.
- „ Strange, Peter (Irish), *vere* Strong, Peter.
- „ Strangeway, Nicholas, *vere* Hart, Nicholas.
- „ Stuart, James, *vere* Maxwell, James.
- „ Sutton, Andrew, *vere* Sulyard, Andrew.
- „ Swinburn, John, *vere* Savage, John.
- „ Swinburn, Thomas, *vere* Rogers, Thomas (probable).
- „ Swinnerton, Thomas, *vere* Fitzherbert, Thomas.
- Br. Sylva, de, John (Temp. Cd.), *vere* Wood, John.
- Fr. Symonds, Henry, *vere* Floyd, Henry.
- Fr. Talbot, Adrian, *vere* Fortescue, Adrian.
- „ Talbot, Roger, *vere* Robinson, John.

REAL NAMES.

- Fr. Rigby, Roger, *alias* or *vere* Knowles, Roger. (Maryland Catalogue and Necrology.)
- „ Rigmeadon, John, *alias* Rothwell, John. (Province Note-book.)
- „ Riley, John, *alias* Riley, Richard, and Danby, Nicholas and Richard. (*Records*, vol. vi. and Catalogues.)
- Br. Riley, or Ryley, Thomas (Temp. Cd.), *alias* Releigh, Thomas. (Catalogues.)
- Fr. Rishdon, or Risdon, Thomas, *alias* Bluet, Thomas. (*Id.*)
- „ Risley, Edward, *alias* or *vere* Travis and Hill, Edward. (Catalogues and *Records*, vol. vi.)
- „ Rivers, Anthony, *alias* Blewett, Thomas. (*Records*, vol. i.)
- „ Roberts, Thomas, *alias* Roberts, Roderick. (*Id.* vol. v.)
- „ Robe, or Roby, Thomas, *alias* Montague, Thomas (probable). (*Records*, vol. v.)
- „ Robinson, Edward, *alias* Rodney, Edward. (*Id.* vol. vi.)
- „ Robinson, John, *alias* Collingwood and Taylor, John; Upsall, Valentine, and Fowler, Thomas. (*Records*, vol. iii. and vol. vi. and *Collectanea*.)
- „ Robinson, John, *alias* or *vere* Gazine, John. (Necrology, and Catalogues.)
- „ Robson, Christopher, *alias* Robinson, Christopher, and Fines, William. (*Id.* vol. vi. and *Collectanea*.)
- „ Roche, Alexander (Irish), *alias* De Rupe and De la Rocca. (Hogan's Irish list.)
- „ Rockley, Francis, *alias* Ireland, Francis. (*Collectanea*, above.)
- „ Roffe, Edward, *alias* Reaffe and Carleton, Edward. (State Papers.)
- „ Rogé, Joseph, *alias* St. George and Parry, Joseph.
- „ Rogers, John, *alias* Bamfield, John. (More's *Hist. Prov. Angl.*)
- „ Rogers, Thomas, *alias* Rochester (Roffensis), Thomas (*Records*, vol. vi.), and Swinburn, Thomas (probable). (See *Collectanea*.)
- „ Rookwood, Robert, *alias* Robinson, Robert (*Records*, vol. vi.), and Townsend, Robert. (Gee's list, and Clergy Chapter MSS.)
- „ Rousse, Charles, *alias* Roels, Charles. (Catalogues.)
- „ Rousse, Louis, *alias* Roels, Louis. (*Id.*)
- Br. Rousse, Norbert (Temp. Cd.), *alias* Roels, Norbert. (*Id.*)

ALIASES.

- Fr. Talman, Henry, *vere* More, Henry.
- „ Tanfield, John, *vere* Gerard, John.
- „ Tatlock, John, *vere* or *alias* Ward, John.
- Br. Taylor, Henry (Scholastic), *vere* or *alias* Comberford, Henry.
- Fr. Taylor, John, *vere* Robinson, John.
- „ Taylor, William, *vere* Gardiner, William (probable).
- Br. Tempest, Henry (Scholastic), *vere* or *alias* Thornton, Henry.
- Fr. Terrill, Anthony, *vere* Boville, Anthony.
- „ Thompson, George, *vere* Tiry, James (Scotch).
- „ Thompson, Gilbert, *vere* Gerard, Gilbert.
- „ Thompson, John, *vere* Gerard, John.
- „ Thompson, John, *vere* Fenwick, John.
- „ Thompson, John, *vere* Jenison, John.
- „ Thompson, John, *vere* Pletzt, or Plotts, John.
- „ Thompson, John, *vere* Smith, John.
- „ Thompson, Nicholas, *vere* Sanderson, Nicholas.
- „ Thorne, Henry, *vere* Walpole, Henry (M.).
- „ Thorne, Richard, *vere* Walpole, Richard.
- „ Thornton, John, *vere* Blackfan, John.
- „ Thornton, John, *vere* Hunt, le, John.
- „ Thorold, Richard, *vere* Knight, Richard.
- „ Thorpe, Ignatius, *vere* Stafford, Ignatius.
- „ Throgmorton, John, *vere*, Thompson, Thomas.
- „ Thwinge, William, *vere* Vavasour, William.
- „ Tichborne, Owen, *vere* Shelly, Owen.
- „ Tickell, Joseph, *vere* or *alias* Molyneux, Joseph.
- „ Tilney, Anthony, *vere* Greenway, Anthony.
- „ Tocketts, Alexius, *vere* or *alias* Young, Alexius.
- „ Toumensis, Cornelius, *vere* Carrig, Cornelius (Irish).
- „ Town, Andrew, *vere* Stone, Andrew.
- „ Townsend, Robert, *vere* Rookwood, Robert.
- „ Tremain, Philip, *vere* or *alias* Harrison, Philip (probable).
- „ Tristram, Joseph, *vere* Cross, Joseph.
- „ Tuamensis, Cornelius, *vere* Carrig, Cornelius (Irish).
- „ Turner, Edmund, *vere* Thorold, Edmund.
- „ Turner, Joseph, *vere* Farley, Elliot.
- „ Turner, Peter, *vere* or *alias* Marshall, Peter.
- „ Turner, Richard, *vere* Murphy, Richard.
- „ Turner, Thomas, *vere* Barnes, Thomas.
- „ Twisden, Bartholomew, *vere* Chetwyn, Ralph.
- „ Tyffe, Thomas, (Scotch), *vere* Fyffe, Thomas.

REAL NAMES.

- Fr. Ruga, Bartholomew, *alias* Bartholomew, John. (Cifer, 1696.)
 „ Ryther, Thomas, *alias* or *vere* Rider, Thomas. (Catalogues.)
- Fr. Sachmorter, Philip, *alias* Jameson, Philip. (Catalogue, 1773.)
 „ St. Leger, John, *alias* Sallinger, John. (Catalogues.)
 „ St. Leger, John, *alias* or *vere* Chapman, John. (*Id.*)
 „ St. Leger, William, *alias* Sallinger, William. (*Id.*)
 „ Sale, Edmund, *alias* Neville, Edmund. (*Records*, vol. vi.)
 „ Sall, Andrew, *alias* Saul, Andrew FitzBennet (Irish), also
 A Sancto Benedicto. (Hogan's Irish list.)
 „ Sall, James, *alias* Saul, James (Irish).
 „ Saltmarsh, Edward, *alias* Lewis Edward. (Catalogues, 1733.)
 „ Salvin, Ralph, *alias* Smith, Ralph. (*Records*, vol. vi.)
 „ Sanders, Francis, *alias* Baines, Francis, and Brown. (*Id.*
 vol. v. and vi.)
 „ Sanderson, Nicholas, *alias* Thompson, Nicholas. (Father
 Thorpe's letters, *Stonyhurst MSS.*)
 „ Sankey, Francis, *alias* Sanchez, Francis.
 „ Sankey, Laurence, *alias* Sanchez, Laurence.
 „ Sankey, William, *alias* Sanchez, Ditchling, and Ditchfield,
 William. (*Records*, vol. v.)
 „ Savage, John, *alias* or *vere* Swinburn, John. (Oliver.)
 „ Scarisbrick, Edward, *alias* Neville, Edward (1). (Catalogues.)
 „ Scarisbrick, Edward, *alias* Neville, Edward (2). (*Id.*)
 „ Scarisbrick, Edward, *alias* Neville, Edward (3). (*Id.*)
 „ Scarisbrick, Francis, *alias* Neville, Francis (1). (*Id.*)
 „ Scarisbrick, Francis, *alias* Neville, Francis (2). (*Id.*)
 „ Scarisbrick, Henry, *alias* Neville, Henry (1). (*Id.*)
 Br. Scarisbrick, Henry (Scholastic), *alias* Neville, Henry (2). (*Id.*)
 „ Scarisbrick, James (Scholastic), *alias* Neville, James. (*Id.*)
 Fr. Scarisbrick, Joseph, *alias* Neville, Joseph. (*Id.*)
 „ Scarisbrick, Thomas, *alias* Neville, Thomas. (*Id.*)
 „ Schondonchus, Giles, *alias* Fouquant, Giles. (*Records S.J.*)
 „ Seckley, Francis, *alias* Soli, Francis. (Necrology.)
 „ Segrave, Christopher (Irish), *alias* Serlgrave, Christopher.
 (Irish Catalogue, 1650.)
 Br. Selby, William (Scholastic), *alias* Banister, William. (Blun-
 dell of Crosby MSS. and Letters, per Rev. T. E. Gibson.)
 Fr. Selosse, Anthony, sen., *alias* Colosse, Anthony, sen. (Cata-
 logues.)
 „ Selosse, Anthony, jun., *alias* Colosse, Anthony, jun. (*Id.*)

ALIASES.

- Fr. Tyrwhit, John, *vere* Spencer, John.
 „ Tyrwhit, Terrett, *or* Turrett, Peter, *vere* *or* *alias* Turner, Peter.
 „ Tyrwhit, Terrett, *or* Turrett, Thomas, *vere* Babthorpe, Thomas, jun.
- Fr. Udall, Richard, *vere* Blount, Richard.
 „ Umpton, George, *vere* Mainwaring, George (probable).
 „ Underhill, Thomas, *vere* Poulton, Thomas.
 „ Underwood, John, *vere* Cornforth, Thomas.
 „ Upsall, Valentine, *vere* Robinson, John.
- Fr. Valois, de Aloysius, *vere* Walshe, Aloysius.
 Br. Van Dame, Louis (Temp. Cd.), *vere* Fevre, Peter le.
 Fr. Venderstein, Zacharius, *vere* Morse, Henry (M.).
 „ Vieyra, John, *vere* Milet, John. (Oliver.)
 „ Villiers, John, *vere* Fitzwilliams, John (probable).
 „ Vincent, Edward, *vere* Oldcorne, Edward (M.).
 „ Vincent, John, *vere* Yeats, John.
 „ Vincent, William, *vere* Preston, William.
- Fr. Wade, Henry, *vere* Morse, Henry (M.).
 „ Wakeman, Thomas, *vere* Aldrington, Thomas.
 „ Wakeman, Thomas, *vere* Jeffrey, Thomas.
 „ Walker, Edward, *vere* Bentley, Edward.
 „ Walker, Henry, *vere* Bentley, Henry.
 „ Walker, John, *vere* Bentley, John.
 „ Walker, John, *vere* Lambert, John.
 „ Walker, John, *vere* Walkedon and Waldekin, John.
 „ Walker, Joseph, *vere* Giffard, Joseph.
 „ Walker, Peter, *vere* Giffard, Peter.
 „ Walker, Peter, *vere* *or* *alias* Westby, Peter.
 „ Wallford, William, *vere* Warford, William.
 „ Wallis, John, *vere* Harrington, John.
- Br. Wallop, *or* Gallop, Thomas (Scholastic), *vere* Pounce, Thomas.
- Fr. Walpole, Christopher, *vere* Warner, Christopher.
 „ Walsingham, *vere* Wilson, Matthew (probable).
 „ Wardeford, William, *vere* Warford, William.
 „ Waring, William, *vere* Barrow, William (M.).
 „ Warington, Francis, *vere* Waringham, Francis.

REAL NAMES.

- Fr. Seton, Alexander, *alias* or *vere* Ross, Alexander. (*Stonyhurst MSS.*)
- „ Seton, Alexander, *alias* or *vere* Scringer, Alexander. (Summary of Deceased.)
- „ Seward, Robert, *alias* Berington, Robert. (*Records*, vol. vi.)
- „ Shackleton, William, *alias* Stanton, William, and probably Bannister, William. (*Collectanea.*)
- „ Sharpe, James, *alias* Pollard, James. (*Records*, vol. ii.)
- „ Sheldon, Ralph, *alias* Elliott, Ralph. (Catalogue, 1730, &c.)
- „ Shelley, Owen, *alias* Tichbourne, Owen. (*Condition of Catholics*, p. cci.)
- „ Sherwood, Thomas, *alias* Sherrington, Thomas. (*Records*, vol. vi.)
- „ Shuttleworth, John, *alias* Richardson, John. (Province Note-book.)
- „ Simeon, Edward, *alias* Simons and Smith, Edward. (*Records*, vol. vi.)
- „ Simpson, Christopher, *alias* or *vere* Sampson, Christopher. (*Id.*)
- „ Sittingsperger, Matthew, *alias* Manners, Matthew. (Catalogue, 1751.)
- „ Slingsby, Francis, *alias* Percy, and Newman, Louis. (*Records*, vol. vi. &c.)
- „ Smith, John, *alias* Kitchen, John. (Blundell of Crosby Diary.)
- „ Smith, John, *alias* Thomas, and Wilks, John. (Canon Raine's *York Castle Depositions*; *Records*, vol. v. &c.)
- „ Smith, Joseph, *alias* Wilcey, or Wilcox. (Oliver.)
- „ Smith, Nicholas, *alias* Phelps, Nicholas. (State Papers.)
- „ Smith, Richard, *alias* Saville, Richard. (*Records*, vol. vi.)
- „ Smith, Thomas, *alias* or *vere* Hodgson, Thomas. (*Records*, vol. vi.)
- „ Smith, Thomas, *alias* or *vere* Lewis, Thomas. (St. Omer's College Procurator's Note-book.)
- „ Sommes, de, Charles, *alias* Somers, Charles. (Maryland Catalogue.)
- „ Southwell, Robert (M.), *alias* Cotton and Cooper, Robert. (State Papers; *Records*, vol. i.)
- „ Spencer, John, *alias* Hatchcliffe, Vincent. (*Florus Anglo-Bavaricus.*)
- „ Spencer, John, *alias* Tyrwhit, John. (Catalogues, &c.)

ALIASES.

- Fr. Warington, William, *vere* Harrison, William.
 „ Warneford, William, *vere* Warford, William.
 Br. Wast, Andrew (Temp. Cd.), *vere* Vast, Andrew.
 Fr. Waters, Thomas, *vere* Stephenson, Thomas.
 „ Watson, Richard, *vere* Griffiths, Richard.
 „ Watson, Robert, *vere* Widdrington. Robert (probable).
 „ Watson, Thomas, *vere* Daniel, Thomas.
 „ Webb, Robert, *vere* Peckham, Robert.
 „ Webster, Thomas, *vere* Thomas, Richard.
 „ Weedon, Thomas, *vere* Plowden, Thomas.
 „ Weedon, Thomas, *vere* Turner, John.
 „ Welton, James, *vere* Weldon, James.
 „ West, Francis, *vere* or *alias* Pearce, Francis.
 Br. West, Peter (Temp. Cd.), *vere* Chichester, Louis.
 Fr. West, Thomas, *vere* Daniel, Thomas.
 „ Weston, Edward, *vere* Bishop, Edward.
 „ Whalley, Henry, *vere* Garnett, Henry (M.).
 „ Wharton, Thomas, *vere* Forster, Thomas.
 „ White, Edward, *vere* Giffard, Edward.
 „ White, Henry, *vere* Oxenbridge, Henry.
 „ White, John, *vere* or *alias* Martinash, John.
 „ White, Stephen, *vere* Wright, Stephen.
 „ White, Thomas, *vere* Whitbread, Thomas (M.).
 „ Whitfield, Cuthbert, *vere* Lawson, Henry.
 „ Whitfield, Hugh, *vere* Whitfield, Thomas.
 „ Whitfield, John, *vere* Whitfield, Thomas.
 „ Whitley, Philip, *vere* Wright, Philip.
 „ Wilcey, or Wilcock, Joseph, *vere* Smith, Joseph.
 „ Wilkinson, Charles, *vere* Campion, Charles.
 „ Wilks, John, *vere* Smith, John.
 „ Williams, Charles, *vere* Hacon, Hubert.
 „ Williams, Francis, *vere* Beaumont, Francis.
 „ Williams, Henry, *vere* or *alias* Floyd, Henry, jun
 Br. Williams, John (Temp. Cd.), *vere* Ellis, William.
 Fr. Williams, Joseph, *vere* Gittins, Joseph.
 „ Williams, Richard, *vere* Petre, Richard.
 „ Williams, Robert, *vere* Petre, Robert.
 „ Williams, Thomas, *vere* Lewkner, Thomas (probable.)
 „ Willis, James (Irish), *vere* Clinch, James.
 Br. Wilson, Andrew (Scholastic), *vere* Benlos, Andrew.

REAL NAMES.

- Fr. Stafford, Bernard, *alias* Cassidy, Bernard. (Province Note-book and Catalogues.)
- „ Stafford, Charles, *alias* Hill, Charles. (Province Note-book.)
- „ Stafford, Ignatius, *alias* Lee, and Estafortius. (Catalogues and Necrology, &c.)
- „ Stafford, Ignatius, *alias* Anderson and Thorpe. Catalogues, &c.)
- „ Stafford, John Joseph, *alias* Kelly, John Joseph. (Oliver, and Hogan's Irish list.)
- „ Stafford, Nathaniel, *alias* Phillips and Potter, Nathaniel. (Old Accounts in Archives.)
- „ Standish, Laurence, *alias* Fisher, Laurence. (*Collectanea*.)
- „ Stanford, Robert, *alias* Stafford, Robert. (*Records*, vol. vi.)
- „ Stanley, Edward, *alias* Brereton, Francis. (*Id.*)
- „ Stanley, Francis, *alias* Petit, Francis. (*Collectanea*.)
- „ Stanley, Henry, sen., *alias* Culcheth, Henry. (Catalogues.)
- „ Stanley, Thomas, *alias* Massey, Thomas. (*Collectanea*, above.)
- „ Stanney, Thomas, *alias* Pinke, Thomas. (*Troubles*, series iii.)
- „ Stanton, Anthony, *alias* Stanton, John. (Catalogues.)
- „ Stephens, Francis, *alias* Gardiner, Francis. (*Records*, vol. vi.)
- Br. Stephens, John (Temp. Cd.), *alias* or *vere* Prescott, Cuthbert. (Catalogues, &c.)
- Fr. Stephens, Thomas, *alias* Stephens, de, Buston. (Southwell's *Biblio. Script. S.J.*)
- „ Stephenson, Thomas, *alias* Waters, Thomas, and Stephenson, Richard. (Bartoli's *Inghilterra*.)
- „ Steynmeyer, Ferdinand, *alias* Fermor, Ferdinand. (Catalogues and Province Note-book.)
- „ Stillington, Thomas, *alias* Fermor, and Barker, Thomas. (*Records*, vol. v. and vi.)
- „ Stone, Andrew, *alias* Cuthbert, John, Fairfax, John, Stone, John, and Town, Andrew. (*Records*, vol. vi.; Necrology, and Catalogues.)
- „ Strahan, Hugh, *alias* Ramsey, Hugh. (*Stonyhurst* (Scotch) MSS.)
- „ Strange, Richard, *alias* Green, Richard. (Father Warner's Note and Letter-book.)

ALIASES.

- Fr. Wilson, Charles, *vere* Middleton, Charles.
- „ Wilson, Robert, *vere* Forster, Robert.
- „ Wilson, Thomas, *vere* Legate, John.
- „ Wingfield, Edward, *vere* Astlow, Edward.
- „ Winter, Matthew, *vere* Mildmay, Matthew.
- „ Winter, William, *vere* Morgan, William.
- „ Wisely, John (Irish), *vere* Wesley, John.
- „ Woodhouse, William, *vere* Woodhouse, Thomas (M.).
- „ Wright, John, *vere* Weston, John.
- „ Wright, Thomas, *vere* Green, Thomas *or* Edward.
- „ Wright, William, *vere* or *alias* Conway, William.

- Fr. Yates, Francis, *vere* Thompson, Francis.
- „ Yeatman, James, *vere* Bray, James.
- „ Young, Alexius, *vere* or *alias* Tockets, Alexius.
- Br. Young, Joseph (Temp. Cd.), *vere* or *alias* Jeune, Joseph le.
- Fr. Young, Peter, *vere* Hamerton, Peter.

REAL NAMES.

- Fr. Strange, Thomas, *alias* Anderton, and Hungerford, Thomas.
(State Papers; *Records S.J.*)
- „ Strong, Peter (Irish), *alias* Strange, Peter. (Hogan's Irish list.)
- „ Stuart, William, *alias* Sharpe, William. (Summary of Deceased.)
- „ Sulyard, Andrew, *alias* Sutton, Andrew. (*Records*, vol. iv.)
- „ Sweet, John, *alias* Douse, John. (*Id.*)
- „ Sweetman, John, *alias* Nicholson, John. (Oliver.)
- „ Swinbourn, John, *alias* or *vere* Savage, John. (Catalogues.)
- „ Swindall, Stephen, *alias* Matthews, and Roberts, Stephen (Catalogues, and St. Omer's Procurator's Note-book.)
- Fr. Talbot, Gilbert, 13th Earl of Shrewsbury, *alias* Grey, Gilbert, and Foster, Gilbert. (Catalogues and Rev. John Kirk's MS. Notes.)
- „ Talbot, John, *alias* Mansell, John. (Catalogues.)
- „ Tatlock, Henry, *alias* Forster, Henry. (*Id.* 1730.)
- „ Tatlock, John, *alias* or *vere* Ward, John. (Catalogus Tertius, 1730.)
- Br. Taylor, Henry (Scholastic), *alias* or *vere* Comberford, Henry. (*Records*, vol. vi.)
- Fr. Taylor, Hugh, *alias* Candish, or Cavendish, Ralph. (*Id.* and Province Note-book.)
- „ Tempest, John, *alias* Hardesty, John. (St. Omer's College Procurator's Note-book.)
- „ Terret, or Tyrwhit, Henry, *alias* Gwilliam, Henry. (Catalogues.)
- „ Tesmond, Oswald, *alias* Greenway, Greenwall, and Beaumont. (State Papers, &c.)
- „ Thimelby, Richard, *alias* Ashby, Richard. (Summary of Deceased S.J.)
- „ Thomas, Richard, *alias* Webster, Thomas. (Catalogue, 1730.)
- „ Thompson, Charles, *alias* Darcy, Charles. (Catalogues.)
- „ Thompson, Francis, *alias* Yeats, Francis. (*Records*, vol. vi.)
- „ Thompson, Thomas, *alias* Throgmorton John. (Father Warner's Note and Letter-book.)
- Br. Thornton, Henry (Scholastic), *alias* or *vere* Tempest, Henry. (Catalogus Tertius, 1681.)
- Fr. Thornton, Robert, *alias* Smith, Robert. (Catalogue, 1704.)

REAL NAMES.

- Fr. Thorold, Edmund, *or* Epiphanius, *alias* Turner, Edmund.
(Catalogues, &c.)
- „ Thorold, Thomas, *alias* Carvel, Thomas. (*Records*, vol. vi.)
- „ Thorpe, Ignatius, *alias* or *vere* Stafford, Ignatius. (Necrology.)
- „ Thwing, Robert, *alias* Palmer, John. (*Records*, vol. vi.)
- „ Tickell, Joseph, *alias* or *vere* Molyneux, Joseph. (Catalogue, 1754.)
- „ Tidder, Edward, *alias* Ingleby, Edward. (*Anglia MSS.*, Catalogues, &c.)
- „ Tiry, James (Scotch), *alias* Thompson, George. (*Records*, vol. iii.)
- „ Tocketts, Alexius, *alias* or *vere* Young, Alexius. (Oliver.)
- „ Todd, Henry, *alias* Rode, or Rodd. (*Collectanea*, p. 664, note.)
- „ Travis, Edward, *alias* Risley, and Hill, Edward. (*Records*, vol. vi., and Catalogues, 1642.)
- Br. Tremain, John (Scholastic), *alias* Cottam and Freeman, John. (*Records*, vol. vi. &c.)
- Fr. Tremain, Philip, *alias* or *vere* Harrison, Philip (probable). (*Collectanea*.)
- „ Trevannion, Charles, *alias* Drummond, Charles. (Catalogues.)
- „ Turberville, John, *alias* Fermor, John. (*Id.*)
- „ Turner, Anthony (M.), *alias* Ashley, Anthony. (*Records*, vol. vi.)
- „ Turner, Edward (Confessor), *alias* Ashley, Edward. (*Id.*)
- „ Turner, John, *alias* Herbert, John, and Weedon, Thomas. (*Id.* and Necrology.)
- „ Turner, Peter, *alias* or *vere* Marshall, Peter. (Catalogue, 1722, &c.)
- Br. Tyry, John Joseph (Temp. Cd.), *alias* Joseph John. (Catalogues.)
- Br. Vast, Andrew (Temp. Cd.), *alias* Wast, Andrew. (Catalogue of Deceased in Louvain University Library.)
- Fr. Vaudry, John, *alias* More, John. (Catalogues.)
- „ Vavasour, William, *alias* Thwinge, and Giffard, William. (State Trials.)
- „ Vezzosi, Joseph, *alias* Robinson, Joseph. (*Records*, vol. vi.)

REAL NAMES.

- Fr. Wakeman, Joseph, *alias* Edwards, Joseph. (Oliver.)
 „ Wakeman, Thomas, *alias* Green, Thomas. (*Records*, vol. vi. &c.)
 „ Waldegrave, Charles, *alias* Flower, Charles. (*Collectanea*.)
 „ Waldegrave, Francis, *alias* Pelham, Francis. (*Records*, vol. vi.)
 „ Wale, James (Irish), *alias* De Oralle, James. (Hogan's list.)
 „ Wale, Walter (Irish), *alias* Hart, Walter. (*Id.*)
 „ Walkedon, John, *alias* Walker, and Waldekin, John. (Oliver.)
 „ Wallis, Francis, *alias* Clarke, Francis. (Wadsworth's *English Spanish Pilgrim*.)
 „ Walpole, Edward, *alias* Pauper and Rich, Edward. (Bartoli's *Inghilterra*, and Gee's list.)
 „ Walpole, Henry (M.), *alias* Thorne, Henry. (*Records*, vol. ii.)
 „ Walpole, Michael, *alias* Becanus, Martin, and Christopherson Michael. (*Id.*)
 „ Walpole, Richard, *alias* Thorne, Richard. (*Id.*)
 „ Walshe, Aloysius, *alias* De Valois. (Hogan's Irish list.)
 „ Walsingham, Francis, *alias* Fennell, John (*Records*, vol. vi.), also Knott (Gee's list.)
 „ Walton, John, *alias* or vere Rigby, John. (Catalogues.)
 „ Ward, George, *alias* Ingleby, George. (*Life of Mary Ward*, &c.)
 „ Ward, John, *alias* or vere Tatlock, John. (Catalogus Tertius, 1730.)
 „ Warford, William, *alias* Warneford, Wallford, Guardeford and Douley, George. (Southwell; State Papers; *Records*, vol. i. &c.)
 „ Warner, Christopher, *alias* Walpole, Christopher. (Catalogues, and *Records*, vol. ii.)
 „ Warner, John, Sir, *alias* Clare, John, and Brayles, Thomas (probable). (*Records*, vols. ii. and iv. &c.)
 „ Warrington, Francis, *alias* Warrington, Francis. (Necrology.)
 „ Warren, Henry, *alias* Pelham, Henry. (Catalogues and *Records*, vol. v.)
 „ Webb, Thomas, *alias* Kelly, Thomas. (*Records*, vol. vi.)
 „ Weldon, Fenwick, *alias* Weldon, Thomas (Oliver, &c.), and Hunter, Thomas.
 „ Weldon, James, *alias* Welton, James. (Catalogues.)

REAL NAMES.

- Fr. Weldon, *or* Welton, William, *alias* Hunter, William. (Catalogues and Necrology.)
- „ Wesley, John (Irish), *alias* Wisely, John. (Hogan's list.)
- „ West, Francis, *alias or vere* Pearce, Francis. (Necrology.)
- „ Westby, Peter *alias or vere* Walker, Peter. (Catalogues.)
- „ Westby, Thomas, *alias* Green, Thomas. (Catalogue, 1735.)
- „ Weston, John, *alias* Wright, John. (Summary of Deceased.)
- „ Weston, William, *alias* Edmonds and Hunte, William. (State Papers.)
- „ Wheble, James, *alias* Giffard, James. (Catalogues, &c.)
- „ Whichcott, *or* Wychcott, William, *alias or vere* Saville, William. (*Collectanea*.)
- „ Whitbread, Thomas (M.) *alias* Harcourt and White, Thomas. (*Records*, vol. v.)
- „ White, Henry, *alias or vere* Brunchard, Henry. (Oliver.)
- „ White, Robert, *alias* Burrell, Robert. (Necrology.)
- „ White, Stephen (Irish) *alias* Polyhistor. (Hogan's Irish list.)
- „ White, William, *alias* Bianchi, William. (*Records*, vol. v.)
- „ Whitfield, Thomas, *alias* Whitfield, Hugh and John. (Catalogues, and Annual Letters.)
- „ Whitmore, Richard, *alias* Moore, *or* More, William. (*Records*, vol. vi.)
- „ Whittingham, William, *alias* Rediate, William. (*Records*, vol. i.)
- „ Widdrington, Robert, *alias* Watson, Robert (probable). (*Collectanea*.)
- „ Wigmore, Richard, *alias* Campion, Richard. (*Records*, vol. vi. &c.)
- „ Wigmore, William, *alias* Campion, William. (*Id.*)
- „ Wignall, Francis, *alias* Sandys, Francis. (St. Omer's Procurator's Note-book.)
- „ Wilkinson, Charles, *alias* Campion, Charles. (Catalogues.)
- „ Williams, Francis, *alias* Beaumont, Francis. (Blundell, of Crosby, Diary.)
- „ Williams, Francis, *alias* Crimmes, William. (*Records*, vol. v.)
- „ Williamson, William, *alias* Smalley, William. (Summary of Deceased, &c.)
- „ Wilson, Matthew, *alias* Knott, Edward, and More, William, also Smith, Nicholas, and probably Walsingham (*Records*, vol. vi. ; and Gee's list.)

REAL NAMES.

- Br. Wilson, Simon (Scholastic), *alias* Russell, Simon.
(*Records*, vol. vi.)
- Fr. Wise, *or* Wyse, Maurice (Irish), *alias* Barbarossa. (Hogan's list.)
- Br. Wiseman, John, (Temp. Cd.), *alias* Standish, Robert.
(*Condition of Catholics*.)
- „ Wiseman, Thomas, *alias* Starkie, William. (*Id.*)
- Fr. Wolfall, John, *alias* Cary, John. (Catalogues.)
- „ Wolfe, William, *alias* Lacey, William. (*Records*, vol. vi.)
- „ Wood, *or* Woods, Edward, *alias* Smith, Edward. (Oliver.)
- Br. Wood, John (Temp. Cd.), *alias* Hill, Southcote, and De Sylva, John. (Catalogues, &c.)
- Fr. Wood, William, *alias* Gulick, William. (Catalogues.)
- „ Woodcock, William, *alias* Shaw, William. (*Id.*)
- „ Woodford, Henry, *alias* Jackman, Henry. (Summary of Deceased.)
- „ Woodhouse, Thomas (M.), *alias* Woodhouse, William.
(*Collectanea*.)
- „ Worsley, Thomas, *alias* Hervey, *or* Harvey, Thomas.
(*Records*, vol. i.)
- „ Worthington, Laurence, *alias* Charnock, George. (Annual Letters, 1615.)
- „ Worthington, Thomas, jun., *alias* Sephton, Thomas. (St. Omer's College Procurator's book.)
- „ Wright, Matthew, *alias* Giffard, Matthew. (Father Warner's Note and Letter-book.)
- „ Wright, Peter (M.), *alias* Beale, Peter. (*Records*, vol. i.)
- „ Wright, Philip, *alias* Whitley, Philip. (*Id.* vol. vi.)
- „ Wright, Stephen, *alias* White, Stephen. (*Id.*)
- „ Wright, William, *alias* *or* *vere* Conway, William. (St. Omer's Procurator's Note-book.)
- Fr. Yates, John, *alias* Vincent, John. (State Papers; *Records* vol. i.)
- „ Yelverton, Charles, *alias* Kempe, and De Kempis, Charles.
(*Records*, vol. vi.)
- „ Young, Alexius, *alias* *or* *vere* Tocketts, Alexius. (Oliver.)

APPENDIX TO COLLECTANEA.

ALINGTON, LAURENCE, Novice. Father Robert Parsons, in a letter to Father Alphonsus Agazzari, Rector of the English College, Rome, dated 13th of December, 1584, states that a Novice of this name had to leave the Society in Belgium in 1583, on account of ill-health; that on his return to England he was arrested and cast into the same prison in which Father Ralph Bickley was confined in London, where they were a mutual comfort to each other. Father Parsons calls him still a novice in his letter, so that his departure and return to England may only have been for change of air. He is stated to have been of high family.

ANDERTON, LAURENCE, *alias* SCROOP (*Collectanea*, p. 11), was son of Thomas Anderton, of Horwich (brother of Christopher Anderton, Esq., of Lostock). He had several sisters: Dorothy, Mrs. Heaton; Alice, Mrs. Tootell of Healey; Elizabeth, Mrs. Thurston Standish of the Burgh; who were all mothers of Priests and religious. (Communicated by Rev. T. E. Gibson.)

ANDERTON, THOMAS, *alias* BARTON, THOMAS (*Collectanea*, p. 39, "Thomas Barton"). He was son of William Anderton, of Garstang, county Lancaster, who was brother of Father Laurence Anderton, *alias* Scroop, above. (*Id.*)

ANONYMOUS JESUITS.—An aged Priest and a lay gentleman were admitted to the Society, on their death-beds, in the Leicestershire District during the year 162 $\frac{4}{5}$ —the latter as a Temporal Coadjutor. The Annual Letters of the same District and year (see Addenda) state, "The extraordinary efforts of two persons for admission to the Society at death deserve to be recorded. One of them in more propitious times had laboured strenuously with our Fathers in the instruction of the poorer class and in other missionary duties, and had earned good esteem amongst the Catholics, but equal odium with the heretics. At length it pleased God to summon him from the contentions of persecutors to his just reward. In

his last sickness he complied with every duty of a Christian man in a most careful preparation for death, and earnestly entreated to be allowed to die in the Society which he had long greatly desired to enter, but had not ventured to ask leave to do, deeming himself unworthy of such a favour. Learning that his death was now near at hand, he again urged his petition, and our Fathers obtained the necessary leave of the Superior. Shortly before his death he asked an illustrious lady to inform his brother of the fact, and while in the act of exhorting some heretical friends to seek their salvation in the bosom of the Catholic Church he piously rendered up his soul to God. He left a legacy of one thousand two hundred aurea, gold crowns,¹ to the Society.

The other was a veteran athlete of many an arena, now worn out by age. He had formerly been a companion of Fathers Parsons and Campion, the martyr, of happy memory, and was well proved in various sufferings for religion; having been fourteen times in prisons, and twice in the Tower of London, where he was most cruelly tortured. During his entire life he had been most attached to the Society, and had often urged Father Garnett to admit him. What in life he could not obtain was granted to him at death. He gave a legacy of four hundred crowns to the Society, in addition to three thousand crowns which he had formerly placed at the disposal of the Provincial.

The Annual Letters of the Watten Novitiate for 162 $\frac{4}{5}$ make the following mention of the above (see Addenda): "Two of our Society died this year, who had formerly been connected with us by fellowship and acts of benevolence, and were now united to us at death as brothers. One of them was a very aged Priest, a man of remarkable piety, who, after an active and successful missionary career in the English vineyard, extending over many years, and exhibiting much devotion to our Fathers in their greatest difficulties, was cast into prison and thence sent into banishment. He came to Watten on that occasion, and at his death begged the favour of admission to the Society. The other was a layman, who, having abandoned all the conveniences of life which he had enjoyed in a noble and rich family (to which he was related by birth), devoted himself to our service in the lowest and most abject duties, in which he was willing to spend his whole life. But

¹ A crown is about 4s. 6d. of present money.

as he died soon after this, the reward of his many virtues was not long delayed." ¹

ANONYMOUS SCHOLASTIC. — The Annual Letters of the College of St. Omer for the year 1625 state that two students died this year affording proofs of uncommon virtue. One of them had been long labouring under bodily infirmity before he came to us, which he was accustomed to say he did on purpose to die amongst us. Soon after his arrival he fell into a rapid consumption, took to his bed, and died in the third month following, after excruciating sufferings endured with the utmost courage and constancy. When warned of the near approach of death, he earnestly entreated his confessor to obtain leave for what he so greatly desired, viz., admission to the Society. The Provincial being at hand, his request was granted and he died most placidly, full of hope and joy.

AYLWARD, JAMES, an Englishman of the Province of Goa, was a prisoner in Azeitaõ, Portugal, and again from May 11, 1769, till 1777, in St. Julia. (Carayon's documents inédits.) [Communicated by Father Hogan, who thinks he was an Irishman.]

BACON, JOHN, Father, *alias* SOUTHWELL, JOHN (*Collectanea*, p. 26, note). This Father is stated to have left the Society in 1664, but this is an error caused by the *alias* which he adopted. The Father who then left was John Southwell, noticed in page 725. Father Bacon was at Liege College in 1642 and 1644 without any office, and probably died there between that date and the issue of the Catalogue for the following year in which his name does not appear.

BANISTER, WILLIAM, Father (*Collectanea*, p. 30). He is noticed below under his real name of Selby.

BARICK, MICHAEL, Father, Irish (*Collectanea*, p. 32), is identical with Michael Burrice, below.

BARTON, THOMAS, Father (*Collectanea*, p. 39), was *vere* Anderton, Thomas. See Anderton, Thomas, mentioned above.

BICKLEY, RALPH, Father (*Collectanea*, p. 56). Since the notice of this confessor for the faith was in type, we have been

¹ Unfortunately the names of the above do not transpire, nor have we any clue to their discovery.

favoured by Rev. Joseph Stevenson, S.J., with a copy of the original examination before the Attorney General and others, referred to in the Biography, *Records S.J.* vol. i. :

Ralph Bickley, Priest, examined by Mr. Attorney, Mr. Solicitor, and Thomas Wilkes,

Confesseth that he is a Seminary Priest, made at Rome about three years past, and continued there in the Seminary about two years. Hath been these two years in England, and hath conversed and been ever sithence about London, Hampshire, and Sussex.

He never received nor conveyed any letter from, or to, beyond the seas ever sithence his coming over, but sent one letter to one Stempe into Italy, a young man, of whom he had taken up money in his journey homewards.

He utterly denieth any knowledge of practise against the Queen and the State here, and offereth to affirm these things upon his oath.

By me,
RAFE BYCKLY.

9 May, 1585.

Original signature.¹

In a letter from Father Parsons, dated Rouen, Ides of December, 1584, to Father Agazzari, Rector of the English College, Rome, we read : " Father Ralph keeps well and has a more commodious prison, called the Counter, in which respectable persons are confined for debt, and his patience, serenity, and zeal affords the highest edification to all. A fellow-prisoner of his was here with us lately, who makes no end of praising him. God also afforded him great consolation from a certain Brother of high family." This was Laurence Alington, mentioned above.

BLUNDELL, THOMAS, Father (*Collectanea*, p. 67), was a son of the cavalier William Blundell, Esq., of Crosby, and brother of Father Nicholas Blundell (p. 66). He took the degree of D.D. in the University of Munster, in Westphalia. (Catalogue of the Province, 1700.)

BRIEN, or O'BRYAN, THOMAS, Irish (*Collectanea*, p. 85), and Brion (Briones) Thomas, Irish (*Id.* p. 87), are found to be identical.

BROWN, IGNATIUS (*Collectanea*, p. 93), who was directed by Father Warner, the Provincial, to be admitted to the Society, in a letter dated September 2, 1679, is probably identical with the second Father of that name in Father Hogan's Irish list.

BROWN, THOMAS, Temporal Coadjutor (*Collectanea*, p. 95), was born January 15, 1745 ; entered the Society August 30, 1764. His birthplace does not appear. In 1772 he was residing at the English College, Rome. (Catalogue of Roman Province, 1772.)

¹ Egerton MS. 2074, fol. 18, British Museum.

BROWNBILL, THOMAS, Father (*Collectanea*, p. 97), was professed of the three vows, not of the four, as stated in his notice.

BURRICE, MICHAEL, Father (*Collectanea*, p. 104), is identical with Barick, Michael, Father, Irish (*Collectanea*, p. 32).

CALVERT, GEORGE, Scholastic (*Collectanea*, p. 112), was dismissed the Society at Liege in 1696.

CASTEL, JOHN. An English Scholastic of this name died at Coimbra on the Vigil of the Nativity of the Blessed Virgin Mary, 1600. He was M.A. of the University of Oxford, and to avoid endangering his faith fled from England to Portugal, and there entered the Society. He was singularly devout to the Most Holy Eucharist and to the Most Blessed Virgin, especially to the feast of her Nativity, and to these he was accustomed to devote all the actions of the year, and to renew his oblation on all the feasts of that great Mother. He specially noted the words and holy examples of his religious companions for his own imitation, and practised the daily manifestation of his conscience either to the Father Rector or the Spiritual Father. He died at the villa house of the College, near the River Munda, whither he had been sent on account of the plague, on the vigil of the day to which he was so specially devoted—the Nativity of the Blessed Virgin. (Franco, S.J., *Synop. Annal. S.J. in Lusitania*, p. 127.)

CHAPMAN, JOHN, Father (*Collectanea*, p. 128), is found to be a native of Kent. In 1705 he was at Liege studying theology, and reconciled eleven Protestants to the Catholic Church. (Annual Letters.)

CLINTON, ALEXANDER, Father, Scotch (*Collectanea*, p. 141), is identical with Father Alexander Mackenzie, p. 472.

COLLINGRIDGE, THOMAS, Rev. (*Collectanea*, p. 147), was a native of Pimlico, near Tusmore, the ancient seat of the Fermor family, born July 3, 1771, and baptized by the family chaplain, Father Joseph Barrow, S.J. He once filled the office of Prefect at Stonyhurst. On May 22, 1805, he was sent to the Society's old mission of Hooton, county of Chester, where he died at the advanced age of 83.

COLLINS, HUBERT, or HUGH, Temporal Coadjutor, martyr, Irish (*Collectanea*, p. 149). His real name was Hugh Colan, a native of Ireland, and he is identical with Hugh Cullenan. (*Collectanea*, p. 189; also Father Hogan's Irish list, Colan Hugo.)

CONNELL, JAMES, O', Father (*Collectanea*, p. 157), was born April 9, 1747; entered the Society in Rome, December 10, 1764; in 1772 he was teaching the third class of grammar. He was also Catechist and Prefect of the Sodality in the Roman College. (Catalogue of Roman Province, 1772.)

CORR, RICHARD, Father (*Collectanea*, p. 172); served the mission of St. Ignatius, Preston, for fourteen, not for four years, as misprinted.

DAVIS, JAMES, Irish (*Collectanea*, p. 197), should be Davin James. (Father Hogan's Irish list.)

DAVIS, JOHN, Scholastic (*Collectanea*, p. 197), is found to be identical with John Lamb, p. 430.

DUNN, JOSEPH, Father (*Collectanea*, p. 215). It should be stated in addition to the previous notices of this principal founder of the Preston Catholic Mission, and great promoter of improvements in the town, that he was the patron of Clegg, the introducer of gas, while it was through his means that the old gas works at Stonyhurst College (now removed to make way for the new buildings) were erected, and that square gas-holders were used. Stonyhurst College was the first public building lighted with gas on that principle. In Father Dunn's time, the Derby family, which possessed extensive property in Preston, had their town house there (Stanley House). It is said that Lady Derby always, on great occasions, had Fathers Dunn and Morgan on her right and left hand at dinner. (Communicated by Rev. Henry Swale.)

EDWARDS, HUMPHREY (*Collectanea*, p. 222). "Humphrey Edwards was a sedate man, a Fellow of All Saints' College, Oxford, who in addition to other ornaments possessed that of great erudition in Hebrew. He was professor of Sacred Scripture at Milan, where he died." (MS. Notes of Father Robert Parsons, *Anglia Hist. S.J. Archives*, Rome, vol. i. 1550-1589.)

ELPHINSTON, GEORGE, Father (Scotch), was born about 1550. We know but little of his history. He is referred to in the Biography of William Elphinston in the Addenda to this volume, where it is stated that Father William Creighton, writing to Father James Tyrie, the Assistant in Rome, tells him that George Elphinston is to go to superintend the Seminary at Louvain.

(Roman Archives S.J., January 17, 1595-6.) In 1606 he was in Vienna, from which place he addressed a letter to Father Sirmond, at that time in Rome, in which he recommends his nephew, James Elphinston, a Catholic. This James was President of the Scottish Parliament and Secretary of State to King James VI. George Elphinston was still in Vienna in 1609. He was Rector of the Scotch College, Rome, 1622-1624. (Preface to Blackhall's Narrative, p. ix.) As far as can be ascertained he died in Vienna.

EYRE, CHARLES, Father, was a native of Sheffield, born January 18, 1832; studied his humanities at Stonyhurst College; entered the Society in the Novitiate of Tronchiennes, Belgium, September 7, 1853, and made his higher studies there and at Namur. After teaching in the lower schools at Mount St. Mary's College, Derbyshire, for two years (1857-8), acting as Assistant Librarian of Stonyhurst College for a year (1859), and teaching in the College of St. Francis Xavier, Liverpool, for two years (1860-1), he spent three years in studying theology at St. Beuno's College, North Wales, and was ordained Priest there in 1864. In 1865 and the following year he was a missionary at St. Joseph's Church, Glasgow, and then for two years in St. Helen's, Lancashire. He was made a Spiritual Coadjutor February 2, 1870. In March, 1869, he was sent to the Wakefield Mission, and soon after appointed the Catholic Chaplain to the Wakefield County Prison. He died suddenly at Wakefield, while still in the same office, on the eve of Good Friday, April 7, 1882, æt. 50. He had endeared himself to all parties, and especially to the Catholic congregation, by his kind manners and habitual cheerfulness. His Requiem Mass was attended by twenty-three Priests and a very large gathering of Catholics of the town and neighbourhood, besides many Protestants. A very large crowd of people of all classes and several private carriages followed to the cemetery. The funeral oration was pronounced by Father William Loughnan, S.J. Father Eyre's last words were: "I thank God for all His mercies to me." A full report of the funeral rites, with a high eulogium of the Father appeared in the *Wakefield and West Riding Herald* of April 15, 1882.

FIDGETT, JOHN, *alias* FERREIRA, Father, an Englishman, of the Province of Brazil, was imprisoned in the dungeon of St. Julia in Portugal, from November 14, 1759, to March, 1777. (Christ. Von Murr.) [Communicated by Father Hogan.]

GALLOP, GILES (*Collectanea*, p. 285). "He was a native of Dorset, a youth of a family of position (*nobilis*), of mature age and remarkable talent, who appeared destined to effect great things for the salvation of his countrymen, but death snatched him away soon after his admission to the Society." (Notes of Father Parsons in *Anglia Hist. S.J.* vol. i. 1550-1589.) His entrance into the Society must have taken place about the end of 1578, or early in 1579.

GARDINER, THOMAS, Scholastic (*Collectanea*, p. 287), did not die at Liege in 1694, but left the Society during that year.

GILLIBRAND, THOMAS, Father (*Collectanea*, p. 303), was grandson of Thomas Gillibrand, Esq., who married Anne, daughter of William Blundell, Esq., of Crosby. He was son of John Gillibrand, Esq., and brother to Father William Gillibrand (No. 1). (Communicated by Rev. T. E. Gibson.)

GILLIBRAND, RICHARD, Father (*Collectanea*, p. 303), was appointed English Penitentiary at Loreto on November 20, 1769. (Catalogue of Roman Province, 1772.)

GIRARD, JOHN, Temporal Coadjutor, was probably a native of France, born May 12, 1725; entered the Society August 27, 1747, and was formed February 2, 1758. In 1772 he was fixed at the English College, Rome. (*Id.*)

GORDON, WILLIAM, Father (Scotch), was born in Scotland, October 15, 1697; entered the Society October 15, 1717; was alive in 1750. (Mexican Catalogue for 1750, in British Museum.) (Communicated by Rev. E. Hogan.)

HANDES, JOHN, Father. The Annual Letters of 1630, for the Lincolnshire Mission, report the death of this Father in that year and district. He was admitted to the Society only on the approach of death, for the step had been previously postponed on account of his weak health. He was probably a Secular Priest working in unison with the Jesuit Fathers of that mission. When dying he exclaimed in the presence of many who stood around his bed: "Oh! if you felt the joy I now experience from the presence of the Blessed Virgin and my Guardian Angel!" We are left without any clue to his family or place of birth.

HOLLAND, THOMAS, Father, martyr (*Collectanea*, p. 366). Among the Stonyhurst MSS. there is a little volume (*A. vii. 7*) consisting of an ascetical work probably by Father Thomas Cooke or Coke, *alias* Coleford. Opposite to the title-page Father Cooke has written a note to the effect that this book is entirely in the handwriting of Father Holland, martyr. It was done while Father Holland was in his studies at Liege, Father Cooke being at that time *Conf. dom.* He says, "So far from my asking him to do it, or even thinking of such a thing, he—Father Holland—came to me and begged and entreated that, ill suited—so his humility would have it—for theological studies, I would allow him to spend some of his time usefully in transcribing this book."

HUGHES, —, Father (*Collectanea*, p. 379), is probably identical with Father Hugo Hughes mentioned in Father Hogan's Irish list at the end of this volume.

INGLEBY FAMILY (*Collectanea*, p. 391). "The Inglebys were of Lawkland, near Clapham, Yorkshire, a place which lies on the borders of Lancashire. The family was Catholic until towards the end of the last century. The small chapel at Lawkland was endowed by them. (Communicated by Rev. T. E. Gibson.)

IRWIN, THURIBUS, *alias* HERWIN (Scotch), born in the diocese of Caithness, March 16, 1695; entered the Society July 15, 1723. (Mexican Catalogue, British Museum.) (Communicated by Father Hogan.)

JOHNSON, FRANCIS (*Collectanea*, 404) was a Scholastic, not a Temporal Coadjutor; made his humanity studies at St. Omer's College, and two years of philosophy and two of theology at Liege, but never entered Holy Orders. The reason of this is not recorded.

KELLY, JAMES, Father, Irish (*Collectanea*, p. 411), is a misprint for Relly, James. (See Father Hogan's Irish list.)

KINARD, LEONARD, Father (Scotch), was imprisoned for two years at Elbingin by the Swedes, A.D. 1626. (Communicated by Father Hogan.)

KING, ERNEST, Father, an Englishman of the Province of Portugal, was a prisoner in Brazil, and in St. Julia's dungeon, Portugal, from June 5, 1761, to the Eve of the Annunciation, 1762, when he died aged 48. (Communicated by Father Hogan, who thinks that he may have been an Irishman.)

KIRKHAM, RICHARD, Father, *alias* LATHAM (*Collectanea*, p. 422), was not Dr. Latham, who was a layman and had practised as a surgeon in Liverpool, nor does the entry in the Diary of Mr. Blundell of Crosby (March 15, 1703), refer to him. Dr. Latham's wife, Judith, had kept a school in Liverpool, but the penal laws being against them as Catholics, they were prosecuted by the town officials. In 1686 a Royal mandate was issued in their favour which may be seen in Picton's *Memorials of Liverpool*, vol. i. p. 132. It does not appear what was the nature of the present petition. Dr. Latham had retired to Aintree, where he died, leaving Mr. Blundell, the Diarist, his executor. (Communicated by Rev. T. E. Gibson.)

KNIGHT, WILLIAM, Father (*Collectanea*, p. 425), was son of Henry Knight, Esq., of Axminster, and his wife Mary Barne.

LAMB, JOHN, Scholastic (*Collectanea*, p. 430), has been discovered to be identical with John Davis, Scholastic, p. 197.

LAMBERT, GEORGE, Father, was a native of Norwich, born December 28, 1821, and educated at Stonyhurst College, where he arrived November 16, 1834. He was admitted to the Society and commenced his noviceship at Hodder, near Stonyhurst, September 7, 1840. In July, 1843, he passed his matriculation examen at the London University, and in October, 1845, took his degree of B.A. there, and was then sent to Belgium to study philosophy. In September, 1846, he was appointed to teach a class at Mount St. Mary's College, Derbyshire; and from September, 1847, until July, 1851, taught the Schools of Syntax, Poetry, and Rhetoric in succession at Stonyhurst College. In September, 1851, he commenced his theology at St. Beuno's College, North Wales, and was ordained Priest there in September, 1854. In September, 1855, he was appointed Superior of the Preparatory School, at Hodder; in October, 1856, was sent to his Tertianship at Notre Dame de Liesse in France; in October, 1857, was appointed Vice-Rector of St. Beuno's College, and retained that responsible office for six years, until October, 1863, at the same time teaching moral theology. On February, 2, 1858, he was professed of the four vows. From October, 1863, until October, 1866, he was Superior of the Westminster

Mission, S.J., being at the same time Consultor of the College of St. Ignatius, and, from December 28, 1865, Consultor of the Province. From October, 1866, he was Superior of the Glasgow Mission and College, and remained there for about two years, when he returned again to Westminster, and, in 1870 was called by the Father General to Rome, to succeed Father Whitty as Substitute, remaining in Rome after the expulsion of the Society, until December, 1875, when he returned to England. On April 4, following, he was appointed Rector of the College (formerly the Residence) of St. Michael (Yorkshire District), residing at St. Austin's, Wakefield, and succeeding the late Father Richard Cooper, in that office. On the death of Father Cooper, which occurred February 10, 1878, he was elected in his stead, one of the members of the Wakefield Board of Education, in which office, like his predecessor, he won the regard of his colleagues, and was highly esteemed by all parties in Wakefield for his charity, affability, and candour of manner. He had been ailing for a week, but was still able to continue work; on the Thursday before his death he became worse, and, though rallying at intervals, died suddenly on Sunday, at noon, September 3, 1882, æt. 61, having previously received all the last Sacraments of the Church. His complaint was *angina pectoris*, a distressing species of heart disease. His funeral was attended by a large concourse of the inhabitants, including the chairman and other members representing the School Board, and an address upon the virtues of the deceased was delivered by the Rev. Father Purbrick, Provincial, who was in Wakefield at the time, and present at the Father's death, to whom he imparted the last blessing. A highly eulogistic notice of the deceased appeared in the *Wakefield Herald* of the 9th September, and a shorter one in the *Catholic Weekly Register* of the same date.

LANE, JOHN, Scholastic (*Collectanea*, p. 432). Father Robert Parsons places his death in Spain. "John Lane, a young man of mature age, a distinguished Oxford scholar, where he took degrees in letters; was much esteemed and of great promise. Sent soon after his admission to the Society into Spain, he died there a most holy death." (Notes by Father Parsons, *Anglia Hist. S.J. Archives*, Rome.)

LAURENSEN, JAMES, Father (*Collectanea*, p. 437), was, according to a MS. Note of the late Dr. Oliver, a brother, and not a nephew of Father John Laurenson.

LEIGH, RICHARD (*Collectanea*, p. 449). It has been since ascertained that this Jesuit is not identical with Father Robert Parsons, jun.

LOMAX, LAURENCE, Scholastic (*Collectanea*, p. 465), did not die, but left the Society, in 1696.

MACKENZIE, ALEXANDER, Scotch (*Collectanea*, p. 472), is discovered to be identical with Father Alexander Clinton, p. 141.

MALINS, or MAGLIUS, THOMAS. An English Jesuit of this name died in Lithuania in the month of April, 1600. (*Hist. Prov. Lith.*)

MIDDLETON, ROBERT, Father, martyr. It has been discovered since the *Collectanea* was in type, that this generous martyr for the Catholic faith was admitted to the Society of Jesus, which he had long wished to join, when in a London prison before his remand to Lancaster for trial and execution in March, 1601. We learn from the annals of the English College, Rome,¹ that he was a native of the diocese of York (probably of the old Yorkshire family of that name), born 1571; educated at the English College, S.J., Seville, and was sent to the English College, Rome, which he entered April 14, 1597, aged twenty-six years; received minor orders in November and December of the same year; was probably ordained Priest at the same time, or early in 1598 (the date does not appear), and was sent to the English Mission on the 20th of April following. He would have applied to Father Henry Garnett (M.), the Superior of the English Mission S.J. for admission to the Society, soon after his arrival in England, for in a letter to the Rev. Father General Vitelleschi, dated June 30, 1599, Father Garnett asks his Paternity what he thinks of "little Mr. Robert Middleton, and such like. And whereas you say that we may admit *euntes ad mortem*, I desire that it may be extended to laymen in the like case. Also *ad quoscunque alios in articulo mortis*, which you know cannot hurt us, but may much benefit us."² In *Records S.J.* vol. iii. series v. p. 6, is "A list of certain Priests that are in the North Country."³ Among them we find

¹ *Records S.J.* vol. vi. p. 202.

² *Records S.J.* vol. iv. series xi. p. 583. (*Dom. Eliz.* vol. cclxxi. p. 32, intercepted letter.)

³ *Dom. Eliz.* vol. cclv. p. 24.

"Middleton." The date of the list does not appear, and it may be a few years too early for our martyr. Bishop Challoner, in his *Memoirs*, very briefly mentions him with his fellow-martyr, Rev. Thomas Hunt, with whom he was sent prisoner from Lancaster to London. "Mr. Robert Middleton was a native of York and a Priest of the College of Seville in Spain. They were quickly sent back to be tried and executed in Lancashire, where they had chiefly bestowed their missionary labours. Here they were sentenced to die, as in cases of high treason, merely on account of their Priesthood, and here they suffered in consequence of this sentence at Lancaster, sometime in March, 1601." Father Garnett, in a letter dated London, March 11, 1601, addressed to "Al molto Magio. Sigre. il Sigre. Claudio Aqu. Mercadante a Venegia,"⁴ says: "Eight days ago two Priests were remanded from London to Lancaster under a strong escort to be martyred there, having been arrested in that county. The one is named Hunt, a scholar of Rheims. The other, Robert Middleton, who arrived from Rome three years ago, a person of great sanctity, who had a strong desire to enter our Society, and had many times pressed me to receive him before his arrest, for after that event he was kept in close custody. I sent to tell him that his desire had been granted, and I hope that the news reached him for his own and our consolation."

⁴ *Hist. Angl. MSS.* vol. ii. pp. 172, seq., Archives S.J., Rome.

MORGAN, WILLIAM, Father S.J. (*Collectanea*, p. 533). The information stated to have been given regarding this Father by Mr. Turberville of Skere, whose Christian name was Edward, before the Commissioners, was in fact delivered at the bar of the House of Commons, on Tuesday, November 9, 1680.

MORRIS, JOHN GEORGE, REV. (*Collectanea*, p. 526), was a native of Norwich.

NORRIS, RICHARD, Father (*Collectanea*, p. 551). A remarkable and highly authentic incident connected with the early life of this distinguished Father, has been lately communicated to us by Rev. Father John Etheridge, S.J. "The notice of Father Norris reminded me of having heard from the Rev. Mr. Carter, for whom I once preached a charity sermon at Woolston, near Warrington, that he knew Mrs. Norris, Father Richard's mother, and was told by her that Father Edward

Church (*Collectanea*, p. 131), who served our Mission at Rixton, for many years, asked her to give him her son Richard to be sent to College as a candidate for the Society, because, after praying much to find a candidate he had been directed in prayer that morning to go to the school in the neighbouring village, and that the first boy he should meet coming out of it was the one chosen by God, for a candidate. Father Church, accosted the boy, and asked him to take him to his mother's. The boy he found to be a Catholic, the son of a virtuous widow, intelligent, of pleasing address, of good health, and very successful at school. His request was gratefully granted, and he sent the boy to Stonyhurst at once."

RIGBY, JOHN, gentleman, martyr, a postulant for the Society of Jesus. We learn from an original letter of Father Henry Garnett, martyr, the Superior of the English Mission S.J., dated London, March 11, 1601, addressed to the Reverend Father General in Rome (*Hist. Anglia MSS.*, vol. ii. p. 172, Archives S.J., Rome), that this glorious martyr died a postulant for the Society in the degree of Temporal Coadjutor, and that his sudden and unexpected summons to execution alone prevented the actual accomplishment of his ardent desire. Bishop Challoner, in his *Memoirs of Missionary Priests*, gives a full account of the generous martyr, his trial, and cruel butchery at St. Thomas' Watering, Essex,¹ June 21, 1600, derived from Dr. (afterwards Father S.J.) Worthington's printed account published the following year, to which we refer our readers. It will there be seen that the martyr was a younger son of Nicholas Rigby, of an ancient family, of Harrock, in the parish of Eccleston, Lancashire, though then in reduced circumstances. John Rigby entered the family of Sir Edmund Huddleston, as a retainer. Sir Edmund's daughter, Mrs. Fortescue, widow, having been summoned for her religion to the Old Bailey Sessions, and being unable to attend from sickness, Mr. Rigby was sent as her agent to explain the reasons of the lady's non-attendance. Being himself discovered to be a Catholic, he was detained and committed to Newgate. His trial took place at the Old Bailey Sessions on Ash Wednesday, February 3, 1600. His constancy was severely tested by numerous attempts to make him apostatize, and the judges were evidently unwilling to execute him, one of them, Judge Gaudy, was even seen to weep. A marvellous account is given of the shackles which had been very tightly rivetted upon his legs, twice falling off, to the great amazement of the Court and gaolers. He kissed the fatal rope, and the brutal undersheriff ordered it to be cut immediately, so that "the martyr stood upright upon his feet, like to a man a little amazed, till the butchers threw him down. Then, coming perfectly to himself, he said aloud and distinctly, 'God forgive you. Jesus, receive my soul.' And immediately another cruel fellow standing by, who was no officer, but a common porter, set his foot upon Mr. Rigby's throat, and so held him down that he could speak no more. Others held his arms and legs whilst the executioner dismembered and disembowelled him. And when he felt them pulling out his heart, he was yet so strong that he thrust the men from him who held his arms. At last they cut off his head and quartered him, and disposed of his head and quarters in several places in and about Southwark. The

¹ St. Thomas of Watering, was the place of execution, or the "Tyburn," for the eastern part of the City of London. (Father Garnett's letter, above.)

people going away complained very much of the barbarity of the execution, and generally all sorts bewailed his death."

Father Garnett's statement, which is supplemental to Bishop Challoner's account, informs us: "Last year, in the month of June, was martyred a noble youth named John Rigby, who had a great desire to be admitted to the Society as a Temporal Coadjutor. As your paternity had not given me licence to receive persons here for Temporal Coadjutors, I sent him word to say that, for the present, he should reserve his desire, which should be entertained in due time. He was then under sentence of death, but his execution had been postponed for some time. He was suddenly summoned to execution. Had he been aware of it, he would have made greater efforts for admission, for, having also an opportunity of escaping from prison, he would not on any account forego the hope of martyrdom, unless he could have a certain promise of being received to the Society. He died under such tortures and with such constancy, that I consider his case to be unexampled in the present time. In the act of tearing out his heart he spoke these words: "God forgive thee. My sweet Jesus, receive my soul." He was condemned merely for having been reconciled to Holy Mother the Church of Rome, although, in truth, he was never out of it, and was a holy man in life and in death." (Challoner's account says that Judge Gaudy procured him a reprieve, and he continued in prison until the next sessions. He had been committed to prison February 14, 1599—1600, and was tried on Ash Wednesday, March 3, at the Old Bailey.)

SELBY, WILLIAM, Scholastic, *alias* BANISTER, WILLIAM. Since the notice of Father William Banister (see *Collectanea*, p. 30) was prepared, it has been discovered that his real name was Selby, and that he was not a Priest at the time of his death, December, 1666. He was son of Sir William Selby, Knt., of Biddleston, county Northumberland, and his wife Ellen, daughter of Sir Thomas Haggerston of Haggerston, in the same county. Sir William Selby was knighted by James I. at Berwick, in 1603. Sir Thomas Haggerston married Alice, daughter of Henry Banister, of the Bank, county Lancaster, and hence the *alias* adopted by William Selby. [Communicated by Rev. T. E. Gibson]. William was born in Northumberland, 1637⁶; as is stated under the head of William Banister, he studied his humanities at St. Omer's College, and entered the Society at Watten, under the name of Banister. After studying philosophy at Liege he was sent 1660⁹ to St. Omer's College, where he taught the schools in rotation from Grammar to Rhetoric. It is probable that he was sent to Liege to commence his theology, on the opening of schools in 1665, and falling sick there, passed on to St. Omer's College, in 1666, and thence to Watten, where his death is recorded in the Province Necrology as having taken place on December 6, 1666.¹

¹ He was nephew and godson of the Cavalier William Blundell, Esq., of Crosby. We have been favoured by the Rev. Thomas E. Gibson with the following characteristic letters from the Cavalier to William Selby. "William Blundell to his nephew and godson William Banister

(were Selby), newly entered the novitiate at Watten; 1656, Haggerston. I rejoice exceedingly to hear of your happy retirement, and I pray God give you grace to preserve it. I thank you kindly for the great care you have had of my son Nicholas. It was your charitable assistance (next to God) that hath brought him up to that indifferent rank he keeps in virtue or learning. Whilst he uses one half of the diligence you speak of, I shall receive satisfaction enough; and the natural defects in his judgment, I shall be willing to pardon out of an entire love of myself, from whence he deriveth them. Learning was the least thing I expected when I sent him thither. If he bring any home, with the grounds of religion and virtue, the commodity may prove very useful. You have exchanged the muse's mountain for that of Calvary, your bays for thorns, the theatre and pulpit for a cross; and the ungrateful rough numbers of a '*Qui sequitur me*,' are become the harmony of the spheres to your panting soul. It will now become me better to stand like those afar off, and knock my breast. Or, (if that might assist you in the least) you should be always sure of the prayers and blessing (such, alas! as they are) of ——— etc."

"William Blundell, to his Godson, William Banister, (*alias* Selby), written by his son's hand. November 14, 1666. I have heard of your coming to Flamsteed [St. Omer's], and am sorry the cause of that is your want of health. I wish you may find much good by the change of air, and, if God shall dispose otherwise, you have learned to resign yourself to His blessed will. I am a stranger to retired life, but this I know that the world is bad and bitter, and I think you have happily chosen the better part. The writer of this letter is no less yours than mine. If he hath either learning or virtue, he hath gotten the greatest part by your own direction. He is now tasting the world and his book together, *Primoribus tantum labris*, but he is not yet drunk either with the one or the other. However, since his coming into these parts, we have read together entirely little less than a dozen of your best Latin authors, old and new.

"Note that William Banister, whose true name was Selby, died not long after the writing of this letter. His virtue and learning were great, and his wit hardly to be equalled."

SPROTT, THOMAS, martyr, a Postulant of the Society of Jesus. We learn from the letter of Father Henry Garnett, referred to in the notice of the martyr, John Rigby, above, that the martyr, Rev. Thomas Sprott, who was seized at Lincoln, with Rev. Thomas Hunt, or Benstead, had greatly desired to be admitted to the Society. Father Garnett's words are: "Two Priests, Sprott and Benstead, recommended by me to certain friends of mine in the county of Lincoln, were arrested last year and martyred, as has been written, and the first of them greatly desired to be received into the Society." Bishop Challoner, in his *Memoirs*, mentions both these martyrs, but calls Benstead by the name of Hunt, deriving his authority from Dr. Worthington's *Relation of Sixteen Martyrs*, published at Douay in 1601, and from other sources. Benstead and Hunt are clearly identical, and thus a new name, probably his real one, is discovered. The martyr Thomas Sprott, was a native of Schelsmere, near Kendal, Westmoreland; was a Douay scholar; ordained 1596, and sent the same year upon the English Mission. They both suffered at Lincoln in July, 1600. The reader is referred to Bishop Challoner's notice, as above.

TASBURGH FAMILY, and TASBURGH, THOMAS, Father (*Collectanea*, pp. 762, seq.). In connection with this family and Father Thomas Tasburgh's relic, so famous in Dublin for the miraculous cures effected by its application, Father Edmund Hogan has sent us the following interesting communication.

In the Abbey of Ross, county Galway, over the vault of the Lynches, of Ballycurrin, is a slab with the inscription :

"The Arms of ye Ancient Family of Tasburgh, of Tasburgh, afterwards of St. Peter's Hall, in ye Manor of Southelman, in Suffolk, now of Felxton, in said County. . . . [Flixton or Felixtown].

"This Monument was erected by Ellen Lynch, daughter of Patrick Lynch, of Lydican, and wife of Peregrine Tasburgh, who died the 5th of February, 1710."

The late Bishop Blake, of Dromore, who preached Father Betagh's panegyric, collected a great number of cases of cures by Father Tasburgh's relics, and had an intention of publishing a tract on the subject. The celebrated Dr. Cahill was to have his leg cut off by Surgeon O'Reilly ; he applied Father Tasburgh's finger to his leg, and disappointed the surgeons.

WOODHOUSE, THOMAS, Father, martyr (*Collectanea*, pp. 859, seq.). Since the notice of this glorious martyr was written, a very important confirmation of the fact of his admission to the Society in prison has been found.¹ "In the year 1572, or 1573, a Priest was martyred, who was the Protomartyr of all the Priests, and the first of all in the time of this Queen, except Felton and Storey, who were laymen. His history is come to my hands, which I will immediately send to Father Robert. He was called Thomas Wudhouse. I write this now because I happened to be in London at the time of his martyrdom, and I have heard it said by Catholics elsewhere, that when in prison he was received into the Society by the Provincial of Paris ; and it will be well to make enquiry into the matter, because it will afford no little consolation to all our members. He died directly through the confession of a private individual, and a little while after the appearance of the Bull of Pope Pius V. He was so animated by the news of his reception to the Society, as the Catholics said at the time, that he sat down and wrote to Cecil exhorting him to persuade the Queen to submit herself to the Pope. Your Paternity shall see this letter. He then wrote divers papers, persuading men to the true faith and obedience, which he signed with his name, tied to stones, and threw them out of the prison window into the street. At his death, they told him that he should ask pardon of the Queen. He replied that he had never offended her, but that she should ask pardon of God and the Pope, His Vicar upon earth. At these words the whole multitude cried out, 'Away with him, away with him, this man is worse than Storey.'"

¹ From an original letter of Father Henry Garnett (martyr), Superior of the English Mission, to Rev. Father General, dated London, March 11, 1601. (*Anglia Hist. S.J.*, Archives S.J., Rome, vol. ii. p. 183.)

There exists in the Collection of MSS. of Lord Arundell of Wardour, an old printed prospectus or "Proposals for publishing by subscription a select Collection of Catholic Sermons, preached before their Majesties King James II., Mary Queen-Consort, Catherine Queen-Dowager, &c., by the Rev. and learned Fathers Ayray, Betham, Bix, Blake, Codrington, Cross, Darell, Dormer, Ellis, Giffard, Godden, Hall, Humberston, Jenks, Levison, Metcalf, Persall, Pulton, Sabran, and Scarisbrick on the following subjects" ¹ The collection was to consist of two vols., each containing fifteen sermons. The subscription price was eight shillings, to be paid by two instalments, the last on the delivery of the vols. The bookseller was "J. Marmaduke, in Mays Buildings, on the left hand side from St. Martin's Lane." The paper has no date. Among the twenty preachers we identify the following ten Fathers of the English Province, viz. :

BLAKE. Father James Blake, a native of London, and Provincial of the English Province in 1701. (*Collectanea*, p. 64.)

DARELL. Father William Darell, probably the only son of Thomas Darell, Esq., of the Scotney Castle branch of that ancient family. He was engaged in the English Mission for some years. (*Collectanea*, p. 195.) He was a literary man. (For his works see Father de Backer's *Biblioth. des Ecrivains S.J.*, and Oliver's *Collectanea*.)

DORMER. Father John Huddleston, *alias* Dormer, one of the royal preachers to James II. at St. James' Palace in 1687. (*Collectanea*, p. 378.)

HUMBERSTON. Father Henry Humberston, *alias* Hall. He preached a famous sermon at Worcester, April 18, 1686. (*Collectanea*, pp. 380, seq.) He was Provincial in 1697, seq.

LEVISON. Father Edward Levison, *or* Leuson, of the old Staffordshire family of that name. In 1688, at the outbreak of the Orange Revolution he was a missionary in Oxford and narrowly escaped with his life. He afterwards lived in London for some years. (*Collectanea*, p. 455.)

METCALF. Father Philip Leigh, *alias* Metcalf, of Lancashire. For many years a missionary at Gateshead. He preached a public sermon before the mayor of the town, Sir William Creagh, in 1688. (*Collectanea*, p. 449.)

¹ Wardour Castle Collection of MSS. This paper has been noticed by J. J. Howard, LL.D., F.S.A., Hon. Sec. to the Harleian Society.

PERSALL. Father John Persall, of the Staffordshire family of that name. King James II. appointed him one of his preachers in ordinary. (*Collectanea*, p. 588.)

SABRAN. Father Louis Sabran, one of the most distinguished Jesuits of the day. Son of the Marquis de Sabran, the French Ambassador. King James appointed him one of his royal chaplains at St. James' Palace. He was declared Provincial in 1709. (*Collectanea*, p. 676.)

PULTON. Father Andrew Poulton, the controversial writer, of the old Desborough Poultons. In 1687 he was engaged at the new College in the Savoy; in 1690 was attached to the Court of the exiled King James II. at St. Germain's, and accompanied the monarch to Ireland in his unfortunate expedition to that country. (*Collectanea*, pp. 618, seq.)

SCARISBRICK. Father Edward Scarisbrick, of the Scarisbrick family of Lancashire. He was appointed by King James II. one of the royal preachers and chaplains at the Court of St. James. (*Collectanea*, pp. 686, seq.)

The remaining authors in the prospectus are as follows :—

AYRY, REV. JAMES, a friar of the Order of St. Francis; educated in their convent at Douay. In King James II.'s time he was chaplain to the Spanish Ambassador, and published a sermon at Weld House, the third Sunday of Advent, December 12th. (London, 8vo, 1686. Dodd, *Church History of England*, vol. iii. p. 490.)

BETHAM, REV. DR. JOHN, a native of Warwickshire, where his eldest brother had a handsome estate. Was educated at Douay College; took the degree of D.D. at Paris, October 23, 1667. Left England for Paris, in Oates Plot, 1678, and returned again on the accession of King James, when he was appointed one of the royal chaplains and preachers. In 1688 he followed the exiled King to St. Germain's, and afterwards became tutor to the Chevalier Prince St. George. He died in Paris in 1709. Was the author of a sermon preached before King James II., March 25, 1686. (London, 4to. *Id.* p. 485.)

BIX, REV. ANGELUS, who, after filling the office of confessor to the Poor Clares at Aire, and to the community at Princenhoff, Bruges, was sent to England. His sermon on Good Friday, April 13, 1688, as delivered at Somerset House, was published by command of the Queen Mary D'Este, Consort of King James II. He died early in 1695, whilst Guardian at York. (Dr. Oliver's *Collections, Cornwall, Devon, &c.*) He was a Franciscan friar, chaplain to the Spanish Ambassador in London, in King James II.'s reign, and a noble preacher. After the Revolution he retired abroad and was confessor to the English Poor Clares in Aire, 1690. He published some sermons. (Dodd, *Church History of England*, vol. iii. p. 491.)

CODRINGTON, REV. THOMAS, educated at Douay College; was for some time chaplain and secretary to Cardinal Howard in Rome; left Rome about July, 1684, with Sir John Yate, Baronet, for England, and was appointed by King James II. one of the royal chaplains and preachers at St. James's. He followed the exiled Monarch to St. Germain's, and continued his chaplain till his death, which happened September ⁶/₁₆, 1701. One or two of his sermons are extant. (*Id.* vol. iii. p. 484.)

CROSS, REV. JOHN, a Franciscan friar and missionary in England. He was one of the royal chaplains attached to the Court of St. James, and, at the Orange Revolution in 1688, followed King James II. to St. Germain's, and died a few years later. Amongst other productions of his pen, he left behind him a sermon preached before the King and Queen at St. James' Palace on St. Benedict's Day, 1686. (*Id.* vol. iii. p. 490.)

ELLIS, REV. DR. PHILIP, son of John Ellis, rector of Waddesden, Bucks; was a convert to the Catholic faith, and joined the English Benedictines at Douay. King James II. appointed him one of his chaplains and preachers. He was consecrated Bishop at St. James' Palace, May 6, 1688, under the title of *Episcopus Aureliopolis*. After the Revolution he was appointed to a See in Italy. He published several sermons in King James' time, 1687. The date of his death does not appear. (*Id.* vol. iii. pp. 467, seq.)

GIFFARD, REV. DR. BONAVENTURE, son of Andrew Giffard, of Wolverhampton; was educated at Douay College, and took the degree of D.D. in Paris. King James II. appointed him one of his chaplains and preachers, and he was consecrated Bishop of Madaurensis, April 22, 1687, and appointed President of Magdalen College, Oxford, by the King, March 31, 1688, in the place of Samuel Parker, Bishop of Oxford, lately deceased, but was ousted again October 25th of the same year. At the Revolution of 1688 he was imprisoned in Newgate for a year, but being discharged, was allowed to live privately in London, and died at Hammer-smith, March 12, 1733, æt. 89. (*Id.* vol. iii. pp. 469, seq.)

GODDEN, REV. DR. THOMAS (whose true name, according to Mr. Dodd, was Tidden; according to Anthony Wood, *Athen. Oxon.*, Browne, of the family of Sir Adam Browne, of Surrey). Educated at St. John's College, Cambridge, where he took his B.A. degree, and, becoming a Catholic, went to Lisbon, where he received the doctor's cap and became President of the College in 1656. He was afterwards made chaplain and preacher to Queen Catherine, wife of Charles II. After a narrow escape in the Oates Plot persecution, in which his servant Hill was seized and executed, he retired to Paris. At the accession of King James II. he again became chaplain, &c., to the Queen Dowager at Somerset House, and died there in December, 1688. He was a very learned man and distinguished controversialist. Among his other works he published a sermon at Somerset House July 29, 1686. (*Id.* vol. iii. pp. 470, seq.)

HALL, REV. WILLIAM, a native of London; was educated at the English College, Lisbon, and appointed by King James II. one of his royal chaplains and preachers. He left England at the Orange Revolution 1688, and became a Carthusian Monk at Nieuport, where he died about 1718. He preached a sermon before the Queen Dowager, May 9, 1686. (*Id.* p. 482.)

JENKS, REV. SYLVESTER, a native of Shropshire; educated at Douay College; lived as chaplain for some years at Harvington, county Worcester, with Lady Yate, who had borne the expense of his education. King James II. appointed him one of the royal preachers at St. James'. He died in London 1715. Among his works were some sermons published in 1688. (*Id.* vol. iii. p. 486.)

THE PRINCIPAL FOUNTAINS OF THE ENGLISH PROVINCE S.J.

In connection with the foregoing *Collectanea*, it may be interesting to add the following list of counties with the numbers furnished to the English Province by each, from the earliest times to the present date, as far as the places of nativity can be satisfactorily traced. Living members of the Society are not included. It will be seen that Lancashire, Middlesex, and Yorkshire take the lead, while the first named county exceeds the rest by an overwhelming majority.

Lancashire	342	Lincoln	44
Middlesex	181	Hants	43
Yorkshire	151	Oxfordshire	37
Northumberland		Essex	34
and Durham ...	80	Kent	31
Staffordshire	64	Derby	30
Suffolk	48	Sussex	27
Norfolk	46	Monmouth	24
		Bucks	21

Other counties supplied their quota of subjects, though in lesser numbers.

The following table shows the martyrs and confessors furnished by the above three principal fountains, viz. :

Lancashire : Martyrs of the first class.....	5
" " second class	5
Middlesex : Martyrs of the first class	3
Yorkshire : Martyrs of the first class	2
" " second class	5

The Lancashire martyrs of the first class are : Cottam, Thomas; Arrowsmith, Edmund; Holland, Thomas; Harrison, Thomas; Barrow, William.

Of the second class: Bradley, Thomas; Cuthbert, Prescott; Worthington, John; Tempest, Nicholas; Wilkinson, Thomas.

Middlesex—Martyrs of the first class: Campion, Edmund; Page, Francis; Gawan, *or* Gavan, John.

Yorkshire—Martyrs of the first class: Middleton, John; Oldcorne, Edward.

Of the second class: Metham, Thomas; Forster, Thomas; Neville, Edmund; Smith, John; Hunter, Anthony.

See *Collectanea* and references for the above martyrs and confessors.

CORRECTIONS.

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- p. xlv. last line but one, *insert* the letter s *after* communitie.
p. lxxv. line 5 from end, *for* 1579, *read* 1679.
p. 34, line 19, *insert* Settleton *before* Lincolnshire.
p. 40, last line, *for* St. Christopher's, Lille, *read* Isle of St. Christopher.
p. 71, lines 20 and 21, *for* St. Margan, *read* St. Mawgan, and St. Columbs, *read* St. Columb.
p. 124, Note 2, *for* Horsham, *read* Hexham.
p. 210, third line from end, *for* Kearney, *read* Kenny.
p. 223, Note, *for* Ellertons, *read* Ellerkers.
p. 230, tenth line, *for* Father, *read* Francis Clare.
p. 384, eighth line, *for* 1984, *read* 1684.
p. 545, twenty-first line, *for* 1839, *read* 1829.
p. 581, twenty-fourth line, *for* 1834, *read* 1844.
p. 619, twenty-fourth line, *for* James I., *read* II.
p. 743, third line, *for* Yorkshire, *read* Durham.
p. 797, line 18, *for* 1738, *read* 1743.
p. 835, fifteenth line, *for* 1697, *read* 1678.

ADDENDA.

1. ANNUAL LETTERS.
2. BIOGRAPHIES, &c.
3. PROMISCUOUS.

I.

ANNUAL LETTERS

ANNALS OF THE ENGLISH COLLEGE, ROME, FOR THE
YEAR 1601.¹

THERE were forty-nine students this year, twelve in logic; seven in physics; eight in metaphysics; and twenty-two in theology. Six studied in their private chambers, and kept recreation in threes. The domestics are ten. Two having completed their studies returned home to their country to missionary work. Two publicly defended theses in theology. Fourteen were ordained priests. Two entered the Society of Jesus. One passed to Heaven by martyrdom.²

One student of a respectable family, who had lived twenty-five years as a heretic, and in various states of life, was brought back to the Catholic Church by the prayers and tears of his mother. He then formed the desire of visiting Jerusalem, but his intention was changed by the advice of certain priests, and he went to Douay to study. He had previously known nothing beyond rudiments, and after spending two years in grammar, and other two years in philosophy, he came here lately to study Sacred Scripture and cases. In all his studies, especially in his humanities, he gave good example of resolution, humility, and industry.

Two youths, belonging to high families, privately withdrew from their parents and friends to the Continent, not without risk both of health and liberty. One of them, so far from being deterred by the death of a brother some years previously in the College, became all the more eager to study in the same place, even at the risk of his own life. Both of these youths entered the Society together.

¹ *Anglia Hist. S.J.* vol. ii. pp. 156, seq. Archives S.J., Rome.

² The Rev. Robert Middleton, who was admitted to the Society in a London prison before his remand to Lancaster for trial and execution in March, 1601. (See Appendix to *Collectanea*, p. 962.)

Another, foregoing all family expectations, preferred to embrace the sacerdotal state. Being the only son and child of his mother, it was wished that he should marry for the hope of his family. But his love of celibacy, and desire of raising an offspring to God, a never ending family and seed, prevailed.

Two others, second sons, sprung from well-born parents, and, according to the custom in England, brought up in affluence and luxury, esteemed nothing so precious as the Catholic faith. One of them,³ when he saw a Father of the Society (with whom he constantly resided), a man of high birth and the stay of his family, not only passing over to these shores, but also embracing our Institute, was inflamed with the desire of imitating his example. He has therefore come to the College for the sake of study, and earnestly desires to be admitted to the Society. Illustrious in his high connections, he is much more so for his humility, talents, piety, and modesty.

The other,⁴ being much older, upwards of thirty years of age, had, in order to save his liberty, through fear of the times, left the Catholic Church, and become a schismatic. His mother was a Catholic lady, and, moved by her authority, though equally by the warnings of his own conscience, he was reconciled to the Church unknown to his father, who was also a schismatic. Being afterwards influenced by the example of others of his acquaintance, he determined to embrace the Institute and discipline of this College. He now gives an admirable example of modesty, courage, and promptness, devoting himself to learning and to Sacred Scripture, as though he had never had any connection with his former high position in life.

Another youth, exceedingly clever, and of good family, although living at home with his mother and sisters, who

³ This was probably Father Charles Yelverton, of the ancient and now extinct Norfolk family of that name; son of Humphrey Yelverton, Esq., of Bawsie, Norfolk. (See *Records S.J.* vol. i. series i, pp. 141, seq., and vol. v. series xii. p. 842, note. Also Dr. Jessopp's *One Generation of a Norfolk House.*)

⁴ This was probably Rev. John Starkey, *alias* Amian Chesserick, a native of Cheshire. He made his early studies at Knutsford, and other places, and entered the English College, Rome, to complete his higher course and theology, October 21, 1601; was ordained Priest, July 7, 1602, and sent to England, April, 18, 1603. His name appears in a list of forty-seven captive Priests and Jesuits banished in 1606. (*Records S.J.* vol. vi. pp. 220, seq.)

were Catholics, would not himself return to the bosom of the Church either for fear of offending his father, or out of regard for his personal liberty. However, being influenced by the pious habits of the family, he made such progress in religious practice as often to say, although in private, the Office of the Blessed Virgin, and the Rosary, besides using occasionally other prayers. His father sent him to Cambridge for the sake of study. Two years later he met with a Priest, embraced the Catholic faith, and fled to Rome. This youth is now nineteen years of age, gives great promise of future erudition, and affords a bright example to his fellow-collegians of diligence, ability, humility, and ingenuous probity.

Another of respectable family,⁵ whose parents were both heretics, entered at length the family of a Catholic Baron, to whom, on account of his good qualities, he endeared himself. Then "by chance" (as they say) happening to hold frequent conversation with this Catholic upon the subject of religion and the orthodox faith, he was led to read Catholic books (a means of producing many conversions in England), and, being thus convinced of the truth, he embraced the faith of the Church. However, after reading the work of Father Jerome Platus, *On the Happiness of the Religious State*, not resting content with this mediocrity, he aspired to that state, and determined to put it in practice in our Institute. He affords an excellent example of prudence, maturity, and obedience to his fellow-collegians.

Another,⁶ now of advanced age, after having made his studies at Oxford, continued for a long time in schism, but becoming disturbed in conscience regarding the Catholic faith, he was at length converted, and gave proof of great industry, piety, religion, and other virtues. He is now here, and his humility and regularity are praised by all.

Another youth of respectable birth, was in the mercantile life. Landing at Venice, he fell into the company of Catholics, was instructed in the orthodox faith and renounced heresy. Proceeding thence to Greece, he suffered much from the merchants, his countrymen, on account of his abstaining from flesh meat on prohibited days. He was soon after taken prisoner at sea, and sent back to England. Finally, after

⁵ This was probably Father Henry Lanman, S.J. (See *Collectanea*, and *Records S.J.* vol. i. pp. 173, seq., and vol. vi. p. 216, seq.)

⁶ This was probably Father Thomas Hodgson, *alias* or *vere* Smith. (See *Collectanea* above, pp. 333, seq.)

suffering all these troubles, he betook himself to this College, where with equal praise for piety, modesty, industry, and talent, he began the rudiments of grammar with great hope of success. He is inflamed with the desire of assisting his fellow-countrymen.

ANNUAL LETTER OF THE ENGLISH MISSION, A.D. 1607.

In this year of grace, 1607, forty-three members of the Society are living in England, of whom forty-two are Priests, and the remaining one a Temporal Coadjutor. We are all in good health, thank God; all are earnest in making spiritual progress in the spirit of our Institute, and all are useful workers in this portion of the Lord's vineyard. We have lost by death, two Priests, one a Spiritual Coadjutor, the other an approved Scholastic; the countenance of the former bore in death the impress of the holiness that had adorned him while living, and the virtues he had practised with such alacrity and gentleness; so much so, that men and youths kissed the face of the corpse, out of reverence for the purity of his life, and the modesty and humility that shone forth in his features. Both these Fathers had for many years laboured with great fruit in this mission of the Society, and had made their novitiate in Rome, which they entered after taking Priest's Orders. Now, at length, as we fondly trust, God, of His mercy, has crowned their labours. We have admitted five new subjects well suited for the functions of the Society. For, by a special favour of God, those who present themselves are most excellent subjects, and out of many aspirants we select those most approved for their conduct and literary proficiency. Six new missionaries have been sent on the English Mission, and placed where they may work with the greatest profit that the hardships of the times will allow. . . .

Two of our Fathers have been arrested, one of them is Father Thomas Garnett, who having been released from prison and sent out of the country, was soon after his return apprehended, being recognized by an apostate priest, a shepherd turned into a wolf. In his bonds he possesses his soul in much patience. By his modesty and discretion he edifies his keepers and all who approach him.⁷

⁷ See Life of Father Thomas Garnett (M.), *Records S.J.* vol. ii. series iv.

William Wright, the second one, was taken either by mishap or treachery, and lodged in the Tower, or citadel of London. After some days spent in confinement, he was brought before the so-called Archbishop of Canterbury, and his assessors, and won no slight credit for his modesty and learning. He was examined as to his faith, chiefly respecting the new oath of allegiance, which denies to the Sovereign Pontiff the power to chastise princes, and to restrain them by ecclesiastical censures, but he replied so ably as to silence his questioners. His confession of the faith was all the more glorious, because the Archpriest of England, Rev. George Blackwell, who shortly before had been seized and lodged in another prison, had taken the oath as it stood. From what I have heard concerning this matter, the Archpriest at first, almost as soon as the oath had been framed by Parliament, had approved of it; but by what reasonings he was led to this view, and what construction he put upon the formula, I am unable to say. He had declared that it was in nowise to be accepted, and had required a retractation from one of his assistants, a man of some weight, who, when consulted about the oath, had answered that it might safely be taken. But later on, the Archpriest, as he himself owns, out of compassion for the Catholics, and in order to mitigate the persecution, expressed himself publicly in a contrary sense, and persistently defended his new position.⁸ Being at length arrested, he accepted the form of oath tendered to him before witnesses, and exhorted by letter both his assistants and such Catholics as he could influence to give active proofs of their agreement with his view. He still remains under the same delusion. The learning and constancy of Father William Wright, and his calm moderation were a crushing refutation of the vacillation and dubious teaching of the Archpriest; and it came most opportunely, as the oscillations of his mind were talked of throughout England, and had already divided the Catholics into two opposite parties.

Father Wright, after this examination, was committed to a most squalid gaol, known as the White Lion, where he had to undergo a twofold martyrdom. The plague had broken out in this prison, but before this was publicly known, he was challenged by certain Protestant ministers who envied his fame. According to their custom, they came flushed with the

⁸ See the Life of Father William Wright. (*Id.*; also *Collectanea*.)

anticipation of an easy victory, but the issue of the discussion was that they were, so to speak, "scattered into thin air," and, in the opinion of bystanders, thoroughly worsted. Nay more, one of their number, who had opened the dispute with a stilted prosopopœia, said : " You might prove to me anything." For he could not but regret his indolence when brought home to him, that he had failed to learn anything during his course of philosophy.

Among Father Wright's fellow-prisoners was a Protestant minister, a schismatic, outwardly conforming, like so many in England, who took great delight in the Father's company and conversation. This gentleman's account of himself was that unconscious of any crime against the State, he had been cast into gaol, in order that another might be intruded into his living, which is worth about four hundred crowns a year. He was in bad odour with his fellows, because he lived single, and refrained from the usual Protestant slanders. This was his only crime. Another minister living in . . . preaches Stapleton's homilies and quite approves his doctrine. But to return to my narrative. About the time of the above-mentioned discussion, the plague began to threaten our good Father, having already proved fatal to some of the prisoners, and to the gaoler. Casting aside all fear, the Father commended himself to God, and arming himself with charity, escaped the contagion by means of the spiritual remedies he ministered to the dying. His charity, courage, kindness, and candour, were in the mouths of every one. The governor of the gaol concerned at the risk the Father was exposed to, went to the Archbishop to obtain his transfer to another prison, but was refused. He then spoke his mind, saying that he could not blame the prisoner if he were to escape, since every man had a right to protect himself from contagion. But all to no purpose, the only answer he got was, " Let him die of the plague." Somewhat later, Father Wright managed to escape, and returned home ; he is now, thank God, in good health, not having taken the infection.

One of our Fathers has been imprisoned in the Tower these two years. He has behaved bravely under torture. On one of these occasions his extreme sufferings extorted from him words that had better have been left unsaid. Shortly after, he addressed himself to the Governor, the Lieutenant of the Tower, Sir William Wade, and before witnesses, re-

tracted what he had let fall, protesting that the severity of the torture had made him speak against his intention. His courage won the admiration of the bystanders, but enraged the Lieutenant. Some are reported to have said that if those who were tortured under suspicion of being concerned in the Gunpowder Plot, had shown the like courage, the Lords of the Council before whom they were examined, would have been baffled. I have mentioned this much here, as I think it was omitted in our last Annual Letter; the Father's name is Thomas Strange. I hear that he has lately been removed from a cell in which there was a fire-place, to one destitute of such convenience. Thus is God pleased to prove the virtue of His servant by the rigours of an inclement season and the cold of winter, and so increase his merit.⁹

The new oath is in most places made use of to serve for the molestation of the Catholics. In Yorkshire and in the north of England they are treated most cruelly. Their cattle are driven away, their houses ransacked, walls are broken down, chests and secret drawers are forced and searched. On all hands we hear of nothing but the violence and rigour of the authorities, and repeated and cruel seizures of property, so that we can truly say: "Without are fightings, within fears."¹⁰ By taking the oath one is spared these outrages, the rage of the persecutors is softened, and gentler treatment experienced from the Government and its officers. Nor are these latter content with spoliation only, they arrest the persons of those they have plundered, summon them before the courts, and then discharge them on bail. In most cases, if their victims surrender to their bail, unless they pay a heavy ransom, they are committed to prison; if, however, they are deterred by this prospect, and fail to appear, they are heavily fined. Hence, a continued repetition of high-handed acts of authority, fresh violence, repeated drivings off of cattle, and further seizures. Nor do the ministers of the law keep the law, for they act so unjustly, and are so greedy and grasping, that they take more than the law allows, nor is it possible to compel restitution. We may now see what a grievous persecution has been occasioned by this oath which George Blackwell defends, despite the intreaties of his friends and the letter of Cardinal Bellarmine, and others. It is even said that

⁹ See Biography of Father Strange, *Records S.J.* vol. iv. pp. 3, seq

¹⁰ 2 Cor. vii. 5.

he has replied to the letters of the Cardinal. Thus much is certain that another writer has been commissioned by the King to answer these letters and the two Apostolic Briefs, which he has done with the usual violence and insolence. It is further said that he has persuaded himself that the Archbishop of Canterbury means well to the Catholics. Most assuredly his good name is now in peril. On our part, as we do not admit that this oath can be lawfully taken, we have to bear the full brunt of the storm. There are many who follow the Archpriest, and approve the course he has taken, while many more disapprove it, and rightly deem that to take the oath were to deny their religion. Of those who have yielded, most have foresworn themselves, others abusing their false conscience, persuade themselves that they have acted aright. The storm rages with violence. Nothing in all these thirty years of persecution has done such injury to religion as this scandalous example of the Archpriest, whose very virtues have helped to lead many astray. God grant that he may at length come to a better mind.

Our Catholics prepare and arm themselves against these storms by frequenting the sacraments as often as opportunity allows. For them, as far as in them lies, the Paschal season never comes to an end. We receive a large number of general confessions, and many go through the Spiritual Exercises; there are numerous cases of forgiveness of injuries, of restitution of usurious gains, and of voluntary contributions for the relief of those in prison for the faith, of whom every prison (and there are not a few) contains a certain number. The chief thing is to teach and prepare them to bear with patience the growing evils of these bad times, lest they fall from their standing, to be ready to suffer everything for Christ and His Church, and to forecast the assaults and afflictions with which they are repeatedly visited, so as to be firmly established in the purpose of suffering and dying for the faith. Amidst these alarms and vexations many return to the Church, some enter religion; a certain number are rendered well affected to the faith, but defer conversion. Among these is a Protestant minister, a Doctor of Divinity of mature age, and one of the Queen's chaplains, who after a conference with Father William Wright, was convinced of the truth. He beheld with satisfaction the conversion of his eldest son, his wife is a Catholic, but for the sake of his children, of whom he has

seven, he hesitates to move. He paid frequent visits to our Father in prison, was generous in his gifts, counselled his escape, declaring that the very next Sunday, either in person, or by deputy, he would maintain the lawfulness of his escape, at St. Paul's Cross.

A young lady of high rank, having been confirmed in her purpose of entering religion, which she had begun to abandon, and despising all the allurements of the world, is now an inmate of a monastery of consecrated virgins, to the intense joy of her friends and her own great advantage and consolation. Two, or four others, have betaken themselves to monasteries, bearing with them a character for virtue and piety. Ten members of one family have refused the oath; many others have done the same. Many who had fallen away have been restored, and have girded themselves anew to the conflict. As we have observed, our Catholics are enabled to stand firm by means of the sacraments, and other resources, among which is the reading of spiritual books and of treatises concerning religion, written as opportunity offers, in defence of the faith, and for the advancement of religion, by learned and pious men, one of whom, according to the opinion generally spread among Catholics, is Father Parsons, for though his books do not bear his name, yet he is recognized in them by all, even by his enemies and rivals. The elegance, propriety, gravity, and simplicity of his style have won for him, in the opinion of his very adversaries, a foremost place among English writers. I hear that the Earl of Salisbury, who is accounted the English Tully, has said as much. The Protestant ministers are, for the most part, silent, they venture not into print, save when commanded. Some write to win fame and promotion, but they soon become weary of it, nor do their co-religionists make much account of them. Their writers have been so often and so thoroughly refuted, that the Catholics greatly congratulate themselves thereon. Among the writers on the Protestant side, is one Thomas Morton, whom Father Wright, while in prison, so completely silenced, and of whom Father Parsons has given good account in a learned and carefully written work of his. Meanwhile, it does our Catholics good to see and feel that if our adversary effect anything at all, he does it by force, and not by reason. Their frequent afflictions strengthen them for the adversities that are to come. Immense sums of money have been realised by the

King and his officers by the levying of fines and the award of damages. It is said of one nobleman that he has paid £27,000 into the royal treasury. In a short time, unless it please God to put a stop to it, the Catholics will be spoiled of all their property. For all that, our most gracious God ceases not to send forth new soldiers to maintain the fight, and become champions of His cause and truth. To conclude, the martyred Father Garnett's explanations concerning the Gunpowder Plot have dissipated many prejudices, and done much credit to our Society. Many have learned thereby to be backward in hearkening to current reports, and speaking against us; for suspicion of that crime had taken possession of many people, and when the dark misty speeches current had been disproved, truth showed her face in that martyrdom to all alike, even to our adversaries and ill-wishers. Now by God's blessing, we have at length passed through the dark mist of slander and atrocious charges, without any diminution of character, but with the opinion of our own integrity and good will increased, for now we are often praised by those who show little favour to our cause.

Your Paternity's servant in Christ,

R. [RICHARD] HO. [HOLTBY].

ENGLISH MISSION, 1608.

The number of ours employed on this Mission is 47. Two have departed this life, of whom one died in his bed, the other on the gallows. The former, Laurence Hide, was a most worthy old priest, who was admitted to the Society on his death-bed. He had long petitioned for admission, but on account of his age, and ill-health, had been refused. He had rendered no slight services to the Catholic cause, for the sake of which he had undergone bonds and exile. But the following incident must not be passed over without mention. Some years ago, while he was celebrating Mass, at the Elevation of the Host, a child, who was present, cried out, "Oh, what a lovely baby." On his mother asking him what was the matter, he replied that the priest held in his hands a most lovely infant, and soon began to complain that it had been consumed.¹

Our most illustrious martyr was Father Thomas Garnett. He gave proof of the most undaunted courage and alacrity. At the gallows, he declared that no man could be happier

¹ See *Collectanea*, pp. 387, seq.

than he was. While there was yet a faint hope that he would be spared, he was in trouble; when his doom was sealed, he was overwhelmed with joy. An actor, who was confined in the same prison, observed and was struck with his tone of mind. He has since committed his impressions to writing, and recorded many other things in praise of the martyr. His priesthood was the main charge against him, and even that was not proved by competent witnesses, or legal evidence. The martyr himself would neither deny nor confess it. Though it had been his most earnest longing to die for the Catholic faith, yet mindful of human weakness, he would not defy death. To suffer he deemed a most blessed privilege, but he thought it hardly safe to provoke the enemies of religion, or it might be said, he deemed it useless to spur running steeds. His victory has stricken our adversaries with terror, and seems to have procured a respite for the Catholics, as the persecution for refusing the wicked oath against the primacy of the Apostolic See, has since then somewhat abated. For indeed, I am fully convinced that the blood of Henry and Thomas Garnett has been the chief means of allaying the heat of the persecution which has raged with a twofold intensity. With his blood, as with dew from Heaven, each of them has calmed the storm; the former, that which the Gunpowder Treason had raised, the latter, the troubles occasioned by the ungodly oath of allegiance. By their example of patience and fortitude their brethren are encouraged to labour and to struggle. They have thus not only strengthened Catholics, a thing so much needed in these evil days, but have caused some two hundred heretics to return to the bosom of the Church. Some of these latter call for special remark. A certain gentleman was so moved at the death of a pious lady of noble birth, that he forthwith addressed himself to one of our Fathers to be received into the Church, a step which has entailed upon him serious temporal losses, and desertion by his friends.

A lady of no mean condition shrank not to walk several miles in order to hear Mass. An unequivocal token of a sincere conversion.

A pusillanimous person who, though convinced of the truth of Catholicity, had not the slightest intention of embracing it, was troubled by certain horrible dreams, which so terrified him, that he sought out one of our Fathers, and within

a week was reconciled to the Church, our gracious Lord having thus prevailed over him, sleeping, who was deaf to His call while awake.

A noble lady, married to an uncompromising upholder of heresy, embraced the Catholic faith and unity. On her husband coming to know this, he threatened in his wrath that he would discard her, and made an oath to keep his word. She on her part, protesting her love for him, declared that she would never suffer that they should remain apart, that whithersoever he went, she would follow. Overcome at length, by his wife's patience, he bargained only for one condition, viz., that she should be careful not to attract notice in her dealings with priests. As this line of conduct, though conformable to her wishes (for she is a most discreet person), has just now its difficulties, she has done violence to herself in order to comply, for it is her desire to frequent the sacraments, whatever may be the consequence, and were it not for the advice of her confessor, whom she has chosen from among our Fathers, she would in no wise be restrained from doing so, but as she has already been presented to the Privy Council on account of her fervour, it seemed good to her confessor that she should for the future proceed with the utmost caution and secrecy.

Another lady of somewhat inferior rank, the wife of a knight, had for eight years striven with her husband to be allowed to absent herself from the Protestant service. He stood firm in his refusal, holding out threats of separation, and of reducing her to the deepest destitution. Having at length achieved a victory not so much over her husband, as over herself, she shrinks from nothing. She has brought into the Church her widowed mother, and a maiden sister, who had hitherto been kept back by an obstinate heretic living in the same house as the widow, and maintained at her charges. There is now good reason to hope that the knight will deal more gently with his wife, especially since the heretic just mentioned has died without giving a thought to God for his soul's welfare, but wholly intent on money, although, notwithstanding, he was very poor.

A lady of similar rank had the same kind of husband to deal with, but has overcome all difficulties by her meekness and constancy. This gentleman seeing that he had laboured in vain, withdrew at length his objections to her embracing the Catholic faith, but insisted on his household

going to church. She on her side, has sought to draw some of them to the faith, and has already succeeded with three of her maid-servants of whom the principal could not conceal her conversion from her master, who nevertheless, allowed her to remain some months in his household. Thus much for converts; we will now pass to old Catholics. To begin then with the Society which has had to bear with jealous rivals, but which, thank God, daily progresses and increases, and counts numbers of most faithful and steadfast friends. Some of their number have severely rebuked our detractors, or have given them to understand that they must either cease from that line of conduct, or from attending their ministrations. Our Society, too, maintains its reputation for not speaking nor returning evil for evil to its gainsayers and slanderers, but, on the contrary, overcomes evil by good. This has been a subject of remark by several, and is urged in our defence against our adversaries.

A certain nobleman, deeply and unreasonably prejudiced against us, happened in a mixed company of Catholics and Protestants to speak very unfavourably of us; he was far from winning applause, nay, even the Protestants themselves saw that he was one of those who speak on the spur of the moment, without reason or reflection. The union and concord prevailing amongst our Fathers has been shown of late in the action they have taken against the wicked oath of allegiance, in defence of the prerogatives of the Apostolic See. This had at first given rise to a lively discussion amongst us, but it engendered no ill-feeling, and all have unanimously acquiesced in the direction of Superiors.

One of the Society² has been imprisoned these three years in the Tower of London, and has lately had an attack of elephantiasis. It has been impossible hitherto to obtain his enlargement. He was on two occasions kept hanging by his wrists for six hours at a time, yet nothing could be extracted from him to the prejudice of any Catholic, or member of the Society. A year since, another of the Society went to keep him company.

Others have been in great danger. One of our Fathers who had fallen into the hands of a spy could scarcely be induced to pay his ransom. The Superior, however, insisted upon it, and

² This was Father Thomas Strange, arrested in 1605, confined in the Tower for twelve years, most horribly tortured, and rendered a helpless cripple for life (*Collectanea* and references).

shortly after the whole amount was refunded to the Superior by his friends.

Two, who had been betrayed by false brethren, were, by God's special favour, delivered from danger. Both these traitors were men of the lowest grade who helped in the kitchen, having been taken in by our Father, when they were in extreme peril. One of the Fathers thus betrayed gives the following account of himself. Seeing himself, as it were, in the jaws of his enemies, he kept up his courage by the following meditation, wherein he unreservedly resigned himself to lose or preserve his liberty as God might see fit: "Abba, Father, all things are possible to Thee, if it please Thee, let this cup pass away from me, and especially from those with whom I lodge, to the great peril of themselves and family, yet, not as I will, but as Thou." In this state of mind, and perfect resignation, he found himself set free by the help and intercession of the Ever Blessed Virgin, and of his brethren to whom he had earnestly commended himself. Forthwith while suffering grievous hunger, and in a state of exhaustion³ . . . journeying on foot . . . [he entered] a hut in which he could procure neither food nor bed, and was forced to leave even this shelter as it was getting dark, and continued his journey alone by an unknown road in the silence of night. At length, by the help of God, of St. Augustine, and all the saints, a kind of lodging was provided for him. After a time, God abundantly supplied his wants by means of a widow filled with maternal tenderness for the servants of God.

Regarding the Catholics, it may be said that throughout England they are for the most part well affected to the Society, and willingly avail themselves of our services and direction, so that we may truly say that our harvest is plentiful, but the workmen few. Most of our penitents approach the sacraments every eight days. Some are not content with this, but it is quite the exception to admit any one more frequently. Many have made a general confession of their whole lives, not without great profit. A lady of rank, distinguished for her piety and discretion, was seized with a grievous malady; she therefore sent repeatedly, and with great difficulty for one of our Fathers, who on his second visit brought the Blessed Sacrament, and, wonderful to relate, the Divine Guest brought with him healing not for the soul

³ MS. torn and illegible.

only, but for the body, as the sick person immediately declared and the sequel proved. From that day forward, she began to mend, and soon after completely recovered.

Sermons on festivals are seldom omitted where opportunity allows. In other cases conferences or conversation on pious subjects have to serve instead. One of our Fathers, in preaching, exhorted Catholics to distribute their goods while yet at their disposal, and not to leave it to be done by legatees and executors. Moved by this appeal, a person, though in limited circumstances, at once gave a sum equivalent to three hundred Italian scudi for pious uses. All those who use the ministrations of our Fathers are most steadfast in refusing the impious oath of allegiance and supremacy, especially since the issue of the Letter Apostolic, so much so that for a time the heretics made a distinction between the Jesuitical Papists (this is their name for us) and the others ; though most of the secular clergy, and still more the religious of the holy orders of SS. Francis and Benedict are united with us in their abhorrence of this sacrilegious oath.

The host of one of our Fathers, a man of great prudence and candour, fell into great difficulties, was arrested, and kept in close custody. One of his daughters, an excellent lady, was forced to appear before the pseudo-Bishop of London, together with a confidential servant of their household ; but all with the greatest constancy refused to take this oath. The so-called Bishop strove to win over the young lady by persuasion, and spoke of having her better instructed by his own wife ; but she expressed by her tears her abhorrence of both the one and the other. At length all were released, the Bishop having been prevailed upon partly by bribes, partly by the influence of certain noble personages. The persecution is principally kept up by the Superintendents⁴ of Canterbury and London, who, contrary to all usage, present themselves to the King and incense him against the Catholics, and are not to be appeased except by presents. My Lord of London addressed of late a Catholic from whom he had received presents of wine, sheep, and fowls : "I would have you know that eatables and drinkables are not bribes." The pseudo-Bishop of Bristol, whom the King had sent to molest the Catholics of Yorkshire, tyrannizes over them in an atrocious and unheard of manner. Having impounded the herds belonging to Catholics,

⁴ The Protestant Bishops were generally so styled in those times.

he allowed them to redeem these, and then seized them again ; so that some have had to repurchase their property repeatedly ; one indeed, as many as seven times. But lately he would in no wise permit them to recover their own . . . [MS. destroyed by corroding ink] . . . if any Catholic calls upon him, he sends him to York Castle . . . [MS. destroyed] . . . he paid a fourth part to the King on account of the Catholics. At last these tyrannical exactions have been put a stop to by Parliament, which has passed a bill allowing the Catholics to redeem their goods, and forbidding their being deprived of the same portion of their property more than once. In the meantime, the patience of the Catholics has been beyond all praise. A poor man for instance had but one cow, it was driven off by the bailiffs, but lifting up his eyes to heaven, with tears, he said, "God's will be done !" Another, who for a long time had escaped molestation, fell at last, to his own serious loss, into the hands of the spoilers ; he gave thanks to God with great joy, fearing lest the worldly peace he had enjoyed was a mark of God's displeasure, and acknowledging Him in this chastisement as a most loving Father. A certain nobleman of moderate estate, on hearing of the dangers which threatened those who refused the oath, uttered thanks to God for the goods he possessed, at the same time protesting himself ready to sacrifice all that very night in such a cause. Thirty persons have been stripped of their goods, and condemned to imprisonment for life in York gaol for refusing this oath. Thus much of the Catholics.

As regards the heretics and schismatics, a certain person, to avoid persecution, frequented the Protestant Church, but was soon overwhelmed with such melancholy and despair, that for ten days he lay speechless and almost dead. At length, led by God's grace to hearken to wholesome counsel, he returned to the Catholic Church. His brother, moved by his example, sought the same haven of salvation. In another case, the result was not so happy ; that of a man who was moved to conversion to the Catholic faith, by the entreaties of his dying wife, a most holy woman ; he shed tears, but nevertheless had not the courage to sacrifice the present for the sake of the life to come. God's anger against the schismatics is shown by their being generally deprived by sudden death, or other obstacles, of sacramental confession. As for heresy itself few care for it, whilst many abhor it. A certain

heretical minister complained in his sermon that he was held in no account of by most, and that the ministry was so despised that none were found, even among the poorer class, who would care to train a son for the ministry, or let his daughter marry a parson. This sermon appeared in print. A certain knight feeling his end approach, summoned the ministers, who crowded to him, and exhorted him into making an act of special faith, of which they required from him an open profession ; then, assuring themselves of his salvation, they sat down to dinner. The sick man fell into a slumber, but waking shortly after cried out that he was damned. The ministers hastened to him, and reminded him of his profession of faith. "It was not faith," he exclaimed, "but devilish pride." He continued repeating that he had seen his place in Hell, whither they would follow him unless they repented. Having said this much without exhibiting the least signs of insanity, he soon after breathed his last. Three books lately published have done much service among the Protestants ; of these two were written against the oath, and one in Latin by Matthæus Tortus (Papiensis), of Pavia,⁵ the other treated of the right use of equivocation.

We may further mention the recent discovery of two bodies in St. Paul's Church, London ; one being the body of Sir Gerard Braback, Knt., in whose coffin was found a rescript of Pope Boniface, granting to him and his wife a Plenary Indulgence at the hour of death. The tenour of the rescript was in due form, and gives no handle to the strictures of heretics. The corpse was entire and incorrupt, the very herbs that had been cast upon it still retaining some of their fragrance. The other instance of preservation was still more wonderful, that of a virgin consecrated to God, whose name was Catherine. It is reported of her that when she, while still living, reached the spot where she was to be buried, the bells tolled of themselves, which she interpreted as a sign that it was God's will she should spend the remainder of her days in that place. She therefore had a tomb prepared for herself there, which, as she foretold, would long remain closed after she had been laid in it. The event confirmed her prediction, for though attempts had often been made to open this tomb, they had hitherto been unsuccessful. Now at last, it has been found open ; how, or by whom, no one can say. Certain predictions of a better time to come are cir-

⁵ Cardinal Bellarmine.

culated among the common people, but I pass by uncertainties; what cannot be denied is that the body remains whole and incorrupt.

A further wonder of another kind has occurred in the house of a certain Puritan; there appeared to the maid-servant a venerable old man, who went over the whole house shedding around him a brilliant light, though everything else was in darkness. He at length reached a tower where he stopped. Bidding the trembling girl to be of good cheer, he asked her to get some particular thing done for him before the coming Christmas. . . .⁶

I will finish with a miracle beyond all question: William Worthington, who made his studies at St. Omer's College, and afterwards at Rome, where he was attacked by elephantiasis, whence he returned on that account to England, finding no relief from change of air, made a vow to go in pilgrimage to Our Lady of Montacute (Sichem), in Belgium. His sufferings were soon increased to an extraordinary extent, and he felt the humour spreading from his head to the rest of his body; he attributes his cure to the Blessed Virgin. A year has past, and our young friend is in the enjoyment of perfect health. God and His Virgin Mother be praised.⁷

In continuation of the above annual report is given Father Julius Mancinelli's prediction regarding the Church in England. The following is a translation from the Latin copy:

A.D. 1605. Julius Mancinelli, a man well known for his eminent holiness of life, a priest of the Society of Jesus, was earnestly implored by an English Father⁸ to beg of God that He would intimate the future state of the Church in England, and the final results of the persecution then raging against the Catholics. Father Julius replied, that for thirty years past he had never omitted for a single day to implore God's mercy on behalf of England, so that it was easy to infer what was his love for that country, but as concerned the reve-

⁶ The decayed condition of the remaining lines of the MS. renders it impossible to follow out the narrative. The result appears to have been that the maiden on regaining her chamber in a nearly lifeless state, remained three or four days speechless, and at length spoke in praise of Catholics, and asked leave to communicate with them, but was not permitted to do so by her Puritan master.

⁷ See the Biography of Father William Worthington, *Records S.J.* vol. ii. pp. 111, seq., and vol. vi. p. 231.

⁸ Father Oswald Tesimond, *alias* Philip Beaumont, the close friend of Father Mancinelli.

lation, it was a matter he could scarcely venture upon. The English Jesuit so urged him by reasonings and entreaties, that at length Father Julius said : "For your sake I will venture as far as I think lawful, and I will at any rate pray that I may know how far it is conformable to God's will to ask for such a revelation." Having, therefore, spent many days in continual prayer, fasting, and other bodily austerities, this Father felt himself moved by God to inquire into the future state of the English Church. Wherefore, when he was on his knees, his Guardian Angel appeared to him, commanding him to pay great attention to what he was about to see. And lo ! he beheld regions laid waste by all kinds of tempests, and so desolated by thunder, lightning, rain, hail, hurricanes, and dreadful earthquakes, that their wretched inhabitants knew not whither to flee for safety ; even the caverns of the earth afforded them no refuge. Being thus beyond all human help, the Father saw them at length with one accord prostrate and crying to God for mercy ; he next heard this voice from Heaven : "It is not so much your sins as the enormities of your kings and rulers that have brought you to this condition, and subjected you to such severe punishments. But now know ye that I will deal with you in mercy, and raise your Church to a dignity it has never heretofore attained. You shall win over the Turks and heretics under My protection, and with manifest prodigies from Heaven such triumphs and victories that will astonish the rest of Europe. Lastly, the central sanctuary of the world, which I first established in Jerusalem, and which at present hallows the city of Rome, shall be placed in your midst, so that all surrounding nations shall congratulate you on your happiness. These special blessings shall be bestowed upon you for the sake of the eminent merits of the saints of this kingdom, and the hardships and sufferings they have undergone for My sake."

HISTORY OF THE ENGLISH COLLEGE S.J. AT LOUVAIN.¹

Any one who considers the various and hitherto unheard of vexations whereby the English heretics seek to stamp out the Catholic religion, and at the same time, the many and wonderful aids God has vouchsafed to the Catholic cause both in England itself, and by the establishment of Seminaries abroad, cannot but see that what has happened in England has

¹ An independent account, taken from the same Annual Letters.

its precedents in history, showing Divine Providence to be ever on the watch to draw from the persecutions of the wicked wherewith to encourage His faithful servants, and that He has never failed to help them in their difficulties. Wherefore, as the cruel laws and edicts aimed against the clergy gave occasion to the foundation of seminaries calculated to frustrate their working, so too, of late, the Society of Jesus and its friends, having had to bear the brunt of the English persecution on account of the tokens given by them of their singular loyalty to the Apostolic See, at a time when the Fathers were a prey to the deepest anxiety, Divine Wisdom, contrary to all their expectations, has opportunely provided for them a new College set apart exclusively for the purposes of the English Mission, and has supplied them with the most efficacious means of working out the conversion of that country. This truly providential work has under God's inspiration been begun and brought to a happy issue by an English nobleman eminent for his rank, learning, piety, zeal, and practical and well-tried knowledge of English affairs, and for his singular contempt of the things of this world.² He saw with what success the Jesuits laboured for his country, and yet how destitute they were of the means of duly preparing themselves for so important and trying a mission, he understood that while our Fathers were scattered among different nations and Provinces they could neither conveniently compile the works needed to refute the heretics and confirm the faith of their brethren, nor find easy and suitable means of returning to England from the Provinces in which they were dispersed; that though their training in scholastic theology left nothing to desire, they yet needed a more solid grounding in controversy, in the Scriptural languages, and in the practical methods to be pursued on the English Mission, and that these had to be effected after their return to England by their private efforts, at great inconvenience to themselves, and the no small diminution of the fruits of their labours. To remedy this evil, he began seriously to turn over in his mind the plan of founding a College of the Society which might serve as a home for the learned men who would expose by their writings the fallacy of the tenets of the English heretics, where also the Society's students might be solidly instructed in scholastic and polemical theology, the sacred languages, and other necessary branches of learning, and so return to their

² Probably Sir George Talbot, who became the ninth Earl of Shrewsbury, a great friend and benefactor of the Society.

land fully equipped for their glorious conflict with the enemies of God. Further, that everything might tend to the main purposes of the English Mission, he desired that both those who were to be set apart for the writing of controversial treatises, and also the Professors of the several Chairs, should deal not merely with the standard arguments current in the schools, but study thoroughly the tortuous fallacies which the English heretics, destitute as they are of all fixed religious principle, daily invent to defend their vagaries; these he would have them expose and refute. For not only by study, but by an experience gained during a long sojourn in foreign countries in the exercise of a public charge, an experience borne out by the judgment of others, he had learned that the controversy with the English heretics presented a difficulty peculiar to itself, and that it was neither profitable nor safe to engage in it unless fully acquainted with their turnings and twistings; that other heretics are less inconsistent, as they hold to some fixed principles of belief, and the authority of their teachers; whereas the English, on the contrary, will not be bound by any authority, nor do they agree in recognizing a fixed standard of doctrine, whence the daily growth of new opinions, the constant uprising of new sects, so that, in order to deal with them, it is needful to be fully acquainted if not with all, at least with the greater number of the Protean shapes which heresy assumes among them, a knowledge which presupposes a special preparation. While he was intent on these designs, James, King of England, besides the blasphemous oath of supremacy enacted by Henry VIII. and Elizabeth, and confirmed by himself, introduced a new oath of allegiance, as he styles it, by which, among other impious errors, all orders and grades of the commonwealth are made to abjure the Papal prerogative of excommunicating and deposing Princes, and has spared no pains to compel his subjects to take this most wicked oath. Laymen, who refuse it, render themselves liable to imprisonment for life, and to the forfeiture of all their estates; clergymen and religious are punished by a most barbarous death. He has had books written in defence of his oath, and has himself taken up the pen and descended into the controversial arena. In the two books he has written, he treats at length of the new oath, and calls on all Christian Princes to yield at length to the truth, and to cast in their lot with him; that is, he exhorts them to a shameful rebellion against the Apostolic

See. Nor is this all, he has begun to found a College in the neighbourhood of London, in which the most promising subjects gathered from the greedy herd of ministers are to be maintained for the sole purpose of writing against the Catholic religion, and in defence of this new-fangled idea of his. About the same time Father Robert Parsons was summoned to his reward. By his continuous labours and efforts in founding seminaries for the training of youth, in subsidising the missionary clergy, both Secular and Regular, and in publishing books, he had for a long course of years done good and priceless service to the cause of religion in England. Both events were hailed with joy by the heretics, the death of Parsons, and the opening of this new institution for the benefit of their married ministers, but, under God's providence, they also brought about the well-considered and successful realization of the pious plans of the noble lord we have already mentioned. Beholding, as he was accustomed to do, the hand of God in these events, he fully understood that it was His will that he should at length make a beginning to what he had long contemplated, and had rightly deemed to be of all good works the most advantageous to his country; the circumstances of the times, the death of Parsons, the necessity of encountering the insane champions of heresy, forbade further delay. Meanwhile, the devil was not so heedless of his interests as to neglect to put obstacles in the way of so excellent a design; the Fathers of the Society in England were reduced to the greatest straits, and overburdened with debt; but worse than all were the countless difficulties and perils attendant on the realization of the founder's property. How was he to sell it and place the proceeds in safety, when the slightest whisper of his intentions had surely entailed confiscation? A further consideration perplexed and made him hesitate; what if the College, to found which he was about to reduce himself to poverty, were to be wholly, or in part at least, devoted to purposes other than those he had in view, to the unspeakable injury of the English Catholics, for whose consolation and relief under a galling persecution he had solely founded it? But his earnest zeal for God's glory, and for the advantage of his wretched country, overcame all these formidable obstacles. He therefore made known his intentions and wishes to our Very Rev. Father General, who not only accepted the foundation of the new College on his conditions, but to remove all anxiety from the

founder's mind lest what he bestowed on the Society should at any time be used for other purposes than the benefit of his native land, his Paternity, of his own free motion, added to the stipulations of the founder, that the College was to be removed to England when brighter days should dawn at length on that unhappy country. In confirmation whereof he issued letters patent under date of October 13, 1612, as follows :

Claudius Aquaviva, Superior General of the Society of Jesus, to all to whom these presents shall come sends greeting in the Lord. Having heard that the most noble Lord N. N. of his ardent zeal for the faith, and to benefit his country, has bestowed all his property on the Society, and desires that it may be spent, as soon as we shall see fit, in founding a College in which, while England remains as at present, missionaries of the Society may be educated and fitted to serve their country, and where writers may be maintained charged to refute the books already published, or to be published by English heretics, and which may be transferred to England, whenever it shall please the Divine Goodness to bring back that country to the obedience of the Apostolic See; moved by the like earnest desire that, as far as in us lies, we may not be wanting to the pious intention of the most noble Lord N. N., nor let slip an opportunity so advantageous to the English nation, we, both in our own name and in that of our successors, and in the best way we are able, by the tenour of these presents, do accept the aforesaid foundation of the said College, and beseech the Father of our Lord Jesus Christ that, having in this life increased the merits of the most noble Lord N.N., He would be pleased to reward him with a crown of glory everlasting. In testimony whereof, we have issued these presents under our sign manual, and stamped with our seal.

Rome, October 13, A.D. 1612.

The founder now gave signal proof of his earnestness, and sought the aid both of the Society and of externs to hasten the realization of his property. As he required of us a like earnestness and zeal, to show that his mind was fully made up, and to excite ours to expedition, he distributed large sums of money in quarters where the Society was by no means favourably regarded, threatening to act upon the words, "It shall be given to a nation bringing forth the fruits thereof."³ But at

³ St. Matthew xxi. 43.

length we escaped this danger, the business-like energy of the Fathers, and the faithful cooperation of our friends (of whom two of the most distinguished, in token of gratitude for the trouble they have taken and the dangers incurred by them in our behalf, have been admitted to a participation in the prayers and good works of the whole Society) baffled the vigilance of the heretics ever on the watch, and matters having been settled with the purchasers of the property, the endowment of the College was safely lodged abroad; which, deducting expenses of conversion, amounted to more than 34,000 scudi. Before the completion of the business, while as yet our means were insufficient for the foundation of a new College, with a view to second the wishes of the founder, who was eager to witness the fruits of his benefaction, in the same year 1612, the College was commenced. A beginning was made of all the founder had stipulated for at Louvain, in Belgium, in a monastery rented from the Knights of Malta, which had served for some years past as the Novitiate of the English Mission. It was providential that our poverty compelled us to open the College in the House of Probation, which was no new foundation, rather than as a separate establishment, as the King of England was thus defeated in his opportunity of crushing the project in the bud by his interference. For though, on our part, we strove to begin without noise or parade, the first opening of our schools drew a concourse both of our own scholastics and of gentlemen's sons from Italy, Spain, and other parts, who, on account of health or other reasons, flocked to Louvain; and then the joy and exultation of Catholics in England was the more marked as being a reaction from the sorrow occasioned by the death of Parsons and the establishment of the Protestant College mentioned above.

No sooner did the King hear of what had been done, than he and his so-called Bishops strove to the utmost of their power to undo it. The business was committed to the pseudo-Archbishop of Canterbury, distinguished above his fellows for his cruelty to Catholics. He commenced his work as follows. In order to take the Belgian Ambassador unawares, and so to force him prematurely to pledge his royal masters to an ill-considered course of action, he summoned him to a meeting of the Privy Council, where, in a tone not usual in dealing with Ambassadors, he bitterly complained that their

Serene Highnesses gave asylum in their dominions to rebels and traitors to their country, to infamous men, whose sole business it was to spread abroad seditious principles and insolent libels against the King and the State. The Ambassador, on his part, deemed it beneath him to notice these unmeasured invectives, but praised what his royal masters had done, and taking up the defence of the Fathers, he alleged several proofs in vindication of their innocence; he further expressed his indignation at the aspersions so freely cast on a body of honest men, adding that as it was unquestionable that the sole object the Fathers had in view in their teaching and writings was the defence of the Catholic religion, they fully deserved the countenance and protection of their Serene Highnesses, who were devout and earnest Catholics, and that no treaty of alliance could be pleaded against the favour his royal masters extended to harmless men; could they be shown to be otherwise, their Serene Highnesses would not be wanting to their duty as allies, or fail to act equitably. This silenced the so-called Archbishop, and made him for a long time careful of attempting anything further. Meanwhile our Fathers enjoyed the peace they had so long desired, and set to work with a hearty good will both in writing, studying, and teaching; and conformably with the founder's main intention, they were so taken up with the examination of the fallacies and fictions of the heretics, that it almost appeared as if the College was at work in the very midst of England itself. The advantages of this method failed not soon to be manifest, for instead of men summoned from far off Provinces, broken in health, or rather half dead, who had to be sent on the English Mission ere they had made up for their want of knowledge of controversies, languages, and what was more important by far, of the practical requirements of their ordinary ministry, we could now supply healthy and robust workmen, fitted for the labours that awaited them, duly instructed, and fully acquainted with the practical details of their future charge; in a word, wanting in none of the qualifications imperatively required in an Apostolic missionary in England.

This change was welcomed with unspeakable joy and gladness, and though a revival of the cruel persecution rendered the times most unfavourable to the clergy, both Secular and Regular, and to the laity, yet the well-wishers of the Society took the greatest interest in the progress of the new insti-

tution, from the conviction of its extraordinary efficacy for good. For though many Englishmen had already joined the Society, yet scattered as they were in every country in Europe, they were almost lost sight of by our friends, and necessarily failed to stimulate their liberality ; but now at length, seeing them gathered and banded together, and working with all their power for their solace and welfare, our benefactors required no further motive to urge them to aid in consolidating and developing an establishment so promising of blessed results to themselves and to all good men. Before the establishment of this College, they had been provided with missionaries trained in the new seminaries, nor were they ignorant that our Fathers had spared no pains in duly preparing them. Some of our Fathers had exercised the ministry among them, but through a long sojourn abroad, and the want of the peculiar training required for the English Mission, they came insufficiently equipped. When, therefore, they beheld the Society, which had already formed so many priests for England by means of the seminaries, about to enjoy the like advantages in educating its own members, they were the more rejoiced, as they naturally looked for greater results from a duly constituted College of Religious than they could fairly expect from a seminary of secular youths. An illustrious nobleman, second to none in England by birth, piety, learning, and zeal for the cause of God, had scarcely heard of the opening of the new College, than considering how incompatible were a house of studies and a Novitiate under the same roof, bestowed a yearly endowment of 800 crowns upon the College, in order that, being provided with a separate house, each might more conveniently pursue its respective course according to the custom of the Society. Our Very Rev. Father General accepted this endowment, and forthwith gave orders for the effecting of this separation. But lest by a sudden migration to another town our Fathers should expose themselves to fresh molestation on the part of the heretics, they deemed it better to make a division of the premises (which was easy, as they comprised two buildings, each having its own door and grounds, with a military road running between them), and so secure a perfect separation of the two houses. To meet the wishes of benefactors, his Paternity appointed a Rector and other officers for the new College, as he had already done some time since for the Novitiate, and this arrangement continued until, through God's goodness and

the kindness of our friends, an opportunity presented itself of transferring the House of Probation to Liege, thus enlarging the College by the addition of the former Novitiate.

So delighted were the English Catholics with this settlement of the College, that many respectable families, and men holding the rank of knights, took up their abode at Louvain, to enjoy the free exercise of their religion and the ministrations of the Society. The fervent piety of the new colony, while affording example and edification to the townspeople (which need not be wondered at as they had all of them suffered for the faith), provoked a fresh outburst of rage on the part of the heretics. The pseudo-Archbishop sent out spies and creatures of his own to take note of everything, and to give vent to his rage, boasted that he would soon scatter that synagogue of Jesuits and Papists, as he called his Catholic fellow-countrymen; so much was he in earnest, that he prevailed on the King to send out an official, who taking his instructions from the English *chargé d'affaires* at the Belgian Court, came to Louvain bearing citations to these gentlemen to appear before the Privy Council without delay, under threat of grievous penalties in case of non-compliance. He arrived at Louvain, but could find none of those he sought to meet, so in his brutal insolence he served a summons in due form, yet with more rudeness than would be tolerated in England, on a noble lady the wife of a knight. This unusual proceeding moved the townspeople to indignation; they justly deemed it an insult to themselves that the official of a foreign power should take upon himself to act so unceremoniously and insolently within their territory. Our pious friends in the meantime, just as if they had been in the dominions of the heretics, were forced to go into concealment, lest having been served with the summons, they should be treated as fugitives if they failed to obey, or on their return home, the oath of allegiance, as they call it, should be tendered to them, with the certain result of wholesale forfeiture and imprisonment for life for refusing to swear. At length the authorities of Louvain came to their aid by arresting this official at the command of his Serene Highness, and further declaring all he had done to be void and of none effect. This served to relieve their anxiety for awhile, nevertheless, as these gentlemen feared lest the English *chargé d'affaires* should discover and intimate to them the King's commands, they had to keep close during the whole summer,

just as if they had been priests in England. It then first came to pass by a strange inversion of roles that our Fathers had to render them the same charitable offices they had received at their hands these many years past in England, for not only did they minister to them secretly the consolations of religion, but they were also at some pains to provide hiding-places for these gentlemen. At length, by the intervention of our Fathers, the Belgian Ambassador at the Court of St. James moved in the matter. He spoke so plainly and forcibly of the indignity of the course which had been adopted, that for very shame the King was obliged to declare he had not sanctioned it. Thus were these gentlemen restored at length to liberty, and the number of Catholics, far from being diminished by these vexatious proceedings, as the so-called Archbishop had expected, was found to have increased ; further, as the situation of the College on a steep slope was considered inconvenient, there were not wanting those who came forward with considerable sums for the purchase of more suitable premises. The founder has already paid a few visits to the College, and witnessed for himself, during the many weeks he spent at Louvain, the writers and students at work. It was no small gratification to him to be thus assured that the conditions he had laid down for the benefit of his country were being fulfilled to the letter ; the course of study, the diligence of the students, and the results which had already begun to show themselves, left no room for doubt as to our correspondence with his intentions. Meanwhile the King's foundation, which was to blot out Catholicity and dethrone the Pope, as its projectors boastingly proclaimed, has proved very harmless ; indeed, the sole fruit it has borne is the foundation of our College, the idea of which was first suggested by the report of the threatened establishment of its rival.

The following reports were evidently forwarded from England to Father Robert Parsons, the Prefect of the English Mission S.J. in Rome. They form a suitable supplement to the Annual Letters, and will be found to contain many items of interesting matter.

1607.

NEWS FROM ENGLAND.

In the same vol. of MSS., *Anglia Hist. S.J.* vol. ii., in the archives of the Society in Rome, are copious extracts from

letters from England in the months of August, September, and November, 1607. Some of these are from "a grave and learned English priest in London," and some from "a leading English gentleman." The names of the writers do not appear. The letters relate almost exclusively to the painful subject of the unhappy fall of the Archpriest Blackwell and his adherents in the matter of the condemned oath of allegiance and supremacy, and the illegality of attending the Protestant temples, with the severe scandal caused to the afflicted Catholics in consequence. They contain much valuable information. Among other conspicuous names we find that of the Rev. Thomas Wright (brother to Father William Wright, S.J.), a strong advocate for the oath and the legality of attending Protestant churches. Another was Rev. Mr. Stamford, one of the assistants of the archpriest, who lived in Worcestershire, and is stated to have caused the greater part of the Catholics in that county to take the oath and attend the churches.

Interesting mention is also made of the same Father William Wright, whose biography is given in *Records S.J.* vol. ii. series iii. pp. 275, seq.¹ We learn a fact from these letters, not stated in the biography, that the King and Council had determined upon his death, but deferred it in the hope that he would perish of the plague which then raged throughout London, and most severely in the White Lion Prison where the Father was confined, and so generously risked his life by assiduously attending the plague-stricken prisoners. Their expectations, however, were foiled by his escape from prison, as detailed in his life.

In one of these letters it is stated that the archpriest had been transferred by the Archbishop of Canterbury to the Clink, a more commodious prison for intercourse with the Catholics, where many of the lay gentry visited him, whom he endeavoured to persuade to follow his example. But they made strong resistance, and severely reproached him for his wicked act, which so moved him that he promised never again to persuade any one to take the oath, and begged them to send him a priest to hear his confession, which they did, but the priest refused him absolution unless he would retract his scandalous opinion. "Since this," continues the writer, "we have learnt that he was much troubled in his mind, God grant that it may be to repentance." In a subsequent letter

¹ See also *Collectanea*.

it appears that a priest named Molyneux gave him absolution without demanding any public satisfaction for the scandalous act.

The priest, William Wright of the Society of Jesus, is transferred from the Tower of London to the White Lion Prison, where he gains great fruit by instructing all in the true Catholic doctrine, in opposition to the act of the archpriest. Four lay gentlemen have made a noble confession in this matter, viz., Tobias Matthews, son of the Archbishop of York, and three members of the leading family of Gage, who are likewise constant guests, and most intimate friends of the archpriest, but in this affair they have no desire to follow him, and so the whole are prisoners for refusing to take the condemned oath.

A postscript to one of the letters, September 5th, states : Since this was written, I understand that the Archbishop has sent for the Archpriest and strictly examined him as to whether he is a bishop or not, or has received any news from Rome that he is to be made a bishop? Adding that he has received advice that four new bishops have been made in Rome, of whom the Archpriest is one, and Mr. Fitzherbert another. The Archpriest in reply protested that he had heard nothing of the kind. The Archbishop, however, will write to the ports of England to warn the officials to keep a vigilant look out.

A member of the Council has informed a friend, in confidence, that the King and Council have determined upon the death of the priest William Wright, as a matter of convenient policy, but it occurred to them to wait and see if he would die of the plague, which had attacked the White Lion Prison where he was confined, of which many inmates had died, and others had obtained licence to be transferred to different prisons. The Archbishop had been asked to grant the same favour to the priest William, but he would not accept it, wishing to remain there in company with a Brownist, of the Puritan sect. So great was the charity of the priest, that he went about consoling all the plague-stricken to whom he had hopes of doing good, inasmuch that his own life was greatly endangered.

NEWS FROM ENGLAND, FEBRUARY 6, 1610.¹

The following particulars are derived from letters of persons of credit. How a priest of the Society of Jesus named Michael Walpole having been arrested, was sent to the Archbishop of Canterbury to be examined, by whom being interrogated on various matters, and particularly regarding the power of the Pope to depose princes, he answered with such firmness and prudence that he was universally applauded. They will quickly send the examinations with the particular circumstances that occurred there. He was sent to the Gatehouse Prison, where he remained some days in solitary confinement, when his friends obtained leave to visit him, and we hope much fruit will be produced. A short time after, a priest, John Colleton, one of the principal appellants, was seized, who being at first Substitute of the late Archpriest, was made by him Assistant. He was taken by the pursuivant a few days before, who for the time let him go for eighty scudi; but re-arresting him, he took him to the Archbishop of Canterbury, who, among other things, asked him whether he had not been arrested before, which having acknowledged, he laughed, saying to him, How much did you pay to get off? Moreover, he asked him whether he would take the oath, and Colleton appearing to refuse, the Archbishop said that they would confer together upon that point, and sent him a prisoner to the Gatehouse where Walpole was. But, after a few days, he was removed by order of the Archbishop to the Clink Prison, where Blackwell and his companions, who had taken the oath, were confined.

Before leaving he spoke with Walpole with much kindness, and offered his services to get him also transferred with him to the Clink, adding that it was a more comfortable place, where he would meet with favours from the Archbishop. But Walpole received an order from his Superior not to accept the offer for many reasons. Moreover, the said Colleton treated with Walpole about the affair of having English bishops, telling him that it was necessary that this matter should be communicated to the Privy Council, and that he did not doubt but that they would approve of it, chiefly for this reason of State, that the said bishops would impede the practices of the priests against the State. Which reason the

¹ *Anglia Hist. S.J.* vol. ii. p. 364, Arch. S.J. Rome.

writer of this news dislikes, because it seems that he charges the other priests with practices that as yet have never been proved.

The priest Warmington, one of those who have taken the oath in the Clink, has handed in a memorial in the name of all to the Council, asking that, as they find themselves abandoned by the Catholics for having taken the oath in favour of the State, some settled provision may be assigned them. Because up to this time it seems they have only had a few occasional helps.

A book by Dr. Bartley, a Scotchman, has been secretly printed in London, but not published. It appears now in the catalogue of Catholic books as coming from Frankfort, and stands at the head of the list, its title being, *De potestate Papæ, an et quatenus in Reges et Principes Seculares jus et imperium habeat*. It is understood that this book was revised and arranged, before being printed, by the Archbishop of Canterbury. It seems that the heretics intend to make much use of this book in England, to give credit to the oath; and for this reason it is very advisable that we should answer it.

Two unbound copies of the answer of Cardinal Bellarmine to the King have arrived in England, and many others are expected; the King has read it, and we have not heard that he has spoken ill of it; but he has recommended Dr. Andrews, Bishop of Chichester, to reply to it. The King has also seen a book in French, written by a Dominican Father of Paris, and it seems that he does not dislike it, on account of the moderation with which it is written.

Two contemporary books written in English, and printed in quarto, have also appeared. It is supposed that they come from the pen of Father Parsons. They do not treat of the oath, but of other controversies. The first is against Dr. Morton, which the King has read, and in some passages has shown much delight, particularly where Morton being detected in a clear lie, in his own defence finds no other excuse than by saying that it was suggested to him by the Archbishop of Canterbury, to which it was replied that to suggest lies was proper to the devil and to his ministers.

Moreover, Morton dedicated his book to the Lord Treasurer Cecil, making him judge of the truth or falsity of certain allegations which were in controversy; the author of the book [Parsons] accepted the condition, although the said Cecil belonged to a different religion, by which confidence,

Cecil being moved to read the work, afterwards gave sentence against Morton in favour of the Father with regard to those false allegations, saying that Morton was a fool and an ass (*goffo et asino*), but that Parsons was a learned theologian.

The other book is the history of the conversion of a gentleman² who was on the point of becoming a minister among the heretics, who finding a book of the said Father and reading it, began to doubt so much about the truth of his religion that he went with the book to consult the King himself; who, sending him to the Archbishop and to his doctors, he there underwent many examinations and disputations which are related, and he finally became and remains a good Catholic, and all are of opinion that the fruit of good books is now immense in England.

Among others, the Archpriest speaking of these books, writes in a letter of the 19th of January: All the books of this kind produce very good fruit, and the most learned among the adversaries begin to waver, but they have not the courage to put their convictions into execution, because they have not yet learned to prefer the glory of God before that of men!

NEWS FROM ENGLAND GATHERED FROM VARIOUS LETTERS IN
THE MONTHS OF APRIL AND MAY, 1610.

Regarding the determination of His Holiness in the affair of the archpriest.

The archpriest under date of the 21st of April, writes to Father Parsons: I have received your Reverence's letter of the 6th of March, and am greatly rejoiced to learn from all friends there the reply and decision of His Holiness upon the proposed points. I pray God they may have the desired effect among us. On my part, as I have always protested, I am resolved to obey; and I hope Dr. Smith will make a like resolve. I am very glad that your Reverence is determined to renew friendly terms with him. I shall find no difficulty on this point. I trust that all my brother priests will concur in this general union and amity between us; at least I will do all in my power to effect it. I learn that all the Jesuit Fathers in these parts remain quiet, none of yours giving any cause of offence. I trust that all mine will conduct themselves in a similar manner towards yours.

² This alludes to the wonderful conversion of Father Francis Walsingham, S.J. (See biography, *Records S.J.* vol. ii. series iii. pp. 318, seq.)

Another grave priest in a letter of the 22nd of April, says : The most prudent determination of His Holiness is very grateful to all good Catholics that have learnt it. I have never before witnessed such excessive joy and applause manifested in any news from Rome, than in the prudence of His Holiness in this matter. They declare that no better mode for allaying all discords could have been devised ; having by this one blow closed the mouth of all dissensions and constrained all to unite together in procuring the common weal. Blessed be God, who by the means instituted by His only-begotten Son for maintaining on earth the unity of the Church Universal, hath so happily provided for the preservation of peace and concord in this our poor afflicted country. Doubtless without this there would have been no end to the lamentable impertinences of these few malcontents. Your Reverence will easily imagine how the heretical Archbishop will relish this news, whose glory consists in nourishing discords among us.

Another under date of the 6th of May, says : The decision of His Holiness in the affair of the archpriest's agents vastly displeases the superintendant [Archbishop] and other heretical magistrates, fearing lest it will give rise to an universal concord, a thing greatly opposed to their designs.

Another in a letter of the 5th of May, says : The decision of His Holiness has made the appellants much quieter, and I know for certain that in many places they speak better than usual of Jesuits, nor are they so anxious as before deceitfully to find out and collect the names of priests favourable to their contentious designs.

Regarding the persecution of Catholics.

Upon his head they report as follows. The archpriest in his letter of the 21st of April to Father Parsons, says : We have need of unity among ourselves, the State being evilly disposed towards all of us, especially the Lower House of Parliament. It is in debate about putting I know not what interpretation upon the oath ; and this matter, as they say, was referred first to a committee of forty members, then to a special one of ten, and finally to the whole Senate. What they will do I am unable as yet to learn with certainty.

Another under date of the 11th of April, says : A Committee of the Lower House of Parliament is appointed for the special purpose of devising some means for enforcing the laws

against Catholics with all rigour. The King is much inclined to propose afresh his oath of allegiance. Some wish it to be tendered to all, both Catholics and Protestants; others to Catholics and schismatics, especially those of the latter that have Catholic wives and children, and would compel them to take it every year. But they passed some new resolutions in this Parliament that will be very useful, especially if they ratify the composition made with the King for their goods; because I know many persons of note that will decide to become Catholics.

Another of the 22nd of April says: His Majesty is much enraged against us, and greatly inclined, they say, to proceed with increased severity against the Catholics, and in particular towards a certain illustrious lady, who deserved to be burnt, because, knowing how to defend the Protestant religion, she became a Papist.¹ These pseudo-bishops do all in their power: *Sed in manu Dei cor Regis*. Here they do nothing all day except search the houses of Catholics, especially for priests, of whom if they find any they make prisoners, and one here in London is at present under sentence of death.

A letter of 6th of May states: At the present time five Jesuits are confined in various London prisons; three others since Father Walpole was taken. All have refused the oath with great courage, which is generally the case with all the laity and clergy that fall into the hands of the heretical bishops.

A secular priest, Rev. John Lockwood,² is condemned to death in London, and three others in York.

¹ The Countess of Buckingham.

² The Rev. John Lockwood, *alias* Lassels, was eldest son of Christopher Lockwood, Esq., of Soresby, county York, and his wife, daughter of Sir Robert Lassels, of Brackenbrough, in the same county. He was born in 1555, according to the Douay Diary, but the Annals of the English College, Rome, say in 1561. He entered the English College, Rome, from Douay, for his higher studies, October 4, 1595, was ordained Priest there January 26, 1597, and sent to the English Mission, April 20, 1598. He was among the students of the English College who remained dutiful to their Superiors in the disturbances of 1596. (*Records S.J.* vol. vi.) Some accounts, according to Bishop Challoner, date his birth as early as 1546. He is said to have renounced an estate of £400 a year to devote himself to the service of God. He was reprieved in 1610 and sent into banishment. Returning again he was retaken, tried, and condemned to death, and, according to Bishop Challoner, was again reprieved, kept in prison, and probably discharged upon the marriage treaty with Spain, or by the interest of Queen Henrietta Maria. He was seized for the last time at Mrs. Catenby's, of the Wood-end, near Thirsk, in 1642, carried to York under circumstances of the grossest brutality, as is fully detailed in Challoner's *Memoirs*, was tried at the ensuing York assizes with his fellow-prisoner and martyr, Rev. Edmund Catherick, condemned to

The King's bishops eagerly importune his Majesty to hang all the priests, as well Secular as Jesuit, but this he does not appear inclined to do. Nevertheless, in his speech to Parliament he gives express orders for the laws against Catholics to be enforced with greater severity, and this without respect to any persons whatever their rank might be. He further calls upon both Houses to consider the necessity of adding some new matter to the oath of allegiance, more stringent upon the Papists, declaring that he expects all to concur in defending his oath, for the sake of his honour with his subjects and other princes. The Lower House, moved by this appeal, intends to bring in a Bill to oblige all to take the oath twice a year. But as yet nothing is done, all being employed in answering the royal appeal for supplies, and in other affairs of greater import.

Another letter of the 6th of May says: It is seriously debated in Parliament about compelling all his Majesty's subjects to take the oath of allegiance yearly; but the Puritan ministers opposed it on the ground that it is a measure difficult to carry out in a country like this, settled under the government of rightful and native princes; adding that it would be to confer a greater power and authority upon the King than Parliament could concede, and would answer no other end but to impoverish the Papists, already sufficiently

death, and executed on April 13, 1642. The King himself wished to spare the aged priest, but was over-ruled by the clamours of the Parliament. His Majesty and the Prince of Wales with the Court were then at the Manor, York, within sight of the bloody spectacle. The entry in the English College Diary, Rome, says that "the King was present at the execution and condoled with him, but dissembled for fear of the Parliament." Challoner's account of the execution is exceedingly touching. Mr. Catherick was ordered to mount the ladder first, but for the moment showed in his countenance that the fears of death and surrounding horrors oppressed his soul, which Mr. Lockwood perceiving, stepped out and claimed of the Sheriff his right as senior to mount first; then at the foot of the ladder he addressed and encouraged his fellow-martyr, and uttering a fervent prayer to God for His help for both, cheerfully mounted with great difficulty and by the help of two men, whom he rewarded for their trouble. He then spoke to Mr. Catherick, and finding him in good heart and eager to die, the aged martyr, after a short and fervent prayer, was flung off the ladder and soon expired. Mr. Catherick followed him and died with noble courage and constancy. The hangman at first refused to act the butcher, but being urged on by a wicked woman cut their bodies into pieces like a demoniac, and threw their entrails in bits among the crowd. Bishop Challoner adds that Mr. Lockwood's head was fixed on the north gate called Boothman-Bar, close by the King's palace, so that it was impossible for his Majesty to come out, or even look out, from the east, but old *Eleazar's* bloody head was before his eyes, and must have affected his mind with some troublesome remembrances.

oppressed and ground down by other means, and to enrich foreigners who little deserved it, without any benefit either to his Majesty or to the State. But to-day the Lower House has passed, among other things, this grievous decree, viz., that the laws already enacted against Catholics be enforced. What they will do in the Upper House, that is of the Lords and Prelates, is not known; however, many well-informed persons tell me that they will reject it; and at present they are debating in the Lower House about a restitution of the silenced ministers. If nothing is done in the present Parliament against the Catholics it will be of great service to their cause, because by ratifying the compositions made with the King many persons of distinction that I know will be converted.

Whilst writing this I have news of the arrest of the Superior of the Benedictines, with another priest of that Order. On being examined by the new Bishop of London (an arrogant and cruel man) upon the subject of the oath, they firmly though pleasantly replied, that any one who takes an oath is obliged in conscience to be satisfied of the truth of that to which he swears, and that there are many propositions in this oath to which no Catholic can assent, as being opposed to the opinion of the most learned theologians both ancient and modern, and Parliament itself has shown a dislike to the exercise of so great a power on the part of the Prince over the State as to promise a gift to those that take the proposed oath. They confirmed all this by the doctrine laid down by Doctor Cowell, whose book was condemned by Parliament on this ground. The Bishop was enraged at their replies, and ordered them off to prison, where I understand they are confined in the same cell with Father Michael Walpole the Jesuit. This Bishop told his bailiffs that he wished for nothing more than the persons of priests and Jesuits, and that the gain would be theirs, threatening at the same time that he would not leave one priest remaining in London.

Regarding the newly printed books against the heretics.

A letter of the 17th of April says: The book of Cardinal Bellarmine is esteemed beyond measure by learned people here; and that it is written in such a style that no one will be able to answer it. Nevertheless, Doctor Andrews has a mind to say something to gain the royal favour and a better bishopric.

The replies against the majesty of our King wonderfully please the Protestants themselves, in whose hands they have been intercepted, with others written in Latin. Cecil had sent one to the Earl of Essex, his elder brother, grandfather of the Lord de Roos, whose tutor is a prisoner in the Holy Office, Rome.³

A book is just arrived here by Father John Andrew Eudæmon against Abbot, brother of the new Bishop of London, who wished to prove the Pope to be Antichrist. The book takes, both for its style and from the fact that the author is a Greek, many being much edified to see the Pope's authority defended so learnedly and zealously, Greece being here held to be its capital enemy.

Other particular events.

A certain Doctor named Cowell has printed a book upon the absolute authority of the King and his independence of Parliament, and although his Majesty approved the doctrine laid down in that book in his opening speech, nevertheless Parliament has passed an edict condemning it, declaring it to be full of ignorant propositions contrary to the laws of England and the authority of Parliament.

The Cavalier Spencer, a Senator of London, dying intestate, all his property, viz., 28,000 scudi of income, and 300,000 or 400,000 scudi in ready money, has fallen to the Baron Compton, his son-in-law, who, partly from joy, partly from other fancies, but as it is believed, more than for any other cause, out of fear of being damned together with the Knight Spencer for not being a Catholic, went out of his mind, murmuring and lamenting rather than for any religious cause the iniquity of these times which did not permit a person to keep a priest in his house to reconcile him, adding that all those who were not Catholics were damned. He continued in this state of insanity for some weeks, but having now recovered his senses, he has lost that desire of spending which

³ In *Records S.J.* vol. iii. p. 518, overtures are referred to for "decoying some Englishman of note, young Lord Ross or Lord Cranborne, into the Papal States, where he might be seized and detained in hope of procuring the release of Father Baldwin the Jesuit in exchange." The luckless tutor appears to have been caught in the snare, though not deemed of sufficient weight for the exchange, for we find in page 520 of the same volume a letter from Mr. Chamberlain to Dudley Carleton, dated London, October 22, 1612, which states among other current news: "The match with Savoy cools and will fail unless fanned by Sir Henry Wootton, who is contriving an exchange between Baldwin the Jesuit and Mole, Lord Ross' tutor, so long a prisoner in the Inquisition at Rome."

he formerly had. Meanwhile the Countess of Dorset, the mother of Lord Compton, remains a prisoner in the Fleet, London, for having murmured against the Earl of Suffolk, the Lord High Chamberlain, who at the time of the Baron's indisposition obtained possession of the whole of his property and writings for his own benefit, having received as a donative of the King and Prince the wardship of the Baron's person and of his boy.

In a letter of the 20th of April, they relate a pleasant incident between two preaching ministers, thus: Here, in my neighbourhood, two ministers preached furiously against each other, the one wishing to maintain that the testimony of the holy Fathers ought not to be quoted in their sermons, the other maintaining the contrary. The first is of the ultra-Puritanical stamp, and was lately silenced, that is, suspended from preaching. But it seems that he did not set much value on this Protestant interdict, having presented a petition to Parliament for the restoration of preaching faculties to himself and the rest of his silenced brethren.

In a letter of the 17th of April, they write thus of the Puritans: In this Session of Parliament the Puritans oppose the heretical bishops in printed books, striving to prove to the King that their sect is much more in favour of the proposal for making him absolute, and of the exaltation of the authority of his civil magistrates, than this government of his bishops.

There is a fresh arrival here of Ambassadors from the Lutheran Princes of Germany, of Wittenberg, Brunswick, and Saxony, but for what end is not known, unless it be to make his Majesty the Protector of the new religion, and to demand assistance for its defence.

Many of our noble youths will go to the wars in Cleves, unless indeed the solemn investiture of our Prince prevents them. They say that they will create on that day thirty Knights of the Bath, for whom the Prince has said that he wishes none selected except from the most illustrious families; therefore they will not confer this honour upon any of the new barons, counts, or other titled men, as was expected, which the Prince takes very ill, and so much the more because on the occasion of his younger brother, Don Charles, being made Duke of York there were a number made.

The Prince of Brunswick is staying in the palace of our Prince, and they talk of making him a Knight of St. George.

An Ambassador from the Duke of Wittenberg is now here, but on what errand is not known, except perhaps for a treaty of marriage between the Lady Elizabeth, the King's daughter, and the Duke's son, which displeases every one, the Lady Elizabeth being worthy of a better fortune.

The office of guardian, or wardship of children, will, it is believed, cease, and for granting this favour the King demands 2,400,000 scudi (*venti quattro centinajio mille*) in ready money, and 800,000 scudi as an annuity; and on these terms he will put an end to some other grievances.

A swaggerer (*un bravo*) here in London reports that Capt. Lambert, who was condemned to be hanged for homicide, was instructed by a priest in prison, made at his death a profession of the Catholic religion, and died with great sentiments of penitence for his past life.

Colleton, who was one of the principal appellants, and was appointed by the Archpriest as his assistant, was arrested a few months ago and at first committed to a prison in which a Jesuit Father named Michael Walpole was confined, but was immediately transferred to the Clink Prison, where Blackwell was, and was ultimately liberated and confined to the palace of an heretic of a certain rank [the Archbishop of Canterbury is probably here meant]. This Colleton is one of the thirteen who subscribed to a certain illegal oath, now printed by order of his Majesty, together with the examination of Blackwell.

Every diligence is made here to console and confirm Theophilus Higgins, a converted preacher, who is confined in the palace of the Dean of St. Paul's, London; the heretics greatly caress him, in the hopes of perverting him, and to this end have caused a book printed by an heretical doctor named Field, being an invective against Higgins, to be withdrawn.⁴

⁴ They unhappily succeeded in their efforts to reclaim this convert, and he fell away. He was converted in 1609, the same year with Father Humphrey Leach, and several other ministers, and these conversions made a great stir. Higgins, or Higgons, was son of Robert Higgons, born at Chilton, Bucks; he became a student at Christ Church, Oxford, in 1592, æt. about 14, and took his degree of M.A. in 1600. He was a strong Puritan; became chaplain to Dr. Ravis, Dean of Corpus Christi, on his being made Bishop of Gloucester, and followed him to London on Ravis' promotion to that see; was made Lecturer of St. Dunstan's, Fleet Street; offended his friends by his preaching and an unsuitable marriage; fell into debt; left his wife, and moved to the North, where with others he held a disputation with Father Henry Walpole in York Prison; was converted to the Catholic faith by Father John Floyd, and published a famous book with reasons for his conversion. He then visited various Catholic colleges on the Continent, but being disappointed in his expectations of preferment

One of the questions that the ministers endeavour to establish is the validity of their mission, and they rest so assured in this, that many declare that any time they prove the contrary they will leave the ministry. I send your Reverence their questions and reasons, to the end they may be refuted in some book upon the subject.

Morton, the adversary of Parsons, is made Grand Almoner, because on Holy Thursday, at the palace of the Dean of London, he caused to be distributed by the hands of ministers, a julio each to a great number of poor. It is said that he and Abbot, Bishop of London, have rescued Father Parsons from death by restraining and prohibiting a certain person who was resolved to poison him; but how this stratagem was to be accomplished does not appear.

This Morton has resolved to write no more books. The heretics themselves compassionate him for his ignorance and levity, and for the many lies and falsities in his works exposed by Parsons.

NEWS FROM ENGLAND, JUNE 10—20, 1610.¹

Upon the occasion of the death of the King of France new persecutions are raised up against the Catholics, and so, where previously in Parliament they passed no further oppressive Acts, but were satisfied with the laws already in force, and which the King likewise in his speech declared to be his own mind, now they pass all the decrees against the Catholics without opposition, and, among others, are these three most terrible ones: (1) That the oath of allegiance be taken twice a year by all, and that sworn officials be appointed in every county to carry out this decree, and any one refusing to take the said oath incurs the penalty of *premunire*, that is, the forfeiture of all his goods, with imprisonment for life. (2) That all schismatics are compelled to take the "Supper of Calvin" (*la Cena di Calvino*) every year, under the same penalty that obliges them to go to the churches of the heretics. (3) That the most searching inquiry be made to discover all Catholics who, in order not to lose their estates have placed them in the

upon becoming a Catholic, he returned to England, again entered the Protestant Church, was made Rector of Hunton, near Maidstone, and upon that living being sequestered in the Rebellion, he lived in private at Maidstone, and died there in 1659 (See *Records S.J.* vol. ii. series ii. pp. 185, seq. and note; also vol. iii. series v. p. 12).

¹ *Anglia Hist. S.J.* vol. ii. p. 368; in Archives S.J. Rome.

hands of heretics whom they trusted, in order to avoid giving the two parts to the King, and thus to get rid of all trouble (*et ita redimire vexationem*) by giving something to the said friends, and receiving afterwards the remainder for themselves; and this inquiry is accompanied by threats of very severe penalties to all those who shall be found to have assisted the Catholics in this manner.

The Superior of the Benedictines, with a Jesuit and three other priests, are to be publicly tried in the first sessions, and condemned to death, and perhaps all of them, at least the first, will be quickly hanged.

By express order of the King upon the petition of his bishops, the law students in all the Colleges of London, who are of the flower of the English nobility, are compelled to receive the "Supper of Calvin," which action they have performed some sitting, some walking, some kneeling, and with other signs of contempt.

After the death of the King of France, the Council met in consultation every day, and although these fresh storms cause us at present to fear, yet many are of opinion that the King's death will not encourage the heretics to treat us with greater cruelty, but rather the contrary.

The Archbishop of Canterbury has joined the Puritans in their rage against the Catholics in the Parliament, although he is their capital enemy in all other things; he has even declared in the Parliament, that if any Catholics should make a stir (*rumore*) they should be put to death.

The Puritans have also complained of the liberty which is allowed to the imprisoned priests, saying that the prisons have become churches of the Papists, and therefore all the keepers are summoned and very severely reprimanded, and one of them has also been imprisoned for having allowed two imprisoned priests to talk together.

In the Lower House of Parliament they have lately agreed upon some motions proposed against the Catholics, and in order to carry their wishes into execution they referred the whole matter to the Upper House, which is composed of titled men, asking for their consent, and that they would join with them in petitioning for the Royal Assent.

The main things which they asked for were the following: (1) That all the Catholics should be immediately banished from London, in order that thus the celebrations for the

investiture of the Prince should be carried out more safely. (2) That all the priests already condemned should be hanged, and that the trials of all the other priests who had been arrested should take place, and they be condemned. (3) That arms of every description should be taken from the Catholics. (4) That the oath of allegiance should be taken by all. The result was that a few days afterwards the King issued a decree more benignant than that which the Puritans desired, granting leave to the Catholics to remain in London the whole of the month of June; to the priests, instead of being put to death, to be banished, and the Catholics to be allowed to keep their arms; but the oath of allegiance to be enforced against Catholics with all rigour under the order of the pseudo-bishops and the other inferior judges.

And although the Catholics persevere with all constancy, knowing as well by the Apostolic Brief as by the books of Cardinal Bellarmine and others, written in Latin, as also by that written by Parsons in English, that the said oath is unlawful, nevertheless they stand in great fear to see the King so very resolute in this matter, especially as the Council and other Lords of the Parliament have already spontaneously taken the oath to set an example to others, and to please the King.

NEWS FROM ENGLAND, JULY AND AUGUST, 1610.¹

Regarding the persecution, they confirm what has been before written, that it exceeds all past times. And this because the King gives in to everything that is proposed by the pseudo-bishops and the Superintendent,² whose rabid fury and authority has never before equalled the present time.

Cecil went to the King and told him that for reasons of State it was unadvisable at the present moment to allow such a persecution, begging him that when his Majesty should be of a different opinion, he would call to mind in every event this his advice. But the King, in the persecution of the Catholics, makes more account of the pseudo-bishops than of the magnates of his Council, and so, where they wish to comply with the Royal Edict for the banishment of all the incarcerated priests, his Majesty has followed in this the opinion of his bishops, and has given leave that Blackwell and the rest that

¹ *Anglia Hist. S.J.* vol. ii. p. 370, Archives S.J. Rome.

² The Archbishop of Canterbury.

approve of the oath of allegiance shall remain; to whom is added Colleton, one of the leading appellants, for his good will towards the oath, and for other services rendered to the Archbishop of Canterbury.

In the last Old Bailey Sessions some are condemned in the penalty called of *premunire*, that is the loss of all their goods and imprisonment for life, for having refused the oath of allegiance. And among the rest is a preaching minister, a convert to the Catholic faith, whose constancy has afforded the greatest edification. And of these ministers many are found convinced of the truth, and desirous of abandoning their living, and all that they have, at any time, could they be provided with the necessaries of life in some Catholic country.

The connivance of some priests in the matter of the oath, and the example of others, lessen the resolution of some Catholics who are more weak, and attached to their position. The priest, Richard Sheldon, a prisoner in Newgate, as they say, has taken the oath; and another named Andrew Friar, yet at liberty, freely declares his opinion that it may be taken. Blackwell was angry with one of his companions in prison because he was unwilling to take it. Heburne, an appellant, was furious against those that refused it.

His Majesty while hunting in his park of Mary-le-bone, seeing by chance a strange gentleman, caused him to be arrested and frequently examined as to his name, his country, his friends, &c., so much so that it was rumoured about that he was a Jesuit, intending to kill the King. But after three or four examinations it was proved by many witnesses that the stranger was a gentleman named Dawson, born on the borders of Scotland, and was neither a Papist, nor any friend of theirs, whereupon his Majesty was finally satisfied and his fears set at rest.

The appellants run about more than ever collecting votes in favour of bishops, and their importunity is very troublesome in these times of persecution. They obtain the subscription of all those who show themselves indifferent, or not opposed to it; and (so they write) if authority were given to some Benedictine, Jesuit, or other indifferent secular priest to ascertain the minds of the subscribers, it is believed that the half of them would deny having had any such a thought. And among those who desire Bishops there is a great controversy as to the number, and how many should be Archbishops, &c.

The Welsh priests who are favourable to Bishops refuse to subscribe unless they are promised an Archbishop to succeed St. David.

A certain priest named Thomas Wright, who not only orally but also in writing (to which Father Parsons, of pious memory, replied), defends the lawfulness of going to the churches of the heretics and seduced some in the past year. He has made divers journeys to France and Flanders, returning safely to England. This man very often declares that he wishes to go to Rome, but it is as often believed that he dare not venture to go. They now write that he is on his way, and report that he goes to renew the request of Dr. Smith, the Agent of the Archpriest, for the foundation of a College of Writers against the heretics. However, they suspect that it is rather upon some other errand, and his mode of proceeding during the past year renders this very probable.

The heretics prosper with their College for writers against His Holiness and the Catholic religion, and have expended 80,000 scudi in its foundation. A certain famous usurer named Sutton has settled 24,000 scudi for this and other similar purposes. If something were assigned to ministers that become converts to the Catholic Church, and they were employed in answering them, many would be moved to conversion, as may be seen from two or three books that Father Parsons caused to be written by convert ministers.

We learn by a letter from Flanders, dated August 7, that the pseudo-Bishop of London will not allow the oath of allegiance to be taken otherwise than in the proper sense of the words, which will greatly assist and tend to raise pretexts in certain weak persons to excuse themselves, and those divisions which will consequently arise among Catholics.

NEWS FROM ENGLAND, AUGUST 30 AND 31, 1610.¹

Of the persecution.

The Acts of Parliament of the last Session are already printed, among which are some against Catholics. The oath of allegiance is to be tendered to all and in every county. Here in London many are made prisoners. Some, founding themselves upon the authority of Blackwell and his accomplices, have taken the oath. Others of station refuse it and remain

¹ *Anglia Hist. S.J.* vol. ii. p. 372, Archives S.J. Rome.

prisoners; all universally seek to hide themselves; others endeavour to procure licences to leave the kingdom until this fury shall pass over; others, leaving their mansions, remain for the most part in the woods and other desert places, so that they may not lose everything together when they shall be arrested.

Their houses are continually searched and plundered by bailiffs and other officials, and this is the life that many Catholics now live, as a most intelligent gentleman writes in a letter dated the 30th of August; and he is confirmed by another, who names especially many instances of this sort.

The judges hold sessions every fifteen days in London for the examination of Catholics and for tendering them the oath. And to this end they have added in Suffolk renewed diligence, having enforced all the penal laws against Catholics to chastise all that in any point have transgressed them.

Four priests have been arrested, among whom is a Benedictine Father, and two of them are condemned to death, but not yet executed. They produce much good in refusing the oath.

The interest and favour of the pseudo-Bishop and the zeal of the King in the extirpation of the Catholic religion is greater than ever, and the Council are not so opposed now as they were before, on account of securing the union of France, and they are now sending the Baron Wootton, the brother of the English Ambassador, to Venice, to take (as they say here) the oath of confederation from the Queen of France.

The Earls of Northampton, Suffolk, and others, not to displease the King, have dismissed all the Catholic retainers in their service; and, moreover, some of these being prisoners, they have not yet shown any disposition to assist them, nor have they spoken a word for their liberation, as they are accustomed to do for thieves, homicides, and other malefactors, when they are under their protection.

The King's College (Il Collegio del Re) has given 12,000 scudi for writers against His Holiness. In Parliament they have passed a decree for making a conduit for water from London for the use of this College.

Of the Priest Baldwin.

It is understood by various letters of the 25th of September, from Flanders, that the Priest Baldwin had been consigned to the English army stationed in Cleves for the relief of Brandelburg.

D.' Alabaster.

A rumour is current in London of the arrival of Alabaster, and that he had indeed been sent in custody from the States of Holland; nevertheless, they dissembled this, and reported through London that it was necessary to search the houses of Catholics to take him. There is fear that they will do so as much for the oath as a pretext against the Catholics, particularly the Priest Baldwin, against whom they know that Alabaster entertains hatred, because, as he believes, he denounced him before the Holy Office.

Other occurrences.

An Ambassador is arrived from the Mauritius and those States of Holland, to whom they show all possible attention and honour.

One word from the Queen of France and that country would allay all proceedings against the Catholics. But the French Ambassador is far from this, nay, he will not even allow Catholics to hear Mass in his residence.

Of the wonderful conversion of two criminals.

Two criminals, prisoners in Oxford, were chained together, one of whom, having heard a little about the Catholic religion, and being certain that he could not escape the hands of justice, entered into himself and resolved to die a Catholic, but being greatly perplexed where to find a Priest to reconcile him to the Church, found himself providentially assisted, for at that time they seized a Priest and thrust him into the same prison. But the poor man was unable to speak with him, being chained to his fellow-prisoner, who was an ignorant and obstinate heretic. Unable to devise any other means, he determined to persuade his companion (who was then sure of being condemned) likewise to die a Catholic, and thus save his soul. This he finally effected, and so the two came to the Priest, and were reconciled, with many signs of true contrition and penitence. Being condemned to death, a minister came and brought them "the Supper of Calvin" (*la cena di Calvino*), but they would not receive it. The minister asked of what religion they were. They replied that they were Catholics. The minister tried to persuade them to die in the religion in which they had lived. The criminals begged him not to trouble them, because they were resolved to die in the Catholic religion, "in which," said they, "if we had been brought up, we should not be reduced to this extremity

by our crimes, and so we will die in the ancient and Catholic religion, by means of which we hope to save our souls, because with regard to this new religion which has led us to the gallows, we are certain that it will not lead us to Paradise." And thus they at last died professing the Catholic religion, showing very great joy and interior content; an event which caused great confusion to the ministers, because many jeered them for their act, seeing them put to shame by two malefactors.

I now send letters of some Secular Priests, in which they recall their subscriptions in favour of a Bishop, and persuade others of their fellow-Priests to do the same.

ANNUAL LETTERS OF THE ENGLISH COLLEGE IN ROME,
A.D. 1611.

The number of students for the current year is 57, nearly as many as last year: 11 are studying logic, 6 physics, 9 metaphysics, 25 scholastic theology, 6 positive theology, 4 have been sent to England, 1 died of the summer heat, 4 have held a public defension of universal philosophy, 1 a public act in natural philosophy, and 2 in theology.

They are no less earnest in the pursuit of solid piety than in their application to study, and such is their assiduity and zeal for progress in both, that they can scarcely be surpassed. During the long vacation they went through the Spiritual Exercises with such fervour, that from the beginning to the end there was no break, and every room in the College had its exercitant. While thus taken up with meditation on Divine things, their earnest longings after perfection and union with God grew more intense; they mourned over the wretched condition of their country and the deplorable state of the Catholics in it with abundant tears, sighs, and prayers, to which they added fastings, disciplines, hair-shirts, and other bodily afflictions, imploring some relief from Him Who in wrath is mindful of mercy, and girding themselves to face death for the defence and propagation of the faith of their forefathers, so that it may truly be said that the spirit of our first martyrs shines forth in them. In their converse and bearing they are quiet, prompt to obey, modest in their demeanour, in close union with their Superiors and companions, so that each is a law to himself, and the year has gone by with scarce any call for penances; rebukes were, of course, but seldom needed by persons who of themselves are striving

after virtue ; of discord not a trace, so that the words of the Prophet may well be applied to our students : " All who shall behold them shall say, These are the seed which the Lord hath blessed." ¹

Two who defended universal philosophy with great credit have been received into the Society, a privilege earnestly sought and daily asked for by many others.²

Father William Baldwin, sent by Superiors from the Rhenish Palatinate into England, is now a prisoner in the Tower of London. He has so thoroughly cleared himself of all complicity in the Gunpowder Plot, and so discreetly and courageously replied to all charges and answered every question, that our adversaries themselves not only proclaim his innocence, but frequently speak of him as a brave, honest man. Our Catholics are justly proud of his innocence and constancy ; thus is virtue, when tried in the furnace of tribulation, honoured and praised both of good and bad. The report current in London speaks of his banishment, not of his death, as they are ashamed of having inveighed against such a man, and of having imputed to him in Parliament a guilty knowledge of the Plot, now that they are compelled to own that he was wholly innocent of any such crime.

Father Charles Floyd arrived in Rome from England about the beginning of spring. He was formerly a student of this College, who, at the time of the disturbances [1596], took a leading part in them. Being hot tempered, he was ready to undertake and to do everything against the Fathers of the Society. His well-deserved reputation for learning and piety gave him great influence with his fellow-students, so he threw himself into the conflict with all the ardour of his character, sided with the turbulent, excited quarrels, and did many other things against the Fathers and to the disturbance of the public peace, giving full vent in all this to his natural vehemence. While he remained in the College and during his sojourn at Rome he never mitigated his dislike of our Fathers, or changed his behaviour. It was in this frame of mind that he left Rome for England. Having been arrested and brought to trial, he was sentenced to die by a bloodthirsty judge. When the

¹ Isaias lxi. 9.

² One of these two was Father Ralph Babthorpe, *alias* Smith (see *Collectanea*). The other was probably James Griffiths, *alias* Grafton, who died on his way to the Louvain Novitiate. (*Id.*)

shadow of death was upon him, he began seriously to call himself to account for his past life, to grieve for the sins he had committed, and to think over his former errors. As this self-examination proceeded, he could not but sorrow at the thought of his behaviour to the Fathers, and of the disturbances he had excited in the College ; the remembrance of these things stung him to the quick, and suggested to him the resolution to enter the Society as a fitting expiation for the past. To steady himself in this determination, he vowed that if opportunity offered, he would seek for admission. Having been snatched from the jaws of death by the intercession and influence of certain friends, he was sent into banishment, and journeyed on foot to Rome, where, having craved and received the pardon of Father Rector, he so earnestly intreated to be admitted to the Society, that he prevailed, and is now going through his noviceship with great fervour at Louvain ; so running that he may win the prize promised to those who contend.

About the same time Father Thomas Strange, *alias* Hungerford, after many struggles, and frequent torture in the Tower of London, arrived in Belgium. His dying mother, who had saved up a large sum, and bequeathed it by will to his deliverer, was indeed his ransom. It is wonderful to relate what this Father, young in years, and as yet in his prime, has had to suffer at the hands of powerful enemies, and with what high-mindedness he has borne all. For having been arrested in the high road as he was on a journey, he was lodged in the King's Bench, where he spent three months heavily ironed. From thence he was taken to the Tower, and cast into a gloomy dungeon, into which no ray of light ever penetrated, where he lay for thirty-two days in utter darkness, for the dampness of his cell put out his candle. Frogs were his sole companions, he was allowed no bed, and even straw, which is never withheld from the most atrocious criminals, or even from cattle, was also denied him. His diet was a stinted portion of bread and water. Feeling his health fail, and fearing lest it might prove to be the falling sickness, he besought the Lieutenant to assign him a companion who might assist him in these straits. The Lieutenant, aware of his gentle birth and delicate training, fearing lest the stench, the squalor, and hardships of his dungeon might forestall any further questionings or examination under torture, had him transferred to a room, and appointed him a guard which was occasionally changed.

He sent his underlings to practise upon him by soft words, alternating with others of an opposite description. On one occasion of his appearing before the Privy Council, he refused, as being a priest, to kneel in their presence, but on being told to conform to common custom, he answered his examination on one knee. The King, who, it is said, was present behind a screen, gave orders that he should be allowed to stand. The pseudo-Archbishop began at once violently to attack him, interrupting by all the sarcasms, slanders, and insults he could invent, repeatedly declaring that the Father deserved a hundred deaths, nor allowing him to put in one word for his defence. This went on until he received a hint from behind the screen that he had better be silent. The others then began to bring forward several charges against the Father, but as they were destitute of foundation, he had little difficulty in clearing himself. But Cecil, who had a personal pique against him as the reputed author of a satire reflecting upon himself, which was untrue, and who was the cause of his sufferings, urged him to tell them plainly his mind as to the deposing power, and whether it was lawful to slay a Prince excommunicated by the Sovereign Pontiff. The Father replied: "I am brought here not to give an account of my faith, but of my doings. When you have settled the point as to my guilt or innocence, I will then not refuse to tell you what is my conviction upon the other matter." But Cecil answered that it was not for him to dictate to them the order of their interrogatories; and insisted upon his answering the second portion of his question. "If," said the Father, "a Prince justly excommunicated were to do violence to a subject." Hereupon Cecil interrupted, saying, "No conditions, but a categorical answer." "Yours is a murderous question, which concerns not my faith, but imperils my life," said the Father; "my only answer is that I believe, and will ever believe, what the Church has defined, or may hereafter define, in this matter." "So," quoth Cecil, "if the Church were to define that it is lawful to kill the King, you would be of the same mind?" The Father admitted the consequence. The Earl of Northampton here kindly interposed: "Were the Church to define the contrary, you would doubtless maintain it?" To which the Father assented.

Shortly afterwards one of the underlings of the Tower, incited to it by the Lieutenant, questioned the Father about Cardinal Bellarmine. "I have heard," said the man, "our

preachers often speak of him, and that he has lately written against the King," &c. Being quite aware of his drift, the Father answered: "Your ministers and preachers are no more to be compared with Bellarmine than Balaam with his donkey." The brazen official was not ashamed to ground upon this reply a charge against the Father, whom he reported for having said that the King stood to Bellarmine as Balaam's ass did to its owner. He was summoned to answer this charge, Cecil was one of the quorum, the Lieutenant of the Tower, his underling and others stood by. The underling most impudently persisted in his charge, but when the Father had related what had really occurred, the Earl of Worcester, biting his lips, showed plainly by his countenance and gestures what he thought of the underling's barefaced falsehood.

On his return to the Tower, the Father was, during three days following, thrice put to the torture for two hours together, or an hour and a half at the least. These long and repeated inflictions caused swellings in the hands and feet, and the violence of the pain rendered him insensible to suffering. When he was wholly unable to move, he was heavily ironed, but that did him no hurt, as he had already lost all sense of feeling. With this heavy burden upon him, he kept his bed for three months. He was threatened with further torture, but all to no purpose. Threats availed not to terrify one whom torments could not overcome, whereupon Popham, a most cruel man, though Lord Chief Justice of England, threatened him with immediate execution. His answer to this was that none but a madman would prefer to be imprisoned for a week in the Tower to being hanged. Popham then said it was not the penalty, but the cause which made a martyr. To whom the Father replied: "The cause I maintain is so just that I may look for martyrdom."

On one of these occasions, while he was under torture upon the rack, a certain empty-brained person began to dispute with him, asking whether Protestants equally with Catholics may not have true convictions. The Father's answer was that they were not fairly matched, "I," said he, "am under torture, you are in no danger. If you will take your place beside me, and share in what I am undergoing, I will not refuse to dispute with you." Then the Lieutenant of the Tower said to him: "Even under torture you are able to abuse us, but you cannot answer the questions put to you." This man, being an

intimate acquaintance of Cecil, bore the Father a grudge, and over and above the cruel treatment he subjected him to, he spread abroad the rumour that the prisoner had lost his mind. When this came to the Father's ears, he thus addressed the Lieutenant in the presence of the City Recorder and of others who had assembled to examine him: "I hear, sir, that you have told a great number of persons that I was mad; now I will prove the contrary by this dilemma, and show that if either of us is mad, it is you rather than I. To begin then. The report you have set afloat is either true or false; if the latter, why go on telling lies? Are you not ashamed of your conduct? If you insist that it is true, who but a madman would put another madman to the torture?" The style and matter of the argument irritated the Lieutenant, he did not like the reflection upon himself, and it is quite possible that he saw some of the bystanders smiling at the witty manner in which he had been rebuked. The Father continued: "If you are so sensitive, you will do well to remember the slanders you have so frequently uttered against myself, nay, against all my family, how often you have called me a vagrant, a runaway, a scoundrel of the deepest dye; I have borne with this, as with other inflictions, for God's sake, yet do I appeal to those here present to say whether these foul epithets are not more suited to the Lieutenant and his party than to me and my parents." The Lieutenant was thus made to feel that in this shattered frame there dwelt a magnanimous soul and unconquerable energy, and from thenceforward treated him with more consideration. On his departure for exile, he took the Father by the hand, saying, "Mr. Strange, pray remember the latter months of your confinement, and forget the beginning." When questioned concerning Father Baldwin, he made answer: "I am well acquainted with Father Baldwin, but I neither can, nor will accuse him; God forbid that a brother should accuse a brother, a Priest his fellow Priest." Hereupon Cecil said: "I am astonished, seeing the number of religious orders there are in your Church, that you should have preferred this to all the others. Unless you had been mad you had never bestowed the money resulting from the sale of your patrimony on these fellows." To this he deigned no answer. Being asked whether he had known Parsons in Rome, he said that he had, and that on one occasion he had said Matins with him, which to Cecil's mind was an atrocious crime. At length, after an im-

prisonment of five years, he was sent into banishment. He arrived at St. Omer, broken in health, and nearly blind from his sufferings for the name of Jesus, awaiting with a firm confidence the recompense of the future inheritance.

This same year, on the Vigil of All Saints (O.S.), two Fathers of the Society, Fathers John Percy and Nicolas Hart, were captured in the house of that true heroine, Mrs. Vaux. Their captor was one Pickering, who, accompanied by a numerous posse, scaled the walls at midnight, and broke into the Fathers' rooms before they could receive the least warning. Not content with this, he broke into the chapel close at hand, and in the King's name, seized the rich altar furniture, plate, and vestments. Mrs. Vaux was sent to London, to appear before the Council, and, after examination, was cast into the Fleet Prison. The Fathers were for some days kept in Pickering's house. The proofs they gave of their discretion, modesty, and learning moved their very persecutors to admiration. It is even reported that Pickering said, that if all Jesuits were like these, he would willingly trust his soul to them. One of his household was so wrought upon by conversing with them, that it is said he is about to embrace the Catholic faith. When the Fathers were removed elsewhere, he is reported to have shed tears. They are now in close custody in the Gatehouse. What will be done to them God only knows: their eminent virtue persuades, nay, compels us to hope for the best.³

We have, during this past year, instructed many heretics, who, coming to Rome, have made their abjuration before the Holy Office, and have been reconciled to the Church. They were thirty-four in number. Of these some, in the first bloom of their faith, have died in Rome; the rest have so changed their lives as well as their religion, as to afford an example and a warning to others to embrace the true faith, and reject the errors of Calvin. Thus even here the English harvest is being gathered in. Meanwhile, with Ruth we follow in the track of the reapers, gleaning what they have left in order to garner it in the barns of the Father of the household.

³ The date of the arrest of Fathers Percy and Hart at Harrowden is erroneously stated in their respective biographies to have occurred in 1605-6, the date of the Gunpowder Plot. It took place, as here stated, on the vigil, or rather on the morning of All Saints, November 2, 1610. A letter written by Father Percy from prison to Father Thomas Owen, Rector of the English College, Rome, dated February 7, 1612, is printed in *Collectanea*, p. 586.

ANNUAL LETTERS OF THE ENGLISH COLLEGE IN ROME,
A.D. 1612.

This last year the inmates of this College numbered 71, exclusive of our English guests visiting Rome as pilgrims. Of members of the Society there are 9 : Priests 5, Masters not in Priest's Orders 2, one of whom, after the Easter recess, was succeeded by a Priest. Two are charged with the household administration. Of students there are 52, of domestics 10. Six have been sent to England, and one to Heaven, as we may justly hope, both on account of the innocence of his life and his admission into the Society, granted to his earnest prayer on his death-bed.¹ Out of the many who have implored that favour with vows and tears, two have been sent to the Roman Novitiate.

A volume would be needed to recount all that could be related of the piety, modesty, docility, and other virtues of our students, but if I content myself with a brief outline I must needs repeat the same thing every year. They exceed the expectation of most, and are according to their Superior's desire, happy would England be had she only such men as these. They present the appearance of fervent novices, rather than that of secular youths destined to live in the world. English noblemen when they visit Rome, though Protestants, admire the good order of our College, and though averse to our faith, they reverence and admire the conduct and conversation of our students.

We have all been greatly consoled by the account of the martyrdom of Rev. Richard Newport, a former student here,² written by the Superior of the English Jesuit Mission. It is as

¹ We are unable to learn more of this student who was admitted to the Society as above.

² Richard Smith, *alias* Newport, who suffered at Tyburn, May 30, 1612. (See *Records S.J.* vol. vi. p. 126, and note.) The martyr was a native of Northamptonshire. He was a priest of great zeal and fervour; had been twice imprisoned and banished, but was arrested on his third return to England, imprisoned for seven months, then arraigned with Father William Scot, O.S.B., at the Old Bailey Sessions, and tried the following day. Abbot, the Protestant Bishop of London, who figured so conspicuously at the trial of Father Scot, and was so severely rebuked by that martyr for his cruel officiousness, was present, but prudently held his tongue. A full copy of the report of the martyrdom, which was from the pen of Father Robert Jones, the Superior of the English Mission S.J., and an eye-witness, is given from an Italian copy in the Archives S.J., Rome, under the head of Father Robert Jones, in the course of this Addenda.

follows. He was taken out of prison and laid, as the custom is, on a hurdle, his hands being bound; he gave as much time to mental prayer as the importunate questionings of friends and foes would allow. On reaching the gallows he beheld an immense gathering of people. So great a concourse was neither expected nor wished for by those who had doomed him, for they had intended, by hastening his execution, to lessen as far as possible the publicity of so barbarous a sight, the consciousness of their infamy suggesting to them that every spectator of their savage ferocity would be a witness against them, and would testify to the innocence of the martyr whom they saw butchered. Having mounted into the cart, he calmly spoke as long as the Sheriff allowed him, of his country, of the mode of life he had followed both in England and abroad, and of the seven years' training he had undergone in this College. He spoke so plainly and openly that Rome might well be proud of the discretion of their pupil, and England exult in his courage. Well knowing, as he did, that the heretics are wont to accuse of high treason those whom they put to death for defending the religion of their forefathers, he expressly stated that the sole cause for which he was made to forfeit his life was the fact that he was a Roman Catholic Priest, and proved as much from the indictment on which he was tried, for indeed it contained no other count. "But," continued he, "were God to give me the lives of all the men that walk this sublunary globe, and of all the blessed spirits above, willingly would I sacrifice them all in so noble a cause." He then gave hearty thanks to God for granting him to close his days by a death he had learned to long for by beholding the final conflict of Priests on that very spot, adding these words of the Psalmist, "What have I in Heaven? and beside Thee whom do I desire upon earth? Thou art the God of my heart and my portion is God for ever."³ On receiving notice to end his speech, he finished with these words: "Into Thy hands, O Lord, I commend my spirit; Lord Jesu, receive my soul." He then embraced his companion in martyrdom, a holy Priest of the Benedictine Order,⁴ a great friend of ours, as was abund-

³ Psalm lxxii. 25, 26.

⁴ This was Father William Scot, O.S.B., in religion called Maurus, a gentleman of family; brought up to the study of civil law in Trinity Hall, Cambridge. He was professed in the Abbey of St. Facundus, Sahagun, and, after receiving Holy Orders, was sent to the English Mission (O.S.B.), and on his arrival in London, beheld the Priest who had reconciled him to

antly testified by a letter he wrote shortly before his condemnation to one of the Jesuits in England, wherein he spoke in highest praise of the labours and toils of ours, and earnestly begged their prayers to God in his behalf.⁵ Nor did the Society suffer this kindly feeling to go unrequited, for it rendered to both, during their imprisonment, every service that was possible. Having then embraced his fellow-martyr,—but what do I say? He kissed the noose which was so soon to strangle him, and joyfully embraced the hangman who was about to take away his life, as if he owed that life to him. And because this lowest of the low is influenced by money rather than by kindness, he gave him money, as if expecting a service at his hands. The cart at length moved away, and left him hanging until, quitting all that the sun enlightens, his soul was translated to Heaven. Father Newport, however, did not appear to be quite dead when cut down.

The bodies of both martyrs were then quartered, and mingled together with the corpses of the malefactors who had been executed along with them, and covered with earth. These precautions, however, were of no avail, for some persons, inflamed with divine ardour, despising the danger, and counting the labour as nothing, gathered up the sacred remains out of the mass of corpses under which they lay, carried them off, and venerated them. Nor did the Divine clemency suffer their blood to be shed in vain, since it has strengthened the faith of our Catholics, and convinced the heretics of their innocence, who inveighing against the chief actors in this bloody scene, went away beating their breasts.

the Catholic Church hurried off to Tyburn to suffer for his faith and character of a Priest. Within three days he was himself arrested, imprisoned for a year, and transported, a treatment which he appears to have several times suffered. Returning for the last time to England, he was quickly arrested, arraigned at the Old Bailey Sessions, and condemned to death at the instigation of George Abbot, Protestant Bishop of London, and afterwards Archbishop of Canterbury. For a further account of his trial and death see Bishop Challoner's *Memoirs*. At his trial he both severely rebuked and silenced Abbot. The account of the martyrdom of Scot and Newport, referred to in the Annual Letters, was written by Father Robert Jones, the Superior of the Mission, who was an eye-witness of the execution. Being an independent account, not occurring in Bishop Challoner's *Memoirs*, a full copy of it, taken from the Italian in the Archives S.J. in Rome, is printed in this Addenda, in the notice of Father Robert Jones.

⁵ This letter was addressed to all the Fathers of the Society in England. A copy of it is given in this Addenda, under the head of Father Robert Jones.

The two Priests of the Society, Fathers John Percy and Nicolas Hart, former students of this College, who were cast into prison a year ago, have been released at the intercession of the Spanish Ambassador, and sent into exile. They gave proof of their readiness to suffer, and when required by the so-called Bishop to pledge themselves not to return for the future, they boldly refused to give such pledge.

Two others of the Society have been arrested this year, and thrown into prison, Fathers Francis Young and Thomas Cornforth, both former students of this College. The latter was taken while bringing Holy Communion to Mrs. Vaux, who is in confinement for cause of religion. He is a man full of the apostolic spirit, and well known for his indefatigable labours for the benefit of others.⁶

Two others of our students, Revs. Henry Johnson and George Fisher, were arrested in 1610, and are still in prison. Henry Johnson,⁷ shall tell us what they have had to undergo, and how nobly they bear themselves. In a letter to one of ours he wrote: "I doubt not but that you have heard how brutally our gaoler treats us. He has herded us in one common room. Most of us have no bed to rest upon, but we have to pay for a bed all the same. He hinders our visitors from seeing us, and has authorized the turnkeys to arrest any who come even as far as the lodge. Not even Protestants coming to see us are safe from his molestation. The severity of the so-called Archbishop of Canterbury leaves us no hope of relief or redress. We are sustained only by the sense of the greatness of the cause for which we suffer, and account our present hardships most sure marks of the Divine favour, according to those words of the Epistle to the Hebrews: 'The Lord chastens those He loves, and scourges every son whom He receives.' This is our comfort, and in this I trust we shall overcome."

While I am writing, news has just come from Flanders that Rev. John Almond,⁸ a former student of this College, has been martyred. I reserve all particulars until we get a fuller and more authentic account.

⁶ Respecting both these Fathers, see *Collectanea* and the references given.

⁷ For some genealogical information regarding Henry Cliffe, *alias* Henry Johnson, and George Fisher, *alias* Ashton, see *Records S.J.* vol. vi. pp. 221 and 227.

⁸ The Rev. John Almond was born on the borders of Allerton, near Liverpool, according to the martyr's statement given by Bishop Challoner,

I must not forget to mention the English Protestants coming to Rome, whom our students convince, instruct, and convert. Though the fruit of such ministry is not so plentiful as may be looked for in England, yet they will justify the pains and exertions taken in cultivating this ground, which has yielded thirty-fold, the number converted and received into the Church during the year being about thirty.

ANNUAL LETTERS OF THE ENGLISH MISSION FOR
A.D. 1614.

We number in this mission 58, all Priests, save a Temporal Coadjutor sent from Belgium that he may recover his health in his native air. Two have died, but we have received an accession of seven, who have come to take part in our labours, and have made their way hither with no slight difficulty. But I will preface my account of our domestic affairs by a few observations on the rigour of the persecution, as it will help to a plainer understanding of the following narrative. As heretofore, our heretical countrymen are fully bent on exterminating the Catholic religion, and destroying its last vestiges in this kingdom. But they have changed their tactics somewhat. King James, in order to gain a reputation for mildness and clemency in the opinion of other Princes, and also because he felt that the long and bloody persecution of Elizabeth had, if anything, strengthened the Catholic cause, is chary of shedding blood, but like another Julian the Apostate, he has bethought himself of other machinations whereby to destroy and uproot the true faith. The laws inflicting death are, so to speak, allowed to slumber at present, or like a sword are reserved in the sheath, ready to be drawn when occasion offers. But the imposing of fines, loss of property, forfeiture of rank and station, and perpetual imprisonment, are mercilessly enforced. For

about 1567; educated at a school at Much-Woolton, in the same county, made his higher studies at the English College, Rome, which he entered April 14, 1597; was ordained Priest there April 21, 1598, and left for the English Mission, September 16, 1602. He was gloriously crowned with martyrdom at Tyburn gallows, December 5, 1612. (See Bishop Challoner's *Memoirs of Missionary Priests*.) His age at the time of entering the English College is misprinted twenty for thirty in *Records S.J.* vol. vi. p. 201. The Almond alluded to by Bishop Challoner as having being sent from Rheims to Rome in 1582, was the Rev. Oliver Almond. (*Id.*) A narrative of his martyrdom, probably written by Father Robert Jones, the Superior of the English Mission S.J., is given in this Addenda, in continuation of that of the martyrs Scot and Newport, above referred to.

the King and his Parliament have determined to harass the Catholics to such a degree as to disable them from procuring food and raiment for themselves and families, to say nothing of Priests and Jesuits. To compass this wicked purpose, the present King has added to the cruel laws of Elizabeth enactments yet more stringent, which, as they are already made *publici juris*, it is needless to set forth here. But no counsel can prevail against the Lord, for the number of Priests and Jesuits daily increases, nor does the providence of God amid these hardships fail to support them to such an extent as to excite the wonder not only of our Catholics, but of the heretics themselves. The laws, as we have just observed, are most severe and cunningly planned to bring about the ruin of the Catholics, and lest they should prove a dead letter, informers are encouraged by the prospect of ample rewards. The most inveterate enemies of our religion amongst the ministers and the laity have been appointed inquisitors and judges, who, to win the approval of the King and Parliament, set no limits to their vexations and extortions. In this they are fully supported by their underlings, known as pursuivants, who for the most part are men of damaged reputation, thieves, suspected, or rather known coiners, or those guilty of other felonies. These miscreants ply their trade not only in London, but have the country parcelled out among them, with full licence to act as if in an enemy's territory. They visit at any hour of the night that suits them the dwellings of Catholics, and those of Protestants also, if there exists the slightest suspicion of their containing Catholic inmates; taking the precaution to surround them with musketeers, or soldiers, to prevent any one escaping. If not admitted at once, they break down the doors, then, as it may suit their pleasure, confine the members of the household to their rooms, while they go over the house, prying into every corner, chest, and cupboard. If the keys are not forthcoming, they force the locks; expostulation, or resistance, they answer with abuse or blows; if they find any money, they seize it without hope of recovery, under the pretext that it is stored up for the support of Priests and Jesuits, or for the Seminaries, Colleges, or Religious Houses beyond the seas. As for books, sacred vessels, vestments, especially such as are marked with a cross, and other church stuff, they profane and confiscate them, and by dint of threats compel the owners to satisfy their insatiable greed. It is needless to mention the demolition of

walls, the tearing up of floors and pavement in order to discover some lurking Priest or Jesuit. Decency forbids us to particularize their treatment of gentle and virtuous women, in order to discover books, rosaries, Agnus Deis, and the like. Suffice it to say that when they have searched and plundered to their heart's content, they take bail of the master of the house for his appearance at the assizes, and lest they should be called to account for their misdeeds, they bring him before a Justice of the Peace, who tenders the oath of allegiance, thus forcing him to choose between apostacy and utter ruin.

These outrages are not confined to any particular season, but they are more frequent in the winter time, especially about Christmas, as these bloodhounds are well aware that the Catholics are at that season most likely to have a Priest with them in order to keep the festival, and that the rigour of the season will not permit them to lurk in the woods and mountains. Yet have our Fathers, braving cold and hunger, spent days and nights in the depths of winter without shelter. The tragic fate of a certain Priest, who, though not one of ours, should yet be mentioned in this annual report, shows how dangerous it is to await the arrival of the pursuivants, and to flee by night. A few weeks since, the mansion of a noble lady was surrounded in the dead of night, in consequence of information given by a false brother, of a Priest being there. As they began their search, the Priest jumped out of bed, and without waiting to dress, snatched up his coat, and sought to escape by the roof of the house, but his foot slipped and he fell headlong. It is thought that he was slain by the posse of armed men posted round the house, for his death was caused by a wound in the head, not by the fracture of his limbs, and not only did the marks on the ground show that he alighted on his feet, but he was heard by some persons to cry out, "Where are you dragging me to? What are you going to do to me? Do you want to murder me?" The heretics, taking up the corpse, buried it at a cross-road, driving a stake through the stomach, the usual way in this country of burying suicides, as they reported him to be.

We should never conclude, were we to detail each individual case of plunder and oppression our Catholic brethren, the wealthier ones especially, have had to undergo in every part of this island. Stimulated by the hope of plunder, which is usually considerable (for in the northern parts, which do

not abound either in money or goods, two of these pursuivants melted down within two months, an amount worth 1600 crowns) these emissaries carry out to the letter the cruel orders of their principals. New offices have been created this last year, and given to the most inveterate enemies of our religion. The Chief Secretary of State has been a hot Puritan from his childhood upwards; his colleague in office is Bacon, noted for his hereditary hatred of Catholicity. This latter is the son of the Bacon, who at the beginning of the last reign was induced by Cecil to apostatize. Other appointments have been distributed among individuals of blemished character, who choose for colleagues men of their own stamp, nurtured in heresy, so as to secure in their dealings with the Catholics a staff of officials who will do their bidding. This last year too, to the no small dismay of the Catholics, Edward Coke has been appointed Lord Chief Justice; his frequent speeches in Parliament and on trials for life, witness to his intense spleen against our Society. Having filled in the last and the present reign, the office of Attorney General, he conducted the prosecution of those charged with high treason. It is well known how much the heretics have striven to render the very name of Jesuit hateful, in order to fix upon us the odium of sham plottings. These efforts supplied ample matter to the blood-thirsty eloquence of Coke, whose frequent deviations from the bounds of truth and decency have drawn upon him a well-merited castigation from some of ours. Hence his rabid hatred of Jesuits. Being thoroughly versed in English law, his influence in the Courts is such that if he shows a leaning, as he frequently does, to either side in a suit, it is impossible for the adverse party, be their grounds of action never so well founded, to find any one to take up their cause. Hence it not unfrequently happens that criminals of the deepest dye who richly deserve the gallows, are acquitted when Coke happens to be on the bench, while the laws are construed by the same judge to the prejudice of the fortune, reputation, and even the life of innocent men. Nothing is more usual in cases brought under his cognizance alike in kind, than for an acquittal to be followed by a condemnation. His co-religionists complain of him on this account, and so we may judge of the terror he excites among Catholics. But to preserve a fair appearance of legality, he makes use of his professional knowledge, which is in truth very extensive, to search out all the statutes, whether

recent or obsolete, enacted against Catholics, and then puts them in force. We need not observe that in the beginning of Elizabeth's reign the persecutors of the faith proceeded slowly and cautiously; a slight fine was imposed for absence from the Protestant service; another for those who were married before others except the ministers; a further one on such as heard Mass or received the Sacrament at a Priest's hands. But seeing they effected nothing, and that our religion only flourished the more in spite of these petty vexations, they imposed far more severe penalties. Refusal to attend church was visited by a fine of eighty crowns a month, and in default of payment by the forfeiture of two thirds of the offender's property to the Crown; to have had dealings with a Priest from beyond the seas entailed confiscation and the penalties of high treason. While engaged in the enforcement of these latter statutes, the ministers of the law neglected those earlier ones which Coke has lately disinterred to the injury and dismay of our Catholics. The validity of all marriages which have not been contracted before the ministers, is called into question, and to the heavy fine of 400 crowns is added the stigma of concubinage; the like amount is levied on such as have their children baptized at home. To escape this penalty women about to become mothers spare no expense, and brave many dangers. As the law forbids Catholics to travel further than five miles from the residence assigned them, women go to distant parts for the birth of their children, where they are subject to great difficulties and deprivations in the want of nurses, &c. Another severe statute has been in force many years past, inflicting a heavy fine of forty crowns a month on any one keeping a Catholic servant. Coke takes good care that all these fines are duly exacted, so that Catholics are unable to apply even the third part of their income to the support of their families. As these penalties cannot be levied unless an action be brought, a host of infamous informers is encouraged and maintained by the award of one third of the fines imposed. Lest he should seem to strike only the Catholics in good circumstances, Coke seems to make the very poorest and almost destitute feel his malicious cruelty. In the first year of Elizabeth it was enacted that for non-attendance at the Parish Church, the defaulters should pay a weekly sum of two Roman julii¹ for the relief of the poor of the parish.

¹ About one penny of our present money.

As this statute was followed by far more grievous enactments, it was allowed to slumber, until Coke, to the no small annoyance of our poorer brethren, revived and enforced it again, so this fine is levied on that class of men whose scanty earnings barely suffice for the support of their families; on men and maid servants whose yearly wages do not cover that amount; nor are the very day labourers excepted, in default of payment, their household goods and clothing are distrained and put up to auction. If they have nothing worth seizing, they are cast into prison, where they may perish by misery and starvation, unless Catholic charity, already so heavily taxed, comes to their relief. It is needless to say that these vexations have driven many to make shipwreck of their faith. We will instance the fate of one poor old man who was sorely tried. After many years of struggle and hardship he lost his pious wife, who left him with a large family of daughters. While his grief was yet fresh, the myrmidons of the law came down upon him to levy a fine of six *julii* on account of his having been three weeks absent from church. As he had not wherewith to pay, they seized the copper boiler which served to cook the family meals, and sold it. The poor man's constancy was shaken by this blow, and for the sake of his daughters, for whom he was very anxious, he bethought himself of yielding and of going to the church. He feared lest his weekly visitors would completely sell him up, and leave his children homeless, to their serious danger, both corporal and spiritual, while he himself would be cast into prison. It pleased God to take pity on this poor old man, and to send him a grievous illness, with a yet more grievous detestation of his criminal purpose. Nor was a Priest wanting to him at this critical moment, to strengthen him with all the Sacraments of the Church, a favour he had begged of God and of his family with repeated prayers and tears. When this had been done, being wholly intent on expiating his fall, he desired the bystanders not to interrupt his prayers and meditations. Shortly before he breathed his last, he summoned a neighbour, whom he requested to dig his grave in the field near his house. This being done, "Thank God," said he, "I have now a house from which I cannot be driven." Having paid his neighbour for his trouble, he exhorted the bystanders to constancy in the faith, and resuming his prayers, continued in them till he breathed his last.

But as the King is mainly bent on forcing the Catholics to take the wicked oath of allegiance, as they style it, the efforts made by Coke to gratify his Royal Master are incredible. At each of the four law terms he has summonses directed by the Lord Chancellor to all judges and justices of the peace, who are commanded to search out the Catholics and send them to Coke's court, in London. The justices stimulated by fear or hatred, do their duty so thoroughly that they send up Catholics of every age, sex, and condition. Sickness, old age, poverty, the length of the journey, the inclemency of the season, the serious illness of wife or child, are pleaded in vain. It is said that no less than 400 were summoned from one county alone, whence we may judge of the extent and number of cruel cases throughout the whole kingdom, which is divided into more than fifty of these counties. When the unwilling pilgrims have at length reached the bar, the oath of allegiance is tendered to them. Refusal to take it entails *præmunire*, which signifies total forfeiture of goods and perpetual imprisonment. Baron Vaux, an illustrious young nobleman, and very friendly to ours, has given of late a remarkable example of constancy, by incurring this penalty. The King tried by every means to shake his pious resolution, but finding he could effect nothing, he deprived him of a goodly inheritance. The Baron is said to have recovered it at an immense cost, but for all that he is still a close prisoner.²

² The following interesting paper is taken from the Italian *Anglia Hist. S.J.* vol. ii. p. 2, p. 462 :



SECRET NEWS OF BARON VAUX, BY LETTER OF JUNE 17, 1612.

The King is in much anxiety on account of the Baron Vaux. The murmurs are very general against the cruelty used towards him in his condemnation, and much more for the little respect that is paid to him in prison. Not only the nobles who were favourably disposed towards the Catholic religion, but the heretical peers themselves, feel and regard it as a common insult to their grade. It is no wonder that such signal constancy as the good Baron displays, should cause anxiety to his Majesty. It will be seen by a letter which he wrote to a lord, a friend of his, and a favourite of the King, that they have endeavoured to interfere in his behalf with his Majesty.

Copy of the Letter.

I trust to the good feelings of your Lordship and my other friends towards me, that you will readily believe that I am very far from estimating their trouble and kind offices in my behalf, by the success of the event, because I well know that all human diligence and schemes are subject to the Providence of God and His Blessed Mother. All is disposed of according to His good pleasure ; and certainly as regards myself, I

Henry James too has lately forfeited his family estate for no other reason, and has been mulcted in a large sum in gold and silver, which is the more to his credit, since though liberal to the Catholics, he was reputed a timid and somewhat penurious person. George Cotton, of a noble Catholic family, and a friend of ours, was despoiled of all his goods, and consigned to a fetid dungeon to the end of his days, which was hastened by hardships, filth, misery, and a chronic malady. The ministers, as if he were unworthy of Christian burial, would not allow his corpse to be buried in their churchyards, hence his sacred remains are deposited in an open field, which in this country is looked upon as the greatest infamy, God so disposing it, as we may believe, lest these hallowed bones should be confounded with the unhallowed remains of heretics. We know of a lady of eighty years of age, who, to save her bail, was forced to travel in the depth of winter, more than eighty miles (much longer than Italian miles). She refused the oath, making open profession of her faith, and in consequence lost all her property, and was condemned to perpetual imprisonment. The same happened to the widow of a certain knight, in spite of the efforts made in her favour by some of her influential Protestant relatives. The same lot has befallen many others not of the wealthy class only, but maidens, married ladies, and men of humble condition, whose whole dependence is upon what they earn by incessant toil. Many have miserably succumbed to the storm; the reasons they allege in excuse of their weakness will be given further on. Coke, being well aware that they comply reluctantly and against their conscience, summons them to London to renew the oath, in some cases as many as four times in one year. Hence it

embrace my fate as the most felicitous and welcome one that could have befallen me; and although the sentence already passed upon me is executed with all rigour, so that I may be left without a farthing, yet do I not esteem the obligation I owe to your Lordship and your family a jot the less. The consolation that I feel in my present state far exceeds anything that I have ever before experienced during the whole course of my life, and that which at another time would have proved most vexatious to me, is now most pleasant, seeing that there is no evil odour in this prison, but what affords me matter of consolation and content; so great is the bounty of God our Lord towards the man that finding himself in the poorest condition, He sends him that which surpasses the treasures of this world. Most certainly if I feel any pain, it is solely because I have no more to lose for the love of God.

May your Lordship retain me in your good graces, &c. Yours, as ever, though now of little worth.

June 3, 1612.

BARON VAUX.

happens that these poor creatures have to travel, some of them, from two to six hundred miles, in the depths of winter, and as often in the summer season, encountering the perils of the road, having to await the convenience of the judges, and to fee at no small cost the officials and underlings of the Courts; to return home with a wounded conscience, and to be bound by pledges most intolerable to men of gentle birth. For not content with these high handed proceedings, Coke compels them under most grievous penalties to give bail for their good behaviour. A person thus bound is wholly at the mercy of others, if he offend any one by even so much as a look or ill-considered gesture, he is forthwith liable to forfeit his bail and pay the penalty, which is always considerable. Thus does Divine Providence, by its special disposition, punish the faint-hearted Catholics who abuse their consciences with this oath, by the means of this merciless judge, who tells them in open Court that they are still wanting in their duty as loyal subjects, that they should go to church, hear sermons, receive the sacrament, denounce the Pope and the Catholic religion, and acknowledge the spiritual supremacy of the King and that they may then talk of loyalty; but if they persevere in their obstinacy, he swears by God and the King's life that they shall lose the Prince's favour, be stripped of their goods, and consigned to some dark dungeon. "Nor," he continued, "flatter yourselves that these are mere empty threats, they are the King's own words, who is ever inculcating on the judges that they should apply with the utmost severity all the laws enacted against the Papists. His Majesty is fully determined to drive you to such extremities, that you will be destitute even of common necessities. He thus expects to rid his kingdom of Jesuits, Priests and the like pests, by starving them out; when the Catholics will not have as much as a crust to give them it will not be easy to find others to take their place." In this style does Coke browbeat these timid Catholics, and in the King's name deprive them of all hope of better days. I pass by his abuse of the Pope and the Catholic religion, it is such as may be expected from a fluent spekaer, who mistakes his wordy petulance for eloquence. But enough of Coke. It would take us too long to speak of the pseudo Prelates of Canterbury and London, and other sworn enemies of our religion.

Thus much will serve as a preface to these and the follow-

ing Annual Letters. Let us now pass on to our domestic concerns.

The two, whose deaths are mentioned, are Father Francis Thomson, of Wiltshire, aged 36 years, nine of which he has spent in the Society. The four years he spent on this English Mission were employed to such good purpose, that in part of the country where ours were scarcely known, he paved the way for four or five of our Fathers, chiefly by his quiet and gentle bearing. Whatever time was over from his missionary duties, he devoted to prayer and study; when compelled by ill-health to desist from mental exertion, he occupied his leisure time in collecting and arranging relics for the consolation of our Catholics, who greatly prize presents of this kind. Having heard of the death of his sister, who had closed a most devout life by an edifying death in the house of the English Virgins at Brussels, he betook himself to frequent prayers and greater austerities than his worn out frame could bear, with a view to her soul's help. The result was a serious illness, during which he was somewhat disturbed at the thought that he had shortened his life by his own act and deed. A death precious in the sight of God was the fitting close of his truly religious life.³

The other taken away from us by death, was Thomas Pounce,⁴ of gentle birth, and famed throughout England for his noble confession of the Catholic faith under Elizabeth and James. Of the 75 years he had lived, thirty had been spent in ten several prisons, in divers parts of the kingdom. We should never end were we to attempt even a brief sketch of all that this saintly Brother did for the defence and propagation of the faith. The Superior of this mission purposes to write his life, which is well worthy of being rescued from oblivion. Meanwhile, I will relate a few facts equally well known to the public as to myself. Thomas Pounce had been admitted into the Society by Father Parsons, while the latter was labouring on the English Mission, that is, some thirty-three years ago.⁵ Such was his esteem for the Society that before he had become

³ *Collectanea*, p. 770.

⁴ See his life in *Records S.J.* vol. iii.

⁵ Thomas Pounce was admitted to the Society when in prison on December 1, 1578, by the Rev. Father General. (*Records S.J.* vol. iii. p. 584.) Father Parsons on reaching London in June, 1580, visited Pounce in the Marshalsea Prison. (*Id.* p. 626). The statement of his admission to the Society by Father Parsons would no doubt refer to that Father's having received Pounce's first, or simple religious vows at the end of his two years' probation in December, 1580.

personally acquainted with any of its members, he made great exertions for its introduction into England, and in conjunction with some other Catholics, he succeeded by the intervention of Cardinal, (then Doctor) Allen, in obtaining from His Holiness that Fathers Parsons and Campion should be sent on this mission. After their arrival in England, they were assailed by a storm of calumnies which in some degree influenced the minds even of certain Catholics. Whereupon Pounce enabled the Fathers to vindicate their character in a pamphlet of which Father Parsons was the author. It was with him that Father Campion deposited his famous challenge, with directions that it was not to be published unless in the event of his capture. Pounce distributed the work among friends and foes alike, and it may well be observed that nothing could have been more creditable to the Society, then but lately introduced into England, or have helped on the Catholic cause, and given more effectual check to the insolence and ferocity of the heretics than did this publication. Campion thus describes its contents in a letter to our Very Rev. Father General: "I set forth plainly in writing my motives and purpose, together with certain very reasonable demands. I boldly confessed that I was a Priest of the Society of Jesus, that I had come to spread the Catholic faith, to preach the Gospel, to administer the sacraments. I demanded of the Queen, and the chief men of the Kingdom to be admitted to an audience, and challenged our adversaries to a disputation. I kept a copy by me, that it might be found on me at the time of my arrest; another copy was intrusted to a friend (Thomas Pounce), to be published as soon as I was taken. My friend, however, could not keep it secret, but published it far and wide; our adversaries were enraged, and proclaimed from their pulpits that they were quite ready to accept the challenge, but that the Queen would not allow what had already been established to be called in question. Later on," continues Campion, "this oversight of my friend did wonders in our behalf. It caused the publication of the 'Ten Reasons,' and was the origin of that four days' disputation in the Tower of London." But not content with drawing others into the arena, Pounce descended into it himself, and most brilliantly defended the Catholic cause against the invectives of the preachers. His learning and constant study of the Fathers, and of our modern controversialists admirably assisted him. Being well known

throughout England, though but few were aware of his connexion with the Society, he brought back many to the Church by his example and exhortations. Such was his zeal for souls, that day and night he seemed to be intent only on the ways and means of restoring stray sheep to the fold of Christ. Wherefore, while he was ever most generous towards all his Catholic brethren, he was lavish of his assistance to those whose special duty it is to recall others from the paths of error. Despite the capital penalty enacted by English law against such as in anywise favour or help a Priest, or who strive to convert Protestants, no threats or perils could stay the efforts of his zeal. His brave and noble soul, intent only on the salvation of his neighbour, made no more of the threats of the judges, or the sanguinary rigours of the law, than had they been the mere bugbears of the nursery.

This high-minded courage of his had its source in his contempt of the world, and indeed in the little account he made of his own life. He had already parted with a goodly fortune for Christ's sake; renounced the pomps and honours of the world, and endured for many years bonds and imprisonment, with all the hardships thereby entailed, and his life alone remained to him, and this he most earnestly longed to lay down for the faith. He was once complained of to Elizabeth for having in contempt of the laws, boldly and openly promoted the Catholic cause. The Queen replied that she well knew how ardently Pounce desired martyrdom, but that she was not going to render him glorious in the eyes of his co-religionists. But James was near conferring the favour that Elizabeth denied him. Pound having indignantly protested against the judicial butchery of certain Catholics which had, as he thought, been perpetrated without the King's knowledge, he was brought before the Star Chamber, where, having been overwhelmed with abuse and contumely, this aged gentleman was condemned to be nailed by the ears to the pillory. The noble old man, who had nearly reached his seventieth year, bravely endured this cruel ignominy, but as our Superior has already forwarded a detailed account of this good Brother, we will say no more for the present.⁶

Four of ours are in bonds. The first is William Baldwin,

⁶ It is stated in his biography that, on account of his great age and the danger to life that might ensue, the actual infliction of the brutal sentence was omitted through the intercession of friends.

who, while passing through the Rhenish Palatinate, was arrested and handed over to the King of England for a consideration, and is now lodged in the Tower of London. The heretics and gainsayers of our Society have spread abroad many injurious reports in his regard, which his courage and discretion have superabundantly refuted. The threadbare slander which credits us with complicity in the Gunpowder Plot is now no longer heard of. It is plain to every one that the charge made by the heretics against the survivors is groundless, as, after a most searching inquiry, they have been unable to bring home to Baldwin the slightest knowledge of the conspiracy, notwithstanding they had represented him as its primary author, a charge which, if proved, had sufficed to consign him to a most cruel death. Thus the capture of this Father has cleared not only himself, but also his religious brethren, who were accused of the same atrocity, from every suspicion. Hence His Serene Highness the Governor of Belgium, being required by the King to expel one of our Fathers from his dominions on account of his having been privy to the Plot, when he had heard how Baldwin had cleared himself, declined to take action.⁷ Despite his close confinement and the strict isolation of prisoners in the Tower, the Father has managed to send a letter to his brethren, which informs us that he overflows with Divine consolation the more he is deprived of all human solace and society.

The next is Father Alexander Fayrecliffe [Fairclough],⁸ who about the end of last year, as he was leaving the house of the Belgian Ambassador, whose lady is his penitent, was arrested by the King's officers. These officials are accustomed at Christmas time to keep strict watch over houses of this description. They imprisoned the Father, who after a few days was brought before the pseudo-Archbishop of Canterbury, where he was questioned at full length as to his parentage, age, manner of life, &c. The modesty and discretion he displayed procured for him gentle treatment, and he was sent back to prison, where being under a keeper somewhat less cruel than the average of his class, he is thus able to make the most of his opportunities for gaining souls.

While doing good work in the sacred ministry, Father Alexander found an efficient helper in Father Thomas

⁷ This was Father John Gerard, then Rector of Liege College.

⁸ See his Biography, *Records S.J.* vol. iv.

Laithwaite, whom the heretics suspect, without knowing for certain, to be a Jesuit.⁹ While he (Father Laithwaite) was lingering in prison last year, the Ambassador of Savoy obtained leave that he should be released and sent into exile. Why and how it came to pass that he was not transported beyond the seas, he thus explained after his re-arrest to the Archbishop of Canterbury. This prelate having asked him his name he gave it. "Are you not also called Scott?" said the Archbishop. The Father replied "Yes." "Were you not banished at the demand of the Ambassador of Savoy?" "The Ambassador did, it is true, obtain my banishment, but I was detained by the authorities owing to some doubt they had about the letter of the King's Council, whereupon having settled the matter with the Council, I went in all haste to Gravesend, with two servants, as the Ambassador had already started; having missed him these two servants put me on board a boat that I might follow the Ambassador, and then returned to London to another Ambassador with whom they were to stay. As for myself on reaching the town of Lee I heard that the Ambassador had already set sail. Wherefore not wishing to be again arrested, preferring the chance of liberty to certain durance, I landed again and remained here. The prelatè then made out his warrant of committal, and sent me to the Gatehouse, on the charge that I had taken Priest's orders in the Church of Rome, and had returned without licence from banishment." We will further notice the summons of two other of our Fathers to appear before the Archbishop, but for the better understanding of the matter we premise these few preliminary explanations.

In the beginning of Elizabeth's reign, when the change from Catholicity to Calvinism was being debated in Parliament, to avoid exciting disturbance by innovation, the crafty and unprincipled miscreants who were at the head of the movement, so managed by dint of mendacity and fraud as to leave some outward semblance of the old faith and worship, having carefully denuded these external forms of their life and significance. They left untouched the hierarchy of Bishops, Metropolitans, and of the Primate; decked out their Calvinistic liturgy with some rags of Catholic ritual to make it more acceptable; and, to cozen the unlettered mass of the people, they occasionally repeated that they had main-

⁹ See his Biography, *Records S.J.* vol. iv. pp. 592, seq.

tained the old religion unchanged, but stripped of a few superstitions ; that they had not abolished the prayers and lessons, but had translated them into the vulgar tongue, that they might be profitably and universally understood. Now the stricter sort of Calvinists, known as the Puritans, hate the Book of Common Prayer as worse than poisonous, being as they say filled to the overflowing with extracts from the Popish Breviary and Mass-book. The new hierarchy is no less objectionable to the Puritans than to the Catholics. The former insist on the abolition of all that is not contained in the "Word of God," as being Popish and anti-Christian. Who cannot see, say they, how it is paving the way for Antichrist to insist that in order to the unity of the Church of England it is necessary that the ministers be subject to the Bishops, the Bishops to their Metropolitans, and these to the Primate. Why not go a step further, and require the Primates themselves to submit to a Supreme Bishop? Thus will the Church universally be maintained in due order and subordination. Catholics of course know that our Lord has established such a hierarchy, but they prove beyond dispute that the high sounding titles of the Protestant prelates are mere empty names. How indeed could these men, but of yesterday, lay claim to an uninterrupted succession from the Apostles? Yet, as they themselves cannot deny, this is essential for all who would claim priestly authority and apostolic jurisdiction. This is the line of argument so strongly urged by Harding, Stapleton, and other English doctors, who have met with no other reply but a royal proclamation condemning their works to the flames. Every one was deterred from reading these books by heavy penalties, and the most diligent watch was kept to prevent their introduction into the kingdom. Nevertheless our Catholic writers have never ceased from attacking these State Bishops ; especially when some began to boast that Parker, their first Archbishop of Canterbury, had been consecrated by our Bishops, a figment which is more than sufficiently disposed of by the constancy of which the Marian Bishops gave proof. None can forget how universally they withstood the Calvinistic poison, and sacrificed place and position to end their days in various prisons ; no one has ever laid to their charge that they swerved as much as a hair's breadth from the path of truth. This bold assertion of the Protestants has set some writers to search into the question of Parker's consecra-

tion, he being the source whence our so-called Bishops have derived their apostolic calling, as they style it. The result of this investigation was such as might be expected from diving into the hidden things of heretics ; the closer the examination, the more damaging its discoveries. Creditable witnesses affirm that four ministers gave each other episcopal consecration, after a fashion hitherto unheard of, in a tavern in the city of London, called the "Nag's Head," and that it was by them that Parker was consecrated to the see of Canterbury.

But that our so-called Bishops might embellish this so ignominious an origin of their stock by some arguments, they have put forward as an apologist a minister of the name of Mason, who maintains with wearying prolixity that Parker was duly consecrated by four Bishops, as might be irrefragably proved by extant documents. It happened that Father Thomas FitzHerbert was at that time writing from Rome against the pseudo-Bishop of Ely. In reply to Mason's bold assertion, he expressed his wonder that documents of such importance had been so long kept secret, he demanded that four Catholics of learning and discretion might be allowed to examine them, promising in return to obtain leave for Protestants to look into the Vatican or other archives of the holy city. Lest they should appear to despair of their cause the Protestant prelates made up their minds to assent to FitzHerbert's requirement, wherefore, on May the 6th, the Archbishop of Canterbury sent one of his secretaries to summon Father Fayrecliffe before him ; a Benedictine also was sent for ; a third could not come on account of illness ; so Father Laytwaite had to be substituted. On arriving at Lambeth, this party was met by two other Priests, not very favourable to the Society, who had been also summoned from other prisons. Our Fathers knew not what to make of this unexpected gathering. After waiting an hour, they were summoned into a chamber where they found eight Bishops and other men of distinction seated at a table. The Primate opened the proceedings by saying : "Ere we begin, I will ask Laithwaite to what Order he belongs." The Father, as was just, so prudently shaped his answer that the prelate understood him to be a secular.¹⁰ "I asked you

¹⁰ Father Laithwaite's life, or perpetual banishment or incarceration, was here at stake. His open avowal would have brought him within the penal laws, and would no doubt have been used against him. The prelate well knew this, and should not have asked the insidious question on such an occasion. No man is bound to criminate himself.

this question," said he, "because I know that Coleton and Leake are only Priests, and that Fayrecliffe is a Jesuit. I was uncertain only about you and so have called in a Benedictine, that the whole affair might be thoroughly sifted before two seculars and two regulars. It is needless to remind you of the questions, both numerous and important, on which we disagree, nor do we meet at present to discuss them." He then took up FitzHerbert's book. "One FitzHerbert," said he, "who lately succeeded the deceased Parsons in Rome, has assailed this reverend assembly of prelates in this book by expressing doubts as to the validity of their consecration. He further demands that if, as Mason affirms, the documents in proof of so public an event be extant, they be submitted to the examination of four Catholics distinguished by their learning and discretion. We have decided therefore to summon you four, with whom FitzHerbert would surely be satisfied, that you may inspect the register affording unexceptionable proof of the fact, and may hereafter bear witness to what your eyes have beheld, and your hands have handled." He then brought forward an enormous volume of a size our Fathers had never before seen, and told one of them to examine the entry to see whether it bore any trace of fraud or forgery. He then desired the secular Priest Leake to read out the register of Parker's consecration; as Leake pleaded in excuse the weakness of his sight, a secretary was sent for, and while they were waiting for him, Fayrecliffe took the register and read it aloud. The purport of it was a description of Parker's consecration by four Bishops according to the Catholic rite. At the conclusion, the Archbishop of Canterbury said: "I wonder that any one can venture to call in question a fact so well established." "Agreed," said Fayrecliffe, "if we could be sure of the authenticity of this entry. FitzHerbert's ground for calling it in question was that Mason was the first to mention it." The Archbishop then called upon Leake and Colleton by name to give their opinion, and when they had answered somewhat drily, Father Laytwaite replied that he should advise that the history of the whole affair be submitted to a searching scrutiny, and for that purpose that a copy of the register be taken. The Archbishop objected that he could not allow the register to be taken out, but would willingly give every facility for copying it in his palace. Fayrecliffe, when asked

for his opinion, said that he wondered why Jewell and other Protestant doctors in their controversies with Harding and Stapleton had never availed themselves of this entry. "However that is to be accounted for," replied Canterbury, "you have now seen it with your own eyes." Thus having civilly received them, he sent them back to their several prisons. A few days later, the Fathers insisted on being allowed to copy this account of the consecration, the Archbishop promised to comply with their request at a more convenient time, which has not yet come, nor is there any reason for expecting that he will remember his promise, which is a sign of his own want of conviction. We here give this report exactly as our Fathers have drawn it up in their letters to the Prefect of the mission, lest it should be lost. Whatever the truth of this entry, the whole affair cannot but do good service to the Catholic cause.¹¹ But to proceed; Father Fayrecliffe, having found a good opportunity for escaping, remained in prison to the admiration and edification of every one.

The third they made prisoner of this year is Father Gervase Pole, whose capture was brought about as follows: The officers of justice had arrested a Secular Priest, brother to our Father Gervase.¹² Their prisoner was neither manacled, nor surrounded by a posse of armed men as is usual, but was being taken to London between his two captors, as if they would give him the place of honour. His Jesuit brother, deceived by these appearances, approached to salute the prisoner and was forthwith seized by the constables. While they were rejoicing at having thus cleverly trapped a Jesuit, and were devising means to secure him, the Secular Priest, availing himself of the opportunity, escaped. Gervase was overjoyed at having delivered his brother, though at his own cost, and at the same time at being arrested under circumstances which precluded all peril to the lives or goods of his hosts, a thing he had earnestly prayed for. He was lodged in the same prison as Father Fayrecliffe [Newgate], where both have done great service to the Catholics, for though they are in bonds yet is the word of God not bound, but their zeal and diligence bear abundant fruit both among the faithful and

¹¹ Father Fairclough's father, a Protestant, assured him that he was actually present at the Nag's Head consecration. (Biog. as above.)

¹² German Pole, afterwards S.J. (*Collectanea*.)

the heretics whom the inspirations of Divine grace conduct to them.

Among the many who have narrowly escaped the snares of the hunters, the Superior deserves special mention, particularly as his case may serve to warn us how cautious we should be in speaking about the concerns of this Mission, and it will furnish an occasion of briefly noticing the blessed departure of the Lady Doña Luisa de Carvajal y Mendoza, who rendered such signal service to this Mission and to our Fathers labouring in it.

About the end of last year the Very Reverend Father General appointed Father Michael Walpole, then in Belgium, Superior of the English Mission S.J. The news was imparted by degrees to a certain number, but with this result, that it soon came to the knowledge of the Privy Council, where it aroused the greatest indignation at the idea that a man who, by special favour, had been banished the country but four years ago, should be about to return hither. He had been released from prison and sent into exile, because, being a learned and prudent man and brother to an illustrious martyr, he had won the interest of Don Pedro de Zuniga, the Spanish Ambassador, who was in favour with the King, which, however, scarcely availed him to obtain his petition. The Father secretly left Douay and proceeded to Louvain, where he made his retreat. His letters patent and some other documents were forwarded with the utmost secrecy to Doña Luisa's house, where he had purposed taking up his residence.¹³ Her house was a place of refuge for the missionaries, and seemed peculiarly suited to the Superior of the Mission, who must necessarily choose a place where he may be easily found by ours, and by Catholics generally, and those in particular who are favourable to the Society. Catholics of the higher class, with whom our Superior would naturally take up his residence, are

¹³ This house, which was a noted refuge for priests and Catholics, was in London, "in a suburb of the city called Espetil (Spitalfields), where the air was healthy and the view extensive." It was situated on the ascent of the hill, in the midst of a garden, and separated on all sides from the neighbouring houses. The distance from the Spanish Ambassador's residence was a drawback, but it happened fortunately to be close to the Venetian Embassy. Luisa called it her 'Oran,' and set about fortifying it as a castle about to be besieged. Double doors were placed at the entrance, the first was never opened till the second was locked. A fierce mastiff guarded the approach, and it would have required an armed force to break into the house" (*Life of Doña Luisa de Carvajal y Mendoza*, by the Lady Georgiana Fullerton. Quarterly Series, July, 1873).

reasonably reluctant to allow their dwellings to be thus frequented at the peril of their own lives and fortune. Father Walpole had, therefore, chosen Doña Luisa's house for his headquarters. As a Spaniard this lady was not bound by English law; and further, the treaty of peace had secured to Spaniards living in England the same rights that are enjoyed by the natives. She was also known to be of the highest nobility, and was held in very great esteem by the Spanish Ambassador, to whom the Protestants were careful not to give any reasonable cause of offence; and, indeed, had they ventured to infringe the international laws, this holy virgin was so poor that her loss would have been trifling. She lived very frugally in a hired house, and far from caring for her worldly state, she earnestly longed to shed her blood for the faith. Such was the lodging the Father had forechosen, and the heretics had a shrewd suspicion of the fact, as it was known that, both in Spain and in England, he had formerly been her Confessor. Wherefore, to make sure of his capture, about two months after he had retired from Douay, Doña Luisa's house was surrounded at an early hour by a posse of armed men, who made their entrance after forcing six or seven doors. The lady was disturbed by this violence, not so much on her own account as on that of others. She felt anxious for her maid-servant, then on a bed of sickness, and bethought herself of the risk incurred by one of our Fathers, who was then in a hiding-place in the house.¹⁴ To prevent Father Walpole's letters from falling into the hands of the heretics, she cast them into the fire. While this was going on, M. de Buserte, the Ambassador of his Serene Highness Prince Albert, appeared upon the scene, and his courteous address somewhat calmed the over-eager officials. The Ambassador, seeing our Priest, who was well known to him, standing by bareheaded, shabbily clothed, and disguised as a servant, began to devise means of saving him from his perilous situation. He called to him in an imperious tone, and speaking in Spanish, which the Father was quite familiar with, ordered him to take a message to his mistress, who had retired to her chamber. When he had returned some two or three times with an answer, the officers supposed that he was a Spaniard. The Ambassador, having gently got rid of the constables, made a sign to the Father to accompany him to his residence.

¹⁴ This was Father Michael Walpole himself.

Scarcely had he gained this new place of shelter, but one of the constables exclaimed to his comrades with an oath, "That Priest has slipped from us, for a man in boots left the house with the servants of the Belgian Ambassador, who, to my certain knowledge, never entered it in his suite." He forthwith acquainted the head constable with the fact, who in his turn severely reprimanded the man set to keep the door for his neglect.

At this stage of the business the Spanish Ambassador again made his appearance. The justice of the peace at the head of the party was most respectful to his Excellency, to whom he made many excuses, partly true, partly false—he was acting under the King's urgent command—that the Privy Council was at that moment expecting the Lady Doña Luisa, &c. Hereupon the Ambassador sent his carriage with his secretary, interpreter, and others of his household to accompany Doña Luisa and the three ladies, her companions, to the Privy Council. The justice, however, took them direct to the Archbishop of Canterbury, who, after harassing the noble lady and her companions with several questions and insulting remarks, committed her, with one of her ladies, to the Gatehouse Prison. The remaining two he consigned to other prisons. The maid who had been left on her sick-bed had fainted from alarm at the tumult and the arrest of her mistress, and died the following day.

Meanwhile, the Spanish, French, and Belgian Ambassadors had instant recourse to the King, and Doña Luisa and her companions were liberated. Shortly after she was seized with severe sickness, caused partly by cold (for on the occasion of the nightly domiciliary visit, careless of herself and in her anxiety for others, she had gone about her house with bare feet), partly, too, by the squalor of the prison and its hardships. She did not die until the arrival of the Superior, which, as may be piously believed, was in answer to her earnest prayers.¹⁵ Having received at his hands all the succours needed at so critical a moment, and the saving sacraments of Holy Church, she exchanged at length this passing and miserable life for that of the blessed. She was a lady worthy to take rank among the glorious virgins of the early Church. Our Society, and the English Mission in particular, are greatly indebted to

¹⁵ She received the last sacraments from Fray Don Diego de la Fuente, a Dominican Father, the Ambassador's Confessor" (*Life of Doña Luisa*, as above).

her. Born in Spain of parents of the first nobility, such was her thirst of suffering for the sake of Christ that she left her native land, where the Catholic religion so gloriously flourishes, to spend the remainder of her days in England, that sink of error and heresy. She caused London, the capital city, to shine for nearly nine years with the lustre of her virtues; was ever ready to wait upon and solace the prisoners of Christ; washed the feet of the saints; cheered those lying in chains and in the darkness and filth of dungeons; strengthened the wavering and fearful; and gathered into Peter's bark many who had made shipwreck of the faith. By her exhortations and assistance many Catholic youths, and especially virgins, betook themselves to the seminaries and religious communities abroad. The pseudo-Archbishop of Canterbury was well aware of her attachment to the Society, and this doubtless was the cause of his harshness in her regard, whom, had not death prevented, this prelate was about to have expelled the country. It galled him to behold a convent, or, as he styled it, a seed-plot, or seminary of convents, flourishing under his and the King's eyes in the capital city, founded and maintained by one woman alone, and she a foreigner. Thus much may suffice for the present, as the Life of Doña Luisa is now about to be written.

It would be neither safe, nor prudent to give a detailed account of the ministry of our Fathers or of its results; we will merely observe that not one has failed to gather many sheaves to the Lord's garner. Among those we may safely mention is Doctor . . . one of the first preachers at Court, who, after conferring with our Fathers, forsook heresy to join the standard of Christ. In order to be the better enabled to pursue his plan, he obtained the royal licence to go to Spa in Belgium in order to take the waters. When there he wrote to inform the King of the step he had taken and of the motives which had impelled him thereto. Though he did not long survive his reconciliation, having died this year at Paris, the example of so eminent a man was not without its effect on his countrymen, for in forsaking heresy he sacrificed the royal favour, an honourable position, and many rich benefices. The King was sorely offended at his secession, and is believed to have sought to tempt him back by the offer of a rich bishopric.¹⁶

¹⁶ The writer of the report, for prudence' sake, omits the name of the distinguished convert. The identity, however, is certain (See *Records S.J.*

Another distinguished Protestant preacher . . . by name, had abjured his errors, but relapsed, because, with the true faith, he did not imbibe the spirit of Christian obedience. Having been rescued from his wretched condition this very year, by one of our Fathers, he expiated his sin by a noble confession of the faith. Overwhelmed with contrition, he boldly went to the Archbishop of York, and cast at his feet two papers, one containing the royal pardon for the capital offence he had committed in being reconciled to the Catholic Church; the other, a licence from the same prelate to preach throughout his province. He protested at the same time his readiness to undergo any torture in punishment for the scandal he had given by his apostacy. He was forthwith committed to prison, and kept so closely that none except ministers could approach him, but sustained by God's grace he remains unshaken, nor have the learned men sent to confer with him effected anything but to worry him with their indecent clamours. To his unspeakable consolation, one of our Fathers, with no slight difficulty and danger, managed to get to him, heard his general confession, and reconciled him to the Church. The assizes soon came on, and it was the general expectation that he would be doomed to the utmost inflictions of the law, instead of which he was banished the country. His fellow-prisoners of the household of the faith collected wherewith to defray his voyage, and at the first opportunity he passed over into Belgium.¹⁷

vol. i. p. 623). He was Dr. Benjamin Carrier, son of Anthony Carrier; educated at Cambridge, and Fellow of Corpus Christi College. After taking the doctor's cap in divinity, he was appointed Chaplain and Preacher to King James I. who, on account of his virtues and learning held him in the highest esteem, and made him his confidant. He died in Paris, June, 1614. For his writings see *Records S.J.* as above.

¹⁷ The writer of the Annual Letters likewise in this case omits the name of the convert. But there can be little doubt of his identity with William Alabaster, who was more than once reconciled to the Catholic Church, and as often fell away. Chamberlain, writing to Sir Dudley Carleton (Winwood's *Memorials*), January 5, 1614-15, says: "Yesterday, Alabaster, the double or treble turncoat, preached before the King at Whitehall, where there were many clergymen that do not greatly applaud him, but say he made a curious fantastical piece of work."

Wood's *Athen. Oxon in Fasti*, p. 144, calls him "the rarest poet and Grecian that any age or nation ever produced." "He succeeded Dr. John Overall as Prebendary of St. Paul's [to the Stall of Tottenhall] and Rector of Therfield, county Herts, in March, 1614, the Dean's best living, worth £300, which the Dean [Overall] had good hope to have held awhile" (*Records S.J.* vol. i. pp. 66, 622). Alabaster died 1640. Mr. Chamberlain's letter must have been written before the above interesting account. Anthony Wood does not mention Alabaster's return to the Catholic Church. He may have persevered to the end

A young lady of gentle lineage, who was but lately reconciled to the Catholic Church, has had to submit to a grievous persecution at the hands of her husband, to whom she had been long and tenderly attached. He leaves nothing undone to try her resolution. He confines her to her room, implores, threatens, coaxes her, leaves her no time for spiritual exercises, allows her no Catholic attendant, suffers no Catholic to cross his threshold, and strictly forbids her to leave the house. For fear she might meet a Priest, he is ever on the watch to keep strangers and unknown persons at a distance. If he finds any pious pictures, he tears them up; throws her spiritual books into the fire, and frequently brings in ministers to effect her perversion. By these and more grievous annoyances her health and general appearance have suffered, while the hidden beauty of her soul has been increased.

A certain woman, who was convinced of the truth of the Catholic religion, yet withheld from acting on her conviction by the fear of grievous persecution, was, by a special providence, visited with a dangerous sickness and then restored to health; for at the approach of death she besought God to allow her time enough to be reconciled to the Church. Her prayer was granted, and she recovered. Shortly after she went to a certain Catholic family in order to meet her spiritual physician, but was disappointed. At her second visit she found one of our Fathers. Falling on her knees before him, she began with intense contrition a public confession of her sins before all present, and would have continued it to the end, had not the Father interposed to silence her.

Another high-born lady, but imperfectly instructed in the faith, hearing from one to whom the favour had been vouchsafed, an account of a miraculous appearance of the Blessed Virgin, warning him against taking the godless oath of allegiance and supremacy, conceived so ardent a desire to embrace the true religion, that, notwithstanding her tenderness and delicacy, she undertook a long journey on foot, in order to be reconciled by one of our Fathers.

There are many more similar cases which, for brevity sake, we omit for the present.

But heresy is not our only foe; nor may we content ourselves with inculcating the true faith. We have very frequently to combat vices which are the usual accompaniments and results of heresy, and not unfrequently find that it is more

difficult to uproot evil habits, especially when strengthened by lapse of time, than to get people to unlearn heresy. But by God's help many have been lifted out of the mire of corruption. To take but one instance: A man so given to intemperance that he had lost all hope of amendment, was, by the frequentation of the sacraments and the daily use of a prayer in honour of the Immaculate Conception of the Blessed Virgin, enjoined upon him by one of our Fathers, who was his director, enabled at length to break himself of this vile habit, and what he had never dared to hope, to conceive the utmost abhorrence of it.

Many at enmity with each other have been reconciled. The following instance will serve as an example: A certain wealthy gentleman, who had suffered the infliction of frequent fines and imprisonment on account of his religion, fearing that it would end in his utter ruin, assigned all his property, both in possession and in reversion, to one of his elder sons, who, as the phrase is, had become a time server by conforming to the laws of the realm. He flattered himself that by taking this step he had secured his fortune from the spoiler, but it turned out otherwise, and became a source of intense misery to him and to his children; for, no sooner did his son find himself the master, than he began to follow his own counsels, to show little respect to his parents, and to rule his brothers and sisters with a high hand. This state of things was endured for a time, but at length became intolerable. The father rebuked his son for his want of duty, which so enraged the latter that he summoned his brothers before the Justices of the Peace, and, having overwhelmed his father with abuse, he accused him of a heinous and capital crime, heedless of the scandal and the disgrace of his family. Neither the entreaties of his friends nor the tears of his mother and sisters, who filled the house with their lamentations, availed to overcome his obstinacy and to recall him to his duty. After every means of persuasion had been tried without effect, one of our Fathers, happening to pass that way, determined to see what he could do towards appeasing a quarrel which shocked Protestants no less than Catholics. Beginning with the father, he prevailed upon him to make a general confession. He next kindly exhorted the son to desist from his unnatural purpose and to be reconciled to his family. The latter persisted in his wickedness, and sought to defend himself by an endless series of excuses and pretexts. When

our Father saw this he threatened him with the wrath of God, painted in lively colours the atrocity of his guilt, denounced the judgments impending over stubborn and undutiful children, and the visitations of Divine justice both here and hereafter. His endeavours were so blessed by Divine grace, that he at last overcame the obstinacy of the young man, who charged the Father to plead his pardon with his outraged parent. He next, in all humility, cast himself at his father's feet, imploring forgiveness, not so much by word as by sobs and tears. The loving father granted his prayer, and with the father of the Prodigal Son spoken of in the Gospel parable, embraced him, restoring him to favour, to the unspeakable relief and joy of all who heard of it.

The following example may serve to show the good results of the instruction received by our penitents, who are not only taught the rudiments of Christian doctrine, but are enabled, to some extent, "to give to them that ask them a reason of the hope that is in them." A travelling tinker was put into prison for refusing to attend the Protestant service. A minister one day after his sermon went, accompanied by a large crowd, to try conclusions with this poor prisoner. Having set him in the midst of the assemblage, he upbraided his blind obstinacy in adhering to a religion of which he could know nothing. The tinker, quoting the words of St. Paul, "How shall they preach unless they be sent?"¹⁸ so handled the text as to put the insolent, blustering minister to silence. "Who," urged he, "has sent you to preach Calvinism? You claim a mission; then must it be either ordinary or extraordinary, for lawful preachers can be sent only in one of these two ways. To which do you pretend? If with the Catholics, you say your commission is ordinary, show me where I may find a perpetual and unbroken series of Calvinistic preachers from the Apostolic age down to our days. If you choose the latter alternative, then prove your mission by signs and wonders, even as the Apostles and other extraordinary messengers were wont to do." The minister was completely silenced, and left the gaol in confusion amid the ridicule of the bystanders. His fellow-ministers were enraged at his trying his ignorance in an encounter with this poor, unlettered man. The bystanders, however, were so touched with pity and favourably disposed, that they used all their endeavours and succeeded in obtaining his discharge.

¹⁸ Romans x. 15.

But in addition to these ministrations, in which our Fathers have diligently laboured, our main efforts have been directed against the impious oath of what they call Allegiance. The enemy of souls seems this year to have put forth all his craft and wiles utterly to ruin such Catholics as wavered in this matter; nor are there wanting among those whose office it is to guide others some who maintain the lawfulness of this oath in view of the formidable consequences of refusing it. A most unfortunate instance of this was the unhappy Archpriest Blackwell, who persisted in this opinion until his death. Notwithstanding its condemnation in two Apostolic Briefs and the letter addressed to him by the Most Illustrious Cardinal Bellarmine, he continued to defend it by word and writing. Our Fathers have stood in the breach, and have bravely opposed Blackwell and his adherents. Neither the tears and affection of our best friends among the Catholics, the open threats of the heretics, and the secretly proffered bribes and promises of certain parties if we would be but a little less outspoken, nor the prospect of some alleviation of the present calamities, have availed to turn one of our Fathers from the constant defence of the truth. Nay, more, with the help of God's grace, not only have they kept their own penitents steadfast, but they have raised some who had fallen, confirmed waverers, and, both in private conferences and in published works, have confuted the weak and empty sophisms of the opposite party. Hence, all whose opinion is worthy of consideration attribute to us, under God, the rejection of this godless oath. The Protestants give us full credit for being the sole maintainers and defenders of the deposing power: they say that it is our fault if the Catholics have been wanting in their duty and loyalty to the King, and hence they call those who, rather than take the oath, have endured loss of goods and of personal liberty, "Jesuitical Papists." But we have been greatly impeded by what has of late taken place even in Catholic countries. For, not to mention what happened last year, the great work written by Father Francis Suarez, in reply to King James's monitorial Preface, with the book of Becanus and Schioppi, were publicly burnt at St. Paul's Cross, and shortly after, as it is believed, at the King's suggestion, it was burnt by the common hangman at Paris. We have here in full the decree of the Parliament of Paris, condemning this book to be cast into the flames on the Place de Grève, and forbidding, under the penalties of

high treason, any Jesuit in France to teach the doctrine therein contained. It is impossible to tell how much the heretics exult over this unjust sentence. Copies of it translated into English, with notes reflecting on our Fathers, have been scattered broadcast. The translation is headed by the following introduction: "You have here, gentle reader, the edict and censure promulgated by the French Parliament against the book of Francis Suarez, wherein he attempted a reply to his Majesty. As this is not the first occasion wherein they have expressed their abhorrence of Jesuit maxims, neither is this translation my first essay." Further on: "I give you here word for word, as it came into my hands, the copy of the edict of the Parliament of Paris, that you may behold this Spanish Goliath, or, rather, this Papal champion, who, as if with an Invincible Armada, came to attack the King of England, shamefully struck down ere he could face his foe. He it is whom neither the blows showered upon Lessius, nor the purgatorial fires in which Becanus is roasting, could deter from raising his hand against the Lord's anointed. And now, you Papists, look at your Suarez, this shining Spanish and Jesuit star, the glory and ornament of his Order; see him branded with infamy, not for his own personal convictions, but for what he holds in common with the rest of his Jesuit crew. Certain folks have been so blindly attached to this Order, and to this fellow, that in their adherence to his maxims, they stuck not at incurring the wrath of his Majesty, the public blame, and the penalties of the laws. Of you I hope better things, and have a better opinion. Now that you see how the French, who are as good Catholics as yourselves, have treated this and the like teachings, I am certain that you will no longer allow the reputation these men have for learning, prudence, and zeal, nor their insolent identification of their views with the Catholic faith to make you forget your duty to your King and country. Rather will you learn to give to Cæsar the things which are Cæsar's, and to God the things that are God's, and to turn a deaf ear to the enchantments of these impostors; nay, to exclaim with certain Catholics: 'Good God! Is it possible that this Society, after so many scandals, despite the atrocious crimes it has committed in France and other countries, so many regicides and seditions, can yet be so esteemed in England?'" Thus far the writer. Others circulate the lie that the Pope himself has condemned Father Suarez' book, and that our French Fathers have written

in defence of the oath and in opposition to Suarez. Others again boast that King James has, by his deep learning, enlightened the minds of princes, and shed a radiance which has already illumined France, and cannot fail to extend to all Christian kings. There is no need to particularize the scurrilous songs, the vile caricatures which appear almost daily to excite hatred and ridicule against the Chief Pastor. The following will serve as a specimen of this class of productions: the King holds the Pope's nose to a grindstone, which is being rapidly turned by the Superintendents of Canterbury and London, to the speedy diminution of that prominent feature. In the background stand the King of Denmark, Count Maurice encouraging the King, together with the leading men of the kingdom, and a promiscuous crowd, to whom the spectacle seems to afford amusement and satisfaction. At the outer circle are represented religious, of whom Jesuits form the majority, with uplifted hands and every token of distress. It is a pictorial comment on a vulgar metaphor current in this country, where, to put a man's nose to the grindstone, implies making him do what he does not like. But we have to mourn over another and a deep-seated evil which works ruin to many, and aggravates the toil and anxieties of ours. On the death of Blackwell his place was filled by one who held his views as to the deposing power, and maintained the same, not only in private conferences, but also in writings, published, it is true, under a *nom de plume*. This prelate is a religious Superior, an able divine, and also a prisoner of Christ. No wonder if, with such a reputation, he has succeeded in persuading many who were naturally too glad to preserve their property and freedom without wounding their conscience, that they might safely take the oath. Father Thomas Fitzherbert has this last year published an excellent refutation of his opinion, and has added to it by way of appendix, the injunction of the Most Illustrious Cardinals of the Sacred Inquisition, enjoining on his adversary to justify his conduct within a fixed term. The latter, by way of complying with this injunction, conferred with the Archbishop of Canterbury, and published a short pamphlet containing nothing but the text of the above-mentioned judgment of the Parliament of Paris with an English translation. Nor were there wanting Catholics among the clergy and laity who, siding with this self-styled Widdrington, have laboured to spread his poison far and wide. Hence, this year has been

so fruitful of trouble, that it is almost a miracle that we have been able to hold our own, and to add new sheep to the fold of Christ. For what is the state of affairs? Our people daily see these writings of Widdrington, to whom ours durst not reply, for few of us are able to write in English, and if, as this Widdrington taunted Fitzherbert, we wrote in Latin, so as to be understood by the Parisian Parliament, the books would be consumed in the flames that devoured the works of Suarez. If they consult their spiritual guides, there are plenty who will "sew cushions under their elbows;" if they look to Catholic countries abroad, they behold the most Christian kingdom of France branding the doctrine they are called upon to maintain at such a cost, as scandalous, seditious, damnable, tending to the subversion of the commonwealth and the murder of Kings. Moreover, we have the King's officers, who inflict loss of property and perpetual imprisonment on such as refuse the oath, and so are able to make short work of the weak and wavering. Considering all these circumstances, it is to be wondered at that so many stand firm, rather than that a certain number have fallen away. By God's grace there are many who have preferred the loss of all things to perjuring themselves by taking this oath. We give the two following instances.

An aged nobleman who had been plundered on several occasions, and had endured much injustice for the Orthodox Faith, was summoned before the Court, to give his candid opinion concerning the oath. "I have heard," said one of the judges, "that for several years past you have been an obstinate Papist, but that now, worse than all, you refuse the oath of allegiance. What could have induced you to act thus?" "My sole motive," replied the other, "is the salvation of my soul, which can be found but in the Catholic Church. Now the Church by its organ, that is, by its Chief Pastor, has forbidden this oath." "By what authority," rejoined the judge, "does your Church take upon herself to forbid this oath by the mouth of the Pope?" "By a higher right than that in virtue of which you sit upon that bench and give judgment. The right of the Church is derived from Christ; yours comes but from the King who is subject to Christ and to His Church." "But you ought to obey the King." "Granted," said the nobleman, "when he commands what is lawful." The judge continued, "These are idle words unless you take the oath of allegiance, you incur *præmunire*,"

(as we have already explained, entire confiscation of goods, and perpetual imprisonment). "You cannot find in me aught else to justify such a sentence; my sole crime is that I adhere to the religion of my forefathers, and obey its dictates. As regards my worldly goods the King has already seized the greater part of them, he will soon have what remains, my body too will be detained in durance at his pleasure, but my soul neither the King nor you shall have. He who has redeemed it shall keep it." I have reported this dialogue as it was communicated to me by a Priest of our Society, who is his spiritual director, lest so glorious a confession of the faith should be lost. So far from offending any one, his constancy moved the bystanders and many of the judges to compassion. When the sentence was passed, he joyfully exclaimed, "Be the Name of the Lord for ever blessed! God preserve the King to us, and keep him in safety." Before leaving the Court, he perceived that his name was recorded among those of the felons doomed to the gallows, most probably an oversight of the clerk of the assize. Hereupon he exultingly inquired whether he was to share the fate of those criminals. Upon the judges, making sport of his yearnings for martyrdom, he said, "I wish I were worthy of so high a privilege. The sooner it comes, the better, as my advanced age is hurrying me to the grave." His name was then expunged from the list of those left for execution, and he was consigned in his seventieth year to perpetual incarceration.

Among his other deeds of charity, while in bonds, was the solace he afforded to a *quondam* minister, who had been reconciled by one of our Fathers, and was then in prison for refusing the oath. On his death in prison, the aged nobleman had him buried by the side of his (the minister's) wife. The fortitude of this converted minister is well worthy of mention in the Annual Letters, and the more so as he had been one of our converts, had received at our hands relief and sustenance both temporal and spiritual, and as his memory was especially honoured by ours after his death. This good man happened once to spend the night at an inn when on a journey, to visit some friends. The Protestant serving maid spying through the chinks of his chamber door, and seeing him kneeling in fervent prayer, at once concluded that he was either a priest or some distinguished Papist, whom on more than one occasion their piety has thus betrayed. She

imparted at once her suspicions to her master. Early next morning he was taken before a justice of the peace, to whom he confessed himself to be a Catholic, though not a Priest, or worthy of so sublime a dignity. On his refusal to take the condemned oath of allegiance, he was committed to prison. It is needless to detail here the hardships and sufferings this sentence involved, considering his poverty and advanced age. At the following assizes he was brought up for trial, and examined as to the Catholic religion and the wicked oath of allegiance. His replies were modestly but firmly given, but it ended in his being sentenced to the forfeiture of his goods, if he had any, and to perpetual imprisonment, together with his wife, who had made a long journey on foot in order to visit and comfort him. They were both heavily ironed, and thrust into close confinement; the hardships, and filth of their dungeon, and the want they had to endure brought on a malady which ended for both on the same day, and almost at the same hour, by a death precious in the sight of God. Their noble companion in bonds hired a man to dig their grave in a neighbouring churchyard, to the extreme indignation of the Calvinistic curate, who loudly protested against the honourable and Christian burial of execrable excommunicates and Papists such as these. The Catholics, however, stood firm, and interred the bodies in the appointed grave under cover of the darkness of night. This convert minister was the son of the master of the Grammar School, at which our Father Parsons received his rudimental education.¹⁹

I could accumulate numerous other instances, as the gaols are filled with brave confessors to whom the heretics begrudge the glory of martyrdom, preferring to wear out their lives by the filth, the stench, and hardships of imprisonment. Such is the cruelty of their keepers, that their friends are hindered from supplying them with bedding and covering, thus compelling them to lie on the cold damp floor, which they are not suffered either to sweep or dry. In many cases, these prisoners are hindered not only from receiving visitors, but the food sent them by friends is intercepted. It is but lately that the keeper of Newgate (a confined and fetid prison), under pretence that some of the Priests in his custody were planning escape, separated them from the lay Catholic prisoners, and having heavily ironed

¹⁹ Both the above cases are more fully detailed in *Records S.J.* vol. iv. series x. p. 386, seq.

them, confined part of them in "Limbo," as they call a dark and deep underground dungeon, and sent the others to the felons' side. The Sheriff of the City having witnessed their misery, was moved to pity, and sent his servants with provisions for the Priests, but these the keeper distributed among the other prisoners, pretending that the Papists had said they would not touch the food of heretics. The Sheriff was of course highly incensed at such bigotry, but discovering afterwards by a letter of thanks addressed to him by the Priests, how he had been deceived, he went to rebuke the keeper. The man began to shuffle, declaring that he knew full well the dispositions of the Papists, ere they opened their lips. As the Sheriff was far from satisfied with this excuse, and threatened further proceedings, the keeper then told him that he was under strict orders from the Lord Chief Justice Coke and the Archbishop of Canterbury, to allow nothing to be brought to the Priests from the outside, but to treat them, as regards diet, with the common herd of felons. The Sheriff had of course nothing further to say. That the man spoke the truth is more than probable, when we consider the fanatical hate of Coke for Catholics, and the cruel reply the Archbishop but lately made to a noble lady of well-proved steadfastness in the faith. She had called upon the Prelate to plead for her husband, begging he might be removed from a gaol, so crowded with Catholic prisoners that they had scarcely breathing or sleeping room, to a more convenient place of confinement. "If such be the case, if they are so cramped for room, this, my good woman, is the advice I give them, let as many as like lie down and bear their fellows on their shoulders until they are tired, then let the others take their turns, thus will they bear one another's burden." An answer which for its insolence and ill-timed pleasantry was well worthy of a Calvinist Superintendent.

These and other instances, which for brevity sake we pass over, prove that if the King is chary of blood-shedding, it is not out of humanity or clemency, but it rather bespeaks his deep-rooted and envenomed hate against Catholics. He evidently thinks to wear them out by constant oppression, and while thus getting rid of them, to avoid incurring with foreign nations the odium of persecution. The main demand of the Parliament which met this year was that both lay Catholics and their clergy should be more rigorously dealt with. *A propos*

of the Parliament, it may assist in perpetuating the memory of certain things the King would fain have buried in oblivion, to note some matters in this place. The King had assembled this Parliament being straitened for the want of subsidies. He opened it in person with a long speech from the throne, in which he said he had summoned them for the furtherance of the interests of God, of his own person, and of his fortune. "The first we shall secure," said he, "by maintaining our religion, and uprooting Popery. Yet," he continued, "I know not how it is that, despite so many wise laws enacted against them, the Papist increase in number. I do not, however, press for further enactments just now, lest the Jesuits spread abroad the slander that we are persecutors, a charge I have rebutted with my own pen. Rather let the laws already in force be so clearly construed in all their terms and clauses by Parliament, as to leave no loophole of escape." By the second point he meant that he wished, in case his son Charles died without heirs, that Parliament would sanction the placing of the grandsons of his daughter Elizabeth, married to the Palatine of the Rhine, next in the line of succession. The last and most prolix part of this oration was a demand for supplies. The Parliament discussed these several points; as to the second, there was no difficulty, the third they were not in a hurry to deal with, but they were unanimous as to the first. Among other measures, a bill was brought in to compel the Catholics to wear a red hat like the Jews in Rome, or parti-coloured stockings like the clowns, so as to be not only distinguishable, but to be hooted at whenever they should appear. Coke urged a large increase of spies and pursuivants. Others again, more bloodthirsty than their fellows, moved that everyone making profession of Catholicity should have his neck broken. As a pendant to this, it was proposed by others to enact the penalties of high treason against all the owners or occupiers of houses in which Priests' hiding-holes, or church-stuff should be discovered. But by God's over-ruling Providence their counsels were frustrated as follows. The King commanded and insisted that the question of supply should be first dealt with. The Puritans, a most insolent party, who formed the majority, began to inquire into the reasons of the poverty of the Royal Treasury; the taxes and duties had increased, the fines for Popery had never been so rigidly levied, the country was at peace, yet the King complained of greater

straits than Elizabeth ever did, even when at war with the mightiest monarch in the world, a war which lingered on for years. Complaints were then made of the King's profusion, and there were not wanting those, who appealing to former Acts of Parliament limiting the royal munificence, called for the invalidation of his gifts. At length, to avoid disturbances, the King dissolved the Parliament, and unconsciously executing God's judgment on the enemies of His Church, committed the leaders of the Opposition to the Tower of London. Further, to efface every vestige of this Parliament, he annulled what it had enacted concerning the succession to the Crown. But Coke, who "makes his broth out of any water that comes to hand," tried to persuade this Parliament to enact that the Papists, who outwardly conform and go to the Protestant service, should be made liable to a monthly fine of forty crowns, on account of their Catholic wives. The case of these men, who are both numerous and wealthy, was fully debated in the last Session of the House of Commons. Their wives, for the most part are high-born ladies, and have shed a lustre on many a prison and tribunal by their bold confession of the faith.²⁰ This Parliament has left behind it in London some traces of its severity. Among other complaints, stress was laid on the liberty allowed to the imprisoned Priests to celebrate Mass and to receive visits from both Catholics and Protestants. Officers were forthwith sent to search the boxes of the Priests, with strict orders that they be kept apart from the lay Catholics; many keepers were imprisoned for their past indulgence, and a stricter discipline is to be enforced for the future. Thus the past year has yielded abundant opportunities of ministering not only to spiritual but to bodily needs, which our Fathers have not neglected. The destitution of some sixty or seventy prisoners confined in one gaol has been relieved solely by the charity of our missionaries, who have provided the captives with food throughout the year, and with change of clothes. At Christmas, the same number, who were starving elsewhere, have also received seasonable succour. And indeed since the beginning of this mission, ours have never failed in their care for the spiritual and temporal relief of Catholic prisoners.

²⁰ History records throughout this terrible struggle, the extraordinary courage and devotedness of the wives of the Catholic nobility and gentry to the ancient faith. In almost every instance recorded of the succumbing of a husband to their heavy afflictions, the wife remained unmoved and faithful to the end.

When this turbulent Parliament had been got rid of in the way described above, the news of the war waging in Germany caused no slight disturbance here, and was the signal for fresh inflictions on the Catholics. No sooner did they hear of the surrender of Aix la Chapelle and the storming of Ober-Wesel, than in a paroxysm of rage and fear, they invaded the dwellings of the Catholics, seized every weapon, even to the cross-bows used for shooting sparrows, leaving them defenceless against robbers or midnight thieves. Levies were made all over the country, and there was general excitement. For the fallacious preachers of the "fifth Gospel" gave it out from their pulpits that an immense Catholic army has mustered to extirpate their so called reformed religion. The Puritans too have circulated in books that six armies had sworn to effect their destruction, with an imaginary detail of the forces of each Catholic sovereign, with their banners, mottoes, and the numbers of their horse and foot. The King and chief men are fully aware that these preachers and swindlers are deluding the people, yet they reluctantly tolerate these gigantic lies, in the hope that they may thus obtain the subsidies the Parliament refused them. But the people is more tenacious of its coin than of its Calvinism, and despite the long and impressive exhortations of the ministers that they should rally for the defence of their imperilled "Gospel," the collectors appointed by the King to gather contributions have been at great pains to get even a crown from certain towns and villages. Meanwhile, we hear on every side fierce denunciations of the Pope as the prime instigator of this war, and of our fellow Catholics as if they were conspiring with foreign powers, but especially of the Jesuits, who are held up as the authors and abettors of this league, and of the war which threatens to uproot heresy. This agitation calmed down on the conclusion of the truce, but was soon followed by another, though somewhat less serious. It originated in the freak of a madman which the Archbishop of Canterbury, writing to the German Protestants, has not been ashamed to magnify into a crafty plot against his life on the part of the Papists and Jesuits. We gather the real state of the case from Lord Thomas Sackville, a great friend of ours, the son, brother, and uncle of successive Earls of that name, who to the lustre of birth and station has added that of a singular holiness of life. He had a servant of the name of Worsley who, after he had left Lord Sackville's service, lost his mind,

as was well known to all. This poor creature managed, by some means or other, to effect an entrance into Lambeth Palace by a private way known but to few even of the household. He penetrated as far as the library without being stopped, and found the Archbishop there without his rochet. He is said to have addressed the prelate as follows : "Are you the Abbot that style yourself Archbishop of Canterbury? It were truer to call you arch-tyrant, arch-devil, you are a disgrace to a See which so many holy prelates have rendered illustrious. I came to tear your rochet off your back, if you had it upon you." He was immediately secured, ironed, and cast into a deep dungeon, where he is being killed by slow starvation. But not content with this the Archbishop charges the Catholics in general, and Lord Thomas Sackville in particular, with having hired a pretended lunatic to murder him. And although there was not a particle of evidence to connect Lord Thomas with the occurrence, yet, detesting, as he did, this nobleman with implacable hatred for his zeal in propagating the true faith, and his attachment to the Society, he availed himself of this opportunity to make him a close prisoner, all communication with his friends being interdicted; and, forgetting that to his family he owed his education and start in life, he plied him with captious interrogatories, and at length compelled him to leave the country.

It would be superfluous to set down here the abuse and slanders by which the heretics seek to make the very name of Jesuit a bug-bear, yet we may be allowed to furnish a few specimens. We are called the Pope's janissaries; the favourite brood of Antichrist; the sworn slaves of the Pope; the reserve corps of the Catholic Church; the most dangerous enemies of the King and country; the most bigotted advocates for Popery; and the most earnest in maintaining and spreading it. They say that Hell has sent us forth fully equipped with learning and other gifts, both natural and acquired, in order to prop up those of the Papacy now tottering to its fall, and to dim the shining of their new fangled "fifth Gospel," as well as to involve the New World in darkness. Stricter watch is kept over such Catholics as are our friends, and more frequent searches are made in their dwellings; they have to put up with more frequent molestation, and the fines for recusancy are more rigidly exacted from them. This tends to deter Catholics from dealing with us, and it is done for that purpose.

But their malignant craft avails nought. For seven new candidates, as before mentioned, have been admitted into the Society, and many more are daily offering themselves. Those whom it is impossible to provide with a Jesuit chaplain, seek out our Fathers, when they would take counsel concerning their more important spiritual affairs. This is the practice of those especially who are deliberating about leaving the world, taking Holy Orders, entering religion, or who wish to make a general confession, to enter into closer union with God. On these occasions, our Fathers are mostly in request; they have to comfort the afflicted; the perplexed come to them for the solution of their doubts; those in adversity for aid; those in danger, or who have gone astray, for guidance; in fact, recourse is had to our missionaries in every vicissitude, nor is it saying too much to add that the weightiest spiritual and temporal concerns are intrusted to the discretion and charity of the Fathers of the Society. Further, such is the love and affection felt for us that it cannot be confined within the boundaries of England, but seeks its objects amongst ours belonging to other Provinces. The two houses lately founded for the English Fathers are maintained by the charitable liberality of our friends, a liberality to be the more admired as these are times when many a wealthy family has lost all for the faith, and is doomed to struggle with all but extreme poverty. The scandalous depravity of too many of the Protestant ministers contributes also not a little to our good repute and to numerous conversions on the part of those who judge of the new Gospel by its fruits. These ministers of the word are frequently to be met with in prisons, where our Fathers are detained, with this difference, that ours are in duration on account of their religion and their steadfast profession of the faith, while the others are confined for theft, fraud, adultery, peculation, and other grievous charges. Men of this stamp are heard to proclaim from the pulpit their assurance of eternal salvation for themselves and their followers; an assurance which is in glaring contrast with the end of so many of them, and the confirmed villany of their most assiduous hearers. Not a few of these latter have committed suicide by drowning and in other ways. Some have gone mad, or have become possessed, others claim inspiration from the Holy Ghost, or pretend to prophecy, and there are not wanting those who give themselves out as angelic spirits, a

pretension which is frequently belied by their sudden and unlooked-for death. The ministers spare no pains to keep possessed persons, whom they assert to be merely lunatics, from intercourse with our Fathers. To maintain their reputation with the public, in cases where the presence and action of the evil spirit cannot be doubted, they strive to exorcize him with their prayers and superstitious rites, but, like Luther, and the Jewish exorcists mentioned in Acts xix., they have more than once been roughly handled by the foul fiend. On the other hand, Divine Goodness, for the solace and confirmation of our Catholics, has vouchsafed many and extraordinary miracles, by means of those rites of the Church which the heretics are wont to scoff at. Thus by means of holy water, of blessed candles and other sacramentals, we frequently see fevers cured, the spells of witches made harmless, withered limbs restored to their normal vigour, domestic animals protected from the incantations of adepts in the black art, long and dangerous confinements brought to a happy termination. A lady of the highest rank was lately saved in the like extremity by devoutly recommending herself to St. Ignatius, and, out of her gratitude for this favour, she bestowed a considerable sum of money to be applied to pious uses in his honour.

The chastisements of Divine Justice on the apostates, and those who, convinced of the truth, are too cowardly to confess it, have also served a good purpose. To give but one or two instances : a certain nobleman, fearing man rather than God, was seized with an ailment which neither he nor his physicians deemed serious. A Priest called upon him and implored him to think of his soul's welfare, and to act upon his convictions concerning the truth of the Catholic Church, and the impossibility of being saved out of its pale. The patient replied that he did not expect to die just yet, that he trusted that God's mercy would allow him to end his days in the Catholic communion, but that for the present a sad necessity held him back. The next seven years he should devote to the final settlement of his affairs, this done, there would be no longer aught to hinder his joining the Church. The Priest warned him of the risk he was running, but all to no effect. Soon after this, the unhappy man was seized with an agonizing dread, his bodily ailment kept pace with his inward anguish, and he ended his days in despair.

A noble and wealthy widow lady hesitated not to endanger her soul, in order to preserve her estate. Not content with going herself to the Protestant service and taking their Communion, she forced all her children, with the exception of one little girl who stood firm, to do the same. God's judgment soon overtook her ; for scarcely had a month gone by, when on her return home, accompanied by two servants, from a certain well-known town, she was suddenly taken ill, and had to be carried in a dying state into a cottage. On her recovering somewhat, her servants hastened to remove her to her own house, which was only a short distance off, but scarcely had they reached her door when she breathed her last in the sight of a large crowd which the market day had brought together.

To these may be added a similar instance which is more closely connected with our Fathers. A wretched man, Palmer by name, having turned his back on his religion and a virtuous course of life, joined the infamous company of spies and pursuivants, and while exercising his craft among Catholics, singled out our Fathers by an implacable hatred. This miserable man was drinking one day with his fellows in some tavern, and in the course of a quarrel which arose over their cups, received a severe blow on the head with a pewter-pot. He was compelled to take to his bed, where, as bystanders bear witness, his bodily suffering was trifling in comparison to his mental anguish. In his delirium, the subject-matter of his ravings was of judges, Priests, chalices, church stuff, plunder, and arrests, amid which he died.

A no less severe judgment befell Lord Sheffield, a Baron who had apostatized for the sake of promotion. Six of his sons have been cut off in their very prime : one died of an illness which puzzled the physicians ; another was drowned while travelling abroad ; a third was killed by the kick of a vicious horse ; the other three were but a few days since crossing a ferry with their horses, when the animals began to fight, and so upset the boat, thus they and all the crew perished in the waters. These successive visitations are generally accounted as judgments on this unhappy nobleman, not only for his apostacy, but also for having endeavoured to fix upon our Fathers a plot not unlike the Gunpowder Treason, and that too at a time when the King and the public were incensed against us on account of our supposed complicity in the latter conspiracy.

We may further mention the fate of the two officers who arrested the blessed martyr, Henry Garnett. One of these men, Knight by name, fell from a state of comparative plenty into the most abject poverty ; on his death-bed his blasphemies were such as to strike the by-standers with horror. He died protesting that he was justly doomed to everlasting flames.

The other, who had done good service by discovering the martyr's hiding-place, and was the first to seize him, thus earning a considerable reward at the King's hands, over and over the contempt in which his villany caused him to be held, has contracted this year a disgusting and mortal disease. This miscreant had been put on his trial for a capital and infamous crime, but the part he took in Garnett's arrest predisposed the court in his favour, so he was acquitted. Being again imprisoned on some new charge of a similar nature, his victim managed to get admittance to his cell, and in furious hate threw into his face some poisonous powder which produced an ulcer by which his face is eaten away, and the man who was heretofore good looking, is now an object of disgust and abhorrence.

To conclude with Barlow, the so-called Bishop of Lincoln, and the latest antagonist of Father Parsons of pious memory, whose last work, of which death compelled him to leave the completion to others, was written in confutation of this Calvinist prelate. The pride, haughtiness, and temper of this man made him odious not only to Catholics and Jesuits, in whose enmity he gloried, but to his co-religionists, to those of his household, even to his own wife. He was suddenly struck down while playing at tennis in a garden, and few were they that mourned his loss. His wife on receiving the news is said to have uttered the following Calvinistic ejaculation: "If there be any God in heaven, or devil in hell, wherever you may be, may they avenge my quarrel on you !"

Far different is the closing scene of Catholics, which it is needless to observe is, for the most part, such as might be expected from the tenour of their lives. To give but one instance, by way of concluding these Annual Letters. A Catholic gentleman, most friendly to our Fathers, of whom he kept one with him till his death, was dying of the dropsy. As he was one day preparing for his departure by continual prayer, the crucifix was placed before him, while he held a blessed candle in his hand. Some Protestant friends happened

to call, and straightway his Catholic attendants began to put the crucifix out of sight, and to extinguish the candle. The dying man stopped them, and desired that no change should be made. His friends came in, and after the usual greetings, signing himself with the sign of the cross, and with the candle in his hand, he addressed them in these words: "You now behold one of those ceremonies by which our loving mother the Church, teaches us ever to be ready to meet her Lord with the light of faith, godliness, and of every virtue, even as I bear this taper in my hands, so that when sickness gives warning of His coming, we may readily and joyfully open the door to Him. By this same ceremony I also make profession to you that I die in the bosom of our Holy Mother, the Roman Church, in which alone there is salvation, her true, faithful, though unworthy son." His Protestant friends at the close of their visit, were much struck and impressed by what they had seen and heard. The patient having been fortified by the last rites, awaited his end in all confidence, peace, and joy. When about to breathe his last, his continual ejaculation was: "Come, Lord, come;" then at length lifting up his eyes to Heaven, he exclaimed: "Come, Lord Jesu," and calmly fell asleep in the Lord. Such is the usual death of Catholics who are steadfast; they meet the summons to judgment with gladness. Others may have their last hours embittered by anxious forebodings, consuming cares, and trouble of mind; these, on the contrary, lift up their heads, for that their redemption is at hand. Nor may we tell their confidence and joy, mindful as they then are of His blessed promise, "Whoever shall confess Me before men, him will I confess before My Father who is in Heaven." (Matt. x. 32.)

ANNUAL LETTERS FOR A.D. 1615.

We number in this mission, sixty-eight Priests, and one Temporal Coadjutor, sent over here last year to recover his health. For the one whom death has taken away, six have joined us. But before going into details of the labours of our Fathers, it will be as well to preface this letter with a general review of the state of this mission, a matter it is more easy to treat of now, as there cannot be the slightest temptation to give a flattering account, seeing that in the early part of this year the late General, Father Claudius Aquaviva, departed this life, of whom it may be said in truth that he was not *only*

the father and patron, but the founder of this mission. It is well known that when his predecessor, Father Everard Mercurian, was long and anxiously deliberating about sending our Fathers to England, it was the advice and influence of Father Claudius, who was called to the consultation, that determined a step so fraught with good to this country, and that he was among the first to offer himself to come hither. On his election to the highest post, he ever watched over the interests of this mission with parental care. In proof of this we may recall that on his assuming the reins of government [1581], there were but one or two of ours in England, and only a very few elsewhere, while now we number nearly seventy in England, and one hundred and forty in the Seminaries, Colleges, and other places abroad where there is any prospect of ministering to our fellow countrymen. By his prudence and watchfulness he has calmed many a storm raised in England, France, Belgium, and Rome, against this little flock by the craft of the heretics. Under his auspices several seminaries and houses for the education of the English secular clergy have been established, and lastly, two houses have been lately founded in Belgium for the special purposes of this mission, than which nothing could be more favourable to the religious interests of this country. For not to mention other matters, in them the labourers destined to till this corner of the vineyard, are duly prepared and equipped; and what cannot be so effectually done elsewhere, they are trained for dealing with heretics. For it must be remembered that the Samaritans of our day do not worship the same idol; each nation, nay, almost every family has fashioned a god to itself. Not to speak of the minor sects, who are daily increasing, and of whom it befits our missionaries to have some knowledge, our English Calvinists are split into two principal factions. Nay, even the Parliamentary religion, which is forced on the acceptance of all, is ever changing at the whim of royalty. The young boy-King Edward made sad havoc of what his father, Henry, had established. In her turn, Elizabeth found much to modify in her brother's religious legislation; nor was it expected that her work would be cordially accepted by her successor, who was brought up a rigid Calvinist. The latter, however, having tasted the sweets of the supreme Pontificate, in order to regulate all things whether human or Divine, at his pleasure, put off the Puritan to assume the Protestant garb.

Nor has he allowed his prerogative to sleep for want of use, after inflicting a most grievous censure on the version of the Bible, he has ordered a new translation ; the Book of Common Prayer has also been subjected to revision. It is obvious then, that a seminary was imperatively required to train our missionaries for the conflict, unless they were to be sent forth in utter ignorance of the heresies and perversions they would have to encounter. And surely if the Institute appoints times and places for the formation of masters and preachers, who are sent thither to perfect the knowledge of what they have learned, and to make up for deficiencies in their mental stores, so that they may exercise their future functions to greater advantage, how much greater should be the care taken not to send forth those destined for this most arduous ministry, unarmed and unprepared, and thus expose the Catholic cause to ignominious defeat? In this country, as things now are, this cannot be done. In Catholic countries it is difficult to realize the religious changes which are continually taking place here. Further, in these new establishments, in conformity with one of the founder's main purposes, books are written in the English tongue against the swarming heresies. It was at the time when the King proposed to found a college of preachers and divines, who were to compose treatises against the Catholic teaching, that a gentleman distinguished for his piety and holy living, even more than the lustre of his birth, made over all his patrimony to the Society for the maintenance of writers to refute them. Their productions in pamphlet form, written in the vernacular tongue, are circulated throughout England with the most happy results. Their effect what could scarcely be done by Priests, for to persuade a Protestant to forsake his sect and be reconciled to the Church is a capital offence, and the fear of the law makes Protestants shrink from the very mention of a Priest ; so that it is both a difficult and dangerous matter to treat with them about religion, but nothing is easier than to call their attention to a new book, which they eagerly accept and devour, especially if, as is sometimes the case, it contains an attack upon some famous Calvinist preacher or prelate.

These residences are as cities of refuge for those whom to the great danger of the Catholics the King and Council proclaim by name. Here they find a haven of rest, when worn out with old age and the hardships of imprison-

ment, they are, by the intervention of the Ambassadors of Catholic Powers, which is now very frequent, sent into exile. Hither, too, do our missionaries come to renew their spirit, or to perfect and set in order what they have learned in private study and in their disputes with the heretics. Our novices and young students find here a temperate climate favourable at once to their health and the prosecution of their studies. It may truly be said that these recent foundations are the main props of the mission, affording to ours, whether in England or elsewhere, aids and advantages we could never have expected from the Seminaries. Our Protestant fellow-countrymen have left, and leave no stone unturned, to compass, either openly or by secret means, their destruction, but, through God's goodness, they have succeeded only in making a public show of their virulent hatred of us, in that they annoy abroad those whom they cannot torture at home.

In England itself our missionaries are scattered over the country, for the most part singly, save where there are means and convenience for keeping two together. In conformity with the order of our late Very Rev. Father General, Claudius Aquaviva, they are always so placed that one may help and relieve the other. In every county a man experienced in spirituality and the discipline of the Society is appointed prefect of spirit, to hear the six-monthly confessions and take account of conscience, by commission from the Superior, who is set over all with the powers of a Provincial. He likewise visits the several houses, and takes account of their ministries of income and expenditure. Thus in the midst of an enemy's country our Institute is kept up as far as is feasible. We have on these matters several excellent regulations made by the late General concerning the observation of the rule, the renovation of ours in spirit, the precautions to be taken in dealing with Catholics and Protestants, which are read at the meetings for the six-monthly confessions. Father Robert Jones has been called to his reward from the midst of his labours at the age of fifty-four. He had spent thirty-three years in the Society and twenty of fruitful ministry in this Mission. He had professed philosophy in Rome, and during his last few years had creditably filled the post of Superior in England. His career as a missionary had mostly been spent among the Britons, the ancient inhabitants of this island, in Wales, a mountainous and not very fertile part of this country. He

here led a life full of toil and peril, amongst a people which still clings to the old religion. The summer heats, the winter blasts, made no difference to Father Jones. It often happened to him after having journeyed through deep snow, to find that there were Protestants in the house he came to visit. In order to prevent discovery, he would wait outside for hours together in the frost and cold; he thereby contracted several ailments, a thing which often happens to our missionaries when called to administer the Sacraments at some Catholic house. They frequently have to remain exposed to the weather until a late hour, waiting for the household to retire that they may fulfil their ministry in safety. Many of them have thus caught various fevers, rheumatism, and the like maladies. But not content with these hardships incidental to his mission, Father Jones added several bodily austerities, such as frequent fastings, disciplines, watchings, spare diet, sleeping on the ground, whereby he greatly injured his health. He frequently made a general confession, not out of scrupulosity, but for his greater self-abasement, and to excite his fervour and contrition. He found this practice so beneficial that he was wont to exhort his subjects to adopt it. He was much given to mental prayer. Whatever time he could spare from the duties of his ministry, he devoted to the contemplation of Divine things, especially to that of the mystery of the Most Holy Trinity, a devotion which he tried to instil into others. He cherished an ardent attachment to our Institute, being accustomed to say that he made but little account of those who were friendly to him for his own sake; that he far preferred those who considered in him nothing else than that he was a member of the Society. Embracing all ours in brotherly love, he made no distinction of race or nation. His high mindedness enabled him to overcome the difficulties and dangers incidental to our ministry, and to carry out with courage and perseverance whatever, after due deliberation, he saw to be to God's glory. His ardent zeal for souls made light of toil and peril, as is shown both by the tenour of his life and by the accident which brought on his death. He was hurrying along in a dark night to baptize a baby when he stumbled and injured one of his legs; scarcely had the bruise healed, when, going on a like errand of charity, he met with a similar accident. Whether it was the insalubrity of the neighbourhood in which the surgeon he applied to resided, or the want of skill on the part of the

latter (for he could not safely have gone to a more experienced practitioner), or, as many think, that he had never fairly recovered from his former hurt, this second accident brought on his death. Some three or four days before his end, one of our Fathers came to attend him and filled the dying man with such gladness and consolation that he seemed to have taken a new lease of life. He insisted on making forthwith his general confession, but as there was no sign of approaching death, the Father counselled delay; this the sick man would not hear of, so he made at once the confession of his whole life, for which he had long since prepared. As he could not be prevailed upon to sit, he received absolution on his knees. He then asked his confessor to withdraw while he recited the prayers enjoined him as sacramental penance, and fell into a swoon; the people of the house hastened to take means to restore him to consciousness, but succeeded only partially, as was afterwards ascertained. Being asked by his *confrère* whether he would wish to be anointed, he signified his assent, and made all the responses. Being further questioned whether he was resigned to die, he made answer that he would most cheerfully give up his life at God's bidding. The following day, on being told what had passed, he exclaimed: "Lord, what is man that Thou shouldst be mindful of him, or the son of man that Thou shouldst visit him?" declaring at the same time that he remembered nothing of what had been done to him the preceding day. His illness soon became more serious, and he continually called upon the holy Name of Jesus. At that part of the prayers for the agonizing, where it is said: "Come to his aid, ye angels of God," &c., he calmly breathed his last.

Besides the three prisoners mentioned in the last year's report, three other Fathers have been taken, viz., Anthony Tilney,¹ Laurence Worthington, and Francis Young.

Father William Baldwin has been detained these five years in the Tower of London. The former keeper treated him somewhat kindly, so that he was allowed to receive the visits and presents of an aged matron past her seventieth year. The present governor is not so kindly disposed, and though it may be hoped that a closer acquaintance with the Father may propitiate him, he is at present rather severe on his prisoner. The servant of the former keeper has been dismissed because

¹ Vere Anthony Greenway.

he was suspected of a leaning towards our Father; and his aged friend has been forbidden all access to the Tower. Meanwhile Father Baldwin ceases not to enjoy peace of mind and interior solace; his steadfastness, piety, and other eminent virtues are admired by the heretics themselves.

In our last report we mentioned the arrest of FF. Gervase Pole and Alexander Fayrecliffe [Fairclough], and their successful labours for the faith even in their bonds.

The King, whose determination to uproot the Catholic religion and maintain Calvinism, merits for him the title of head and chief of the Anglican synagogue, wishing to put a stop to the zealous activity of our Fathers, took counsel with the Archbishop of Canterbury and other fanatical leaders of his section about transferring ours, with other earnest and steadfast Priests, from the London prisons to the unhealthy and secluded castle of Wisbeach, to the end that they might be cut off from all communication with Catholics, and from every opportunity of exercising their ministry. They would also be thus remote from the sight and memory of the ambassadors of the several Catholic powers, who were accustomed on taking leave to beg of the King that some of the imprisoned Priests and Jesuits might be allowed to accompany them. This had become so usual that a refusal gave great offence. Thus the French Ambassador having been refused certain Priests and Jesuits (among whom were FF. Baldwin and Fayrecliffe, of whom it was currently reported that the bishops had urged the King to order their execution), was offered others in their stead. By the advice of the Archbishop of Canterbury, however, the grant was clogged with the condition that each of these priests should swear never to return to this country. None of them would accept release on such a condition, so the French Ambassador departed in anger. But the Catholic Ambassadors, with the single exception of the Venetian Envoy, (who on this very account had a serious difference with the Spanish Ambassador, the details of which are sufficiently disgraceful and notorious), on hearing that the King intended to send all the Priests to Wisbeach, with the exception of those in the Clink prison, because these latter are considered to view favourably the oath of allegiance, spared no pains to dissuade his Majesty from this course. They intreated the King that if they must leave London they might be sent abroad, or that they might be maintained at the King's cost at

Wisbeach, where they would be cut off from all communication with their friends and acquaintances, but all in vain. Early in the morning of April 24, our Fathers were collected together from the Gatehouse and other prisons, and were conducted by a strong escort to Newgate; they there found a posse of armed men with conveyances, and the authorities of London. Before starting, certain questions were put in the King's name to each, which, with their answers, we here give from Father Alexander's account. "Being brought before the Royal Commissioners, and having made our obeisance, Sir John Bennett, Knt., said that it was the King's pleasure that we should give our opinion on certain points; that we were free to answer affirmatively, negatively, or with a distinction, and that if any difficult or involved matter seemed to require delay it would be allowed us. He added that it would greatly please the King if we would plainly set forth what the Church held as unquestionable and certain on the matters submitted to us. My reply was that I was a member of the Catholic Church, and at the same time a subject of his Majesty; that I therefore wished so to maintain my submission to ecclesiastical authority as not to incur his displeasure; that if the questions to be proposed were such as to expose me to offend either side, I humbly craved that an extempore answer might not be required; that if I were allowed a copy of the articles and sufficient time, I would take care so to shape my replies as neither to displease the King, nor to fail in my duty as a Catholic. Bennett then assured me that for the most part the articles were simple enough, but that if I met with difficulties I might ask for time.

"1. Did I think the King had a right to appoint judges and other lawful functionaries? My reply was affirmative.

"2. Could a Protestant Parliament pass laws binding on Catholics? I answered Yes, provided it did not meddle with matters pertaining to religion.

"3. Whether his Majesty had not the right to punish any one of his subjects with exile, and to put them to death should they return unbidden? I replied that he had, supposing they were guilty of crime, and that such penalty was not incurred for the profession of the Catholic faith.

"4. Whether he who usurps the right of another does not lose all claim to what is his own? Whether by arrogating to himself supreme spiritual jurisdiction the King had not lost his

right to temporal authority? I answered that *de facto* he had not lost it.

"5. Could the Pope punish kings for temporal matters? I here asked to be allowed to take my time. The Commissioners expressed their astonishment at my hesitation at so plain a question, for no one on our side had ever asserted the direct subjection of kings to the Pope in temporals. I said that such was my opinion too, yet that he might be liable to punishment if the temporal matters were subordinated to a spiritual end. That the question was most intricate, and that I needed time for consideration.

"6. Had the Pope the power to depose princes? I here again begged for time.

"7. What if the Church were to define that such a power belonged to the Pope, would all be bound to assert it at the peril of their lives? We do not mean what you would be bound to after the definition of a General Council, we merely ask what would be the case supposing a definition of the Church, understanding thereby the Pope and the College of Cardinals? If the question be put in that shape, I replied, I must ask for time to consider it.

"8. Are you inclined more to the view that ascribes to the Popes the deposing power? I again asked for time.

"9. Were it murder to kill the King? I replied that any one who would commit such a crime of his own private authority would be a murderer.

"10. Had I ever taken the oath denying the deposing power in the case of rebelling princes? I answered: Never.

"11. Did I deem it damnable to tender such an oath to anyone? I replied that it did not become me to qualify so severely a thing sanctioned by the King and Parliament.

"12. Did I think the oath an act of rebellion? I said, No. When they had done I was civilly told that I might go, and then the other Priests were called in singly, and replied in very much the same way." Thus far Father Fayrecliffe.

What gave occasion to these queries were certain words of Father Ogilvie, who suffered this year a glorious martyrdom in his native country Scotland, such at least is the opinion of some persons. But it is far more likely that their real cause was the bold and fearless reply of a certain Catholic youth.

This young man, Owen by name, of gentle birth, on his return home from our Seminaries, where he had devoted some

years to study under the tuition of our Fathers, was arrested by the authorities. When brought to London, he not only steadfastly refused the oath, but hesitated not to proclaim with the utmost fearlessness the authority of the Supreme Pastor. Among other captious questions put to him on the relations of the Papal and kingly power, he is said to have been asked : "If the Pope were to order you to put the King to death, would you obey?" He is stated to have replied in the affirmative. The Archbishop of Canterbury with his fellow-prelates, of course, did not let slip so good an opportunity. They represented to the King the atrocity of such principles, and sought therein a means of utterly ruining the Seminaries. *Ex uno disce omnes* was their cry, judge by this sample of the masters, of their teaching, of these Seminaries altogether, where youths are trained from their early years to the murder of princes. This seems to have been the occasion of these questions concerning the Papal and royal power. The moderation of the answers given by our Fathers, and by nearly every one of the priests, of whom most had been educated from their youth by the Society, came very opportunely to appease somewhat the King's anger. Still, being egged on by his bishops, he published last year a severe proclamation recalling home every one of his subjects residing in communities abroad, under pain of forfeiture of civil rights and of all their property. Severe penalties were also threatened not only in the case of those who either directly or indirectly forwarded money or other assistance to English communities beyond the seas, but even against such as, having knowledge of any one being in the Seminaries, or of assistance being forwarded to them, failed to inform the King and the Privy Council thereof.

Former enactments concerning this matter are being revived, and tempting rewards held out to informers. All are imperatively commanded to call home their children and relatives resident abroad. As regards Owen, he was convicted of high treason, and is even now awaiting execution in a darksome, filthy dungeon. His youth, high rank, with his readiness to retract aught that were at variance with Catholic teaching, may incline the King to mitigate his sentence.

But to return to the journey ours are about to start upon : the oath of allegiance was tendered as a means of distinguishing the priests who were to remain in London from the others. One and all refused the oath, to the great indignation of the

officials, who, tearing from their hats the crosses of palm these holy men had fixed therein, threw them into carts. From the report of an eye-witness of the transaction, we learn that the streets were thronged with an immense crowd, of whom some greeted, others insulted us. Proby and Lumley, Sheriffs of London, accompanied by a band of three hundred armed horsemen, conducted us to Walton, some twelve miles from London. At the entrance to Walton, Sir Thomas Dacre, Knight, and Sheriff of the county, with a large body of servants in purple livery,² came to meet us. Having led us into the town, he regaled us with a sumptuous fish dinner, it being St. Mark's day, on which he deemed we should prefer to abstain. The London Sheriffs, who had been very kind to us, having read over our names, and given us into the keeping of the High Sheriff, returned homewards. We then had to mount on horseback, and, with a guard of about a hundred horsemen, proceeded to the town of Ware, where we experienced the marked kindness of the Under-Sheriff Chambers. We were, however, prevented from holding communication with any one, for besides the forty or fifty men stationed on guard at our inn, two officials were selected to keep watch during the night over each room. Sir Thomas Dacre admitted only the chaplain of the Earl of Suffolk, a respectable man, and considered learned among his sect, to hold parley with us. The latter began to confer with us about the necessity of sacramental confession, and ended by avowing that on this point the Catholics were in the right. Hereupon Dacre broke off the conversation. Among other things the chaplain told us that we were eagerly expected at Cambridge, which is but one day's journey from Ware; that the Doctors of that once flourishing University had resolved to meet us in a public disputation. We were somewhat astonished at this sudden intimation of the chaplain, as it seemed difficult for us, worn out as we were, and destitute of books, to have to encounter at a moment's notice adversaries who had long before made ready for the contest. We consulted together about the course to be followed, and in reliance on the goodness of our cause, resolved to accept the challenge on fair conditions. The next day we passed on to Royston in a long file, two abreast, as it were in solemn procession, and were handed over to Aldridge, Sheriff of Cambridgeshire, who, after

² Javelin men.

dinner conducted us with all kindness to the county town, where we met with a reception far other than we had expected. We were taken by a circuitous route to the county gaol, each one of us being accompanied by two constables; we here found the Vice-Chancellor, Carew, waiting for us. This gentleman strictly enjoined on the keepers not to allow any of the undergraduates to approach us, and threatened to rusticate any member of the University who came near us. We could not but resent this rough usage, but by way of protest, after conferring together, we handed him the following theses which we were prepared to defend in public :

1. The Protestant Church is not the true Church of Christ.
2. There is an external judge in matters of faith.
3. True faith may exist without love, but cannot justify without it.

Ere our messenger could reach him, the Vice-Chancellor paid us a second visit, to see whether any undergraduate had been to us. He protested his sorrow at seeing the Sheriff had lodged us in the common gaol, that had it depended on himself we should have fared better, but that he was wholly powerless in the matter. We replied that his Honour could, if he liked, have provided us with more suitable lodgings in the town, for the Sheriff had told us that he had provided them for us, but having been forewarned by his Honour, he had changed his mind and consigned us to this gloomy gaol. We felt such treatment the more acutely as elsewhere we had been kindly treated. That as men of education, brought up in the several Universities of Europe, we expected at the hands of the authorities of Cambridge University even greater kindness than we had experienced from plebeian and uncultured officials, yet out of our earnest desire to suffer for Christ, we made light of this ignominy. The Vice-Chancellor on his part threw all the blame upon the Sheriff. We then bade him choose a time and place for a public disputation. He listened to our theses and proposals, but refused to accept them, still more to allow of a public disputation. On his departure we had a friendly visit from the Proctor, who eschewed controversy. His companion Slater, however, put incidentally an objection about faith which was easily solved. As they were taking leave, we handed them our theses, and scattered outside a few copies with the appended intimation that these would be maintained by the Catholics on their way to Wisbeach. We passed

a sufficiently unpleasant night in the goal, which was surrounded in our honour by a guard of about one hundred men. The morning brought back the Vice-Chancellor, who in the presence, and to the amazement of the Sheriff, was prolix in rebutting the suspicion that he was responsible for our present lodgings. We then went on board a barge and made for Ely, where the Under Sheriff Slegg, to whose custody we were committed, a kind and well-meaning man, allowed us to roam over the city and to visit the Cathedral. We examined this splendid building containing statues of the saints and other ancient memorials of the faith, which had been shamefully defaced by the fanatic rage of the heretics. Amongst other things, we may mention a Crucifixion in one of the windows, where the two thieves had been left alone, while the central figure, that of our Lord on the Cross, had been broken, a providential intimation, that, now they had driven Christ from His temple, it was a mere den of thieves. An old man told us that only a few years since, he had beheld with his own eyes a taper take light spontaneously at the tomb of a saint buried in this Cathedral. This happened every Thursday, in the presence of a great crowd; on Friday at noon the light would go out of itself. We spent a very pleasant day and night while here. The Under-Sheriff is reported to have expressed his astonishment at the number of our escort: "I would undertake," said he, "having put these men on parole, to lead them over England and back again with a white wand." We were then taken to Wisbeach, where the inhabitants without a single exception greeted our arrival. No insulting shouts, no making signs of the Cross or figuring of the gallows with their fingers. There still survived among them an agreeable recollection of the Priests detained here in the times of Elizabeth, whose presence had proved so advantageous to the spiritual and temporal welfare of the town. Wisbeach Castle, the place of our confinement, is a strong fortress surrounded by a moat filled with water, situated in a marshy, unwholesome spot. On our entrance we were assembled together to hear the reading of the rules signed by twelve of the Privy Council. The keeper read aloud as follows:

1. Every one is to be locked up in his cell at two o'clock in the afternoon, and kept in solitary and close confinement.
2. Nobody is to send or receive letters that have not been seen and approved of by the keeper.

3. Nobody is to speak to strangers but in the presence and hearing of the keeper.

4. No one may hold any communication with the Protestant prisoners, lest they should be seduced to the Catholic faith.

5. No one is to have a servant unless approved by the keeper, and whose attachment to the established religion is above all suspicion.

6. Board, lodging, and the keeper's fees shall be the same as in the Fleet Prison, London (where every item is far dearer than elsewhere).

7. Except the Bible and copies of the earliest Fathers, all books are forbidden, especially scholastic and controversial treatises.

Breviaries were especially prohibited, and special care was enjoined on Blacton, the Vicar of Wisbeach, the keeper, and a certain member of the household of the so-called Bishop of Ely, to see that we had no breviaries. And, indeed, this Calvinist preacher carried off all our spiritual books.

8. No one may receive pens, ink, and paper but at the keeper's hands, who is to take account of every one as to the use made thereof.

9. No friend is allowed to dine or sup with those in close custody; academicians and students are specially prohibited from all intercourse with us.

10. Persons bringing clothes, food, or money are not to be examined as to who they are, or whence they come.

You have here a compendium of the regulations, of which the keeper is enjoined the strict observance. The last item wanting in the stringency of the others is inserted for the keeper's advantage. It is said that he purchased his office for a large sum. To understand this, it must be borne in mind that if Catholics were deterred by the prospect of heavy penalties from coming to our aid, the keeper would be the loser. And though the Council ordered that the Priests who could not pay were to be placed in irons and turned in among the felons, as the keeper gained nothing thereby, it was thought better to put no obstacle to the influx of alms. I will briefly relate what followed on the journey to Wisbeach, but will begin by inserting the letters to the Superior.

FATHER GERVASE'S LETTER.

Most Hon. Sir,—Having met with a trusty secretary, I wish to inform you that we reached Wisbeach in

good health and spirits. As regards the regulations made for us by the Privy Council, I have sent you what I could remember of them from having heard them read. They certainly seem severe and irksome, but time will not fail to wear away their asperity, and if not time, then the grace of God, trusting in which we are ready to undergo far greater hardships, even as our predecessors have had to do in their day. The Council has sent a list to our keeper, in which the initials O.P. are prefixed to my name, and to those of Father Alexander, Mr. Ainsworth, and Mr. Muillet, Priests, their meaning is a puzzle to all of us. I take them to be a hint to the keeper to pay special attention to our doings. Indeed, the keeper's servant has told me as much. Be this as it may, the life I am leading and the society in which I am thrown is most pleasant. Relying on God's goodness, and encouraged by the justice of the cause for which I suffer, I hope to keep melancholy at a distance, and that no mishap, no threats, no fears will ever avail to make me swerve a hair's breath from the right path. I have the blessed assurance that whatever our enemies may inflict, will serve but as a stepping-stone to that glory everlasting I am ever looking forward to. Wherefore with Zachary will I sing: "Deliverance from our enemies, and from the hand of all who hate us." God have you in His holy keeping. June 1, 1615.

LETTER OF FATHER ALEXANDER FAYRECLIFFE.

Most Hon. Sir,—I have lately heard from a Cambridge man, that the Dons of that University have been highly indignant at our venturing to challenge them to a disputation, and at our theses having fallen into the hands of members of the University. A report has been going about of the King's intention to visit Cambridge, and to have some of ours summoned thither to defend the theses, but as I deem it to be wholly without foundation, I forbear to trouble you about it. Our "regular observance" is daily getting more and more lax, and the keeper connives at it. After dinner we are allowed to see any one, except certain well-known Catholics and the University men, who sometimes find their way hither. I enclose to you the theses defended at the University in the King's presence, together with some verses in which they boast of their assumptions (*lemmata*) and strive to explain them. God preserve you.

There is no need to insert the silly verses mentioned in this letter. I need only observe that heretical theses have frequently been defended at Cambridge in the presence and under the presidency of the King, that though the disputant representing the Catholic side was anything but in earnest, yet so clearly did the truth shine forth under these adverse circumstances, that his objections and arguments could indeed be eluded, but in no wise met or solved, so that in the opinion of all, the Catholic disputant had creditably acted his part. As this did not suit the University authorities, they bethought themselves of a new artifice whereby the failure of the disputations might be made to rest not with them but with the Wisbeach priests. Therefore at the instigation of the Vice-Chancellor, they wrote to Wisbeach saying that they had obtained the King's leave for a disputation, in which the Priests would have to prove their positions, while on the side of the University, a reply only to their arguments was to be given. The prisoners very wisely answered that if the disputation was to be public, so that the honour of the Catholic cause would be involved, they were neither the most learned of their class, nor the best prepared for a contest of this kind; they therefore demanded that some of their more learned and experienced brethren might be summoned, and provided with a public guarantee for their safety. That if the disputation were to be held in private, either at Wisbeach, or at Cambridge before the University, they would, with the help of God, defend the theses proposed, which they had signed with their own hands, and show that the contrary positions were erroneous and tainted with heresy. They further required that the necessary books be supplied, that fair arbitrators, and trustworthy notaries be appointed to take down the arguments and replies. Having agreed to these conditions, the Vice-Chancellor came to Wisbeach, bringing with him a licence to hold the disputation, and the rules laid down, as he said, by the King's Majesty for conducting it: the first was that the prisoners were to be allowed to dispute but this once.

2. That our Fathers were not to defend but to object.

3. That the disputation be carried on in writing, and not *viva voce*.

The prisoners objected to these conditions as unequal and wanting in fairness, whereupon the Vice-Chancellor took his leave, saying, that it was not in his power to modify the regulations made by the Sovereign.

The Belgian Ambassador being about to depart at the end of this year, asked that certain of the Priests might be allowed to accompany him, and among other Father Fayrecliffe, who, as we have seen, was arrested last year when returning from hearing the Ambassador's wife's confession. He was asked for by name, but was refused, so the Ambassador took Father Gervase Pole and some others with him to Belgium, where having spent a year among the novices, at the earnest request of the Catholics he returned to England.

The impugnors of the oath of allegiance having been drafted to Wisbeach, the prisoners in the Clink, who favoured it more than was becoming, were left in London. As a matter of course, the Catholics flocked to them for aid and advice. But the zeal and perseverance of the pursuivants soon put an end to this state of things, which was assuredly not desirable, and provided the faithful with more trustworthy spiritual guides. Within a few months after the transfer of the Priests, they most opportunely arrested three of our Fathers in succession. The first was Father Anthony Greenway,¹ who had been sent hither last year, and was diligently tilling the portion of the vineyard allotted him by his Superior. His exemplary life and pious conversation converted many to the faith, to godliness and constancy, both among those with whom he sojourned, and the numbers who sought him out. His kindred and acquaintances, of whom many were Catholics, having heard of his arrival, besought him in all earnestness to come and visit them. He acceded to their request, promising himself an abundant harvest of souls. After about a day's stay he was thinking of returning home, but his manner and conversation had so won them that he was detained one day longer. Many called upon him, some to see him, others to confer with him on matters of religion. These latter were intelligent men and anxious to know the truth, but too weak to act upon their convictions. After refuting their sophisms and enlightening their darkness with the light of truth, he exhorted them to be reconciled to the Church. Each of them had his excuse, but candidly owned that they were aware of the risk they were running, yet were held back by fear of the temporal evils likely to befall them in these bad times, such as the loss of liberty and of their possessions. He was about to start at daybreak

¹ See Biography, *Records S.J.* vol. ii. series iv. p. 411, and vol. i. p. 466.

of the third day, but was pressed to wait for dinner. Meanwhile an officer of the Bishop of London suddenly presented himself, and arresting our Father with another secular Priest, asked who they were and whence they came. As they scrupled to deny their Priesthood, they were committed to prison, not on suspicion, but with the full certainty that they were Priests. When they had been taken to London, our Father was brought before the Bishop of that city, and his captor was committed to prison. We may observe, by way of explanation, that it is commonly believed that these pseudo-prelates annually stipulate for a yearly contribution, or a considerable share of the gains accruing to their officers from the arrest and plunder of Catholics. A charge is made for the licences issued to these functionaries, which they are bound to renew at stated periods. The officer who arrested Father Anthony seems to have acted on an old licence, and to have been informed against by some of his jealous colleagues, and hence his committal. A further observation will serve to show that these prelates did not neglect their own interests. It is an understood thing that whatever the Catholics have to suffer from the irregular action of their officers is to hold good, even though it be illegal. Hence, Catholics by resisting an officer whose licence has expired render themselves liable to heavy penalties.

But to return to our Father, he was examined at full length by the Bishop as to his place of birth, education, degrees, order, and profession. His answers were such as neither to wound his conscience, nor compromise his friends. As to his priesthood, he would neither own nor deny it, lest he should endanger the persons with whom he had lived. The Bishop then questioned him about a book found upon him, saying it was a breviary, and his captor being called in was about to swear that it was so. The Father owned that the book had been found on him by the officer who arrested him, but that it could not be proved to be a breviary, and warned the prelate not to expose an illiterate man to the danger of perjury. To this the Prelate replied: "He is indeed no scholar, but he knows enough to tell a breviary when he sees it." "Then," continued the Father, "after praising my father for his staunch attachment to the Church of England, and his loyalty, he tendered me the oath of allegiance." "Pardon me," said I, "I cannot take the oath as it stands." He replied: "I have no power either to pardon or dispense in

the matter. If you are willing to swear I will get some one to hold up the form to you that you may read it." "It may be held or hanged up for aught I care," said I, "I can in no wise take it." He thereupon committed me to Newgate, where I am in such strict confinement that I see no one; nay more, the keeper is ordered, as he values his life, to hold me in close custody.

Shortly after this, Cross, an officer of the Archbishop of Canterbury, arrested Father Laurence Worthington, and put him into the Gatehouse. The Father shall tell his own story. "As I was going to London I fell in with Cross, his brother Æsop, and two other officers. Not dreaming that they were pursuivants, I rode on in their company, and joined in their conversation with them, but at length, as I began to suspect danger, I thought of parting company. I therefore said I must hurry forward, and putting spurs to my steed galloped on. Cross said we had better journey in company as I could not get to Royston, the place of my immediate destination, that night; that he himself intended to reach London on the morrow; that the difference of a few hours sooner or later could make but little difference. Thanking him for his kindness, I said I had reasons for hurrying forward, and took my leave. I had gone scarcely more than about a mile, when Cross rode up, his horse being far better than mine, and ordered me to stand in the King's name. He forthwith dismounted and seizing my reins, showed his insignia of office, which hanged on his breast, and gave his warrant to me to read. Indignant at this outrage, I refused to read the warrant, or to acknowledge his authority. His companions now rode up, and called upon the passers by in the King's name to give aid, whereupon I yielded and submitted to be searched by the miscreants. They found a breviary, a book of Litanies, and a few scraps of letters, which made it plain that I was a Priest. Cross then became quite insolent, calling me a Jesuit and traitor. Having taken me back to Sheffield, he called together the local authorities, in whose presence he began to strip me, opening my doublet to see whether I wore an Agnus Dei, and treating me most indecently. All I could do was to complain of being thus treated by one of whose legal right I was in no wise certain. But Cross relieved me of this scruple by taking me before a certain knight in the commission of the peace, who examined his papers and decided that they were perfectly

regular. We therefore went on to London, and I was taken to Lambeth Palace, where, after waiting two or three hours, we were told to return on the following day. The next morning we presented ourselves and were ushered into a private parlour. The pseudo-Primate asked Cross whether I was the man who was waiting for him the previous day, and turning to me, he said: "You are Laurence Worthington, a Priest and Jesuit, aged thirty-eight or thereabouts. You have been seventeen years in the Society, and have spent four years in England. Your mother is now living ten miles off Wigan; you have had four or five brothers Jesuits; your uncle, Dr. Worthington, was for many years President of Douay College. Are you not astonished at my knowing all about you?" I maintained that I always went by the name of George Charnock, and though he did not seem to believe that this was my name, he called for his secretary, and dictated to him as follows:

Examination of George Charnock, Lambeth, June 17, 1615.

Q. Have you not lived some time beyond the seas?

A. I spent some time at Matreelem, in France, with a licence, and then returned home.

Q. Who gave you this licence?

A. The authorities at Dover.

Q. Have you taken Holy Orders in the Church of Rome? I here requested his Grace to forego such questions, as they endangered not only myself, but those with whom I had been dealing. If by competent witnesses he could prove that I had taken Orders, or had in any wise contravened the statutes, I threw myself on God and my country. Having taken down thus much, he continued: "Have you ever frequented our churches?" I answered that I never had, and God helping, never would while I lived. "Write," said he "that on being questioned as to his frequentation of Divine Service he replied . . ." I here interrupted his Grace to beg he would expunge the two last lines, as I had never called the ritual, which now obtains with the Protestants, Divine Service, as he had entered down in my answer. I should therefore thank him to take down my own words. To this he agreed. He then continued: "Have you ever read the oath of allegiance, and will you take it?" He then handed me a book containing the Acts of Parliament, and among other things, the formula of the

oath. Having glanced over it, I said that I was quite ready to pay to the King all the allegiance which the laws human or Divine commanded by Holy Mother Church, but that the oath now tendered I would not take. He at length asked whether I meant to deny directly that my name was Laurence Worthington? I replied that this question was one I refused to answer. My committal was then made out as follows :

“I send you the body of Laurence Worthington, *alias* George Charnock, a Priest and Jesuit. Keep him safe at your peril. Lambeth, July 17, 1615.”

As has been observed above, it was by a special Providence that the arrest of this Father was brought about at a time when the Priests who had been left in the Clink prison, and who belonged to the party whose views as to the Papal power to restrain refractory princes, were unsound. It was with no slight gratification that the King saw the Catholics flocking to them. Father Anthony had not long before been sent to Newgate, and owing either to the fears or the bad temper of his keeper, was so closely confined that no one could get access to him neither by bribery nor favour. Laurence, on the contrary, met with a keeper, who, equal in avarice to his wife, connived at everything for a consideration. Thus the Father, though in bonds, is enabled to do more good for souls than when he was at large. But as one man could not suffice for the crowds of Catholics and Protestants who came to him, God, of His goodness, provided him with a zealous companion and helper, using for that purpose the blood hounds of Winwood. We allude to Father Francis Young, a godly and learned man, and what is more, well versed in the Anglican controversy. We omit the particulars of his arrest, as we are still expecting an account of it. This much is known, that he was taken by an underling of Winwood while on his way to administer the sacraments to a sick gentlewoman. This Winwood is one of the King's secretaries, who like other high functionaries in Church and State, has at his beck a body of pursuivants, whence we may imagine the condition to which our Catholics are reduced, seeing that, day and night, they are exposed to the greedy avarice of bands of robbers backed by the authority of the laws. Winwood treated his captive tolerably well, and of his own authority sent him to the Clink, where the discipline is not so strict. But the Primate, who

had formerly known Father Young at Oxford, interfered because, as he said, the Clink was intended only for the moderate Priests, though his chief object was to hinder the fruits which were sure to result from the Father's active ministry. He was therefore sent to join Father Laurence, Providence thus making use of the Primate to enforce our rule and the ordinance of Father Claudius, in which, for obvious reasons, it is decreed that, wherever feasible, ours should be placed with a companion. A few days after this, Winwood sent his chaplain to Father Francis, who saluted the Father in his master's name, restored what had been taken from him at his arrest, and offered to obtain from the King that he should be banished. But as he said nothing about the condition of this favour, the Father, being aware of the artifices of the heretics, who are never more to be guarded against than when they show a fair outside, politely thanked him for his offer, and did not seem at all desirous to be sent abroad.

To conclude. Our missionaries duly fulfilling the several ministries of the Society spare no pains for the advancement of religion. About six hundred wanderers, many of them of the first families, have been gathered into the fold of Christ ; many have been rescued from the sink of vice ; a great number of quarrels and lawsuits have been peacefully settled. In a word, nothing has been left undone which it becomes our missionaries to do in the care of souls. To name the converts here might be running a risk, suffice it to say that every such conversion in this country is a miracle of grace. For, not to speak of the difficulty arising from life long and deeply rooted prejudice, and from evil habits contracted in early youth, it surely needs a special grace for those brought up in heresy and schisms to embrace the known truth at the fearful cost involved in such a step under our present circumstances.

Though our Catholics have most grievously suffered this last year, there has been a lull in the storm occasioned by the downfall of Earl Carr, who accompanied a certain nobleman, to whose household he belonged, from Scotland to the English Court. He soon won the royal favour, and being rapidly promoted to the highest posts, was king in all but the name ; he grew immensely rich, and was connected with all the first nobility. The King began at length to get tired of him, and this was a signal for his enemies and rivals, whose name is Legion, to break silence. They brought against him

the most serious charges, so that he was sent to the Tower, stripped of all his goods, and sentenced to death.¹

While the heretics were thus devouring each other, our Catholics had a little breathing time. Nevertheless Coke, true to his inveterate animosity against us, ceased not to proclaim in open court that the Catholics were the main instigators of the shameful deeds which led to the murder of Sir Thomas Overbury, and that on no other grounds than the confessions of a female convict, who owned that while her husband lived she had been outwardly a Papist, but was ever a Protestant at heart, as she proved by her public recantation of Popery three years ago. This woman, together with her accomplices, persevered in their heresy till their execution.

The negotiations for a truce have also been the occasion of lightening our burdens. A proposal too has been made to the Privy Council, by the intervention of a Protestant in high station to allow the Catholics to redeem themselves from the unceasing plunder practised upon them for a yearly payment of 80,000 crowns, representing that the King's treasury would be the gainer thereby, as at present the fine levied on Catholics brought in only 28,000 crowns, owing to the defalcations of a multitude of officials or their immediate employers. Winwood, however, defeated all hopes of a compromise by standing out for double the amount offered. The sole result has been to aggravate the wretchedness of the poor Catholics, whose proposal went to show that they might still be profitably oppressed.

Coke, according to his wont, is ever tendering the oath. He is said to have summoned to this time 16,000 Catholics on that account. As I have not to write the history of the discords and petty quarrels of the Anglican Church, but only to give an account of the vicissitudes and trials of ours, I conclude here for the present. I may, however, mention a matter no less distasteful to the Protestants than satisfactory to ourselves. I mean the oath somewhat after the pattern of ours rejected by the States General, on the motion of the Most Illustrious Cardinal du Perron. The King is said to have been beside himself for joy at seeing a printed copy of this

¹ This was the young adventurer, Robert Carr, who owed his brilliant fortune to an accident in which he broke his leg, and excited the compassion and afterwards the affection of the King, who heaped his royal favours upon him and successively raised him to the honours of Baron Branspeth and Viscount Rochester, and Knight of the Garter.

famous project, but to have been grievously disappointed on hearing of its rejection and the fine imposed on the printer. He was pained, so it is reported, to see that the kingdom of France is infected by the Jesuitical virus, for the nick-name invented for such as refuse the oath is Jesuitical Papists. Thus my lord of London examining a gentlewoman who had been arrested, together with her maid, when crossing over to Calais, on finding she was a Catholic, tendered her the oath. In his indignation at her refusal, he exclaimed that none but Jesuits and their dupes behaved thus; that other Priests, of their loyalty to the King, taught far different maxims. He appealed in confirmation of his assertion to those confined in the Clink prison, naming them and the Orders to which they belonged, but which for their sakes I forbear to repeat here. The King employed a French minister to write a pamphlet in French against the speech of Cardinal du Perron, which determined the rejection by the States General of the oath just now mentioned, and which has since been published. The pamphlet appeared under the minister's name, but the voice was the voice of "Jacob," though the hand was the hand of the Calvinist Mullen.

But to return to our missionaries. A Father on his return from a visit of charity to Catholic prisoners, was thrown off his horse in a narrow road by a coach, which with the horses and wheels passed over his chest, but to the amazement of the bystanders he arose uninjured, and remounting continued his journey unconcerned.

A gentleman's son had been given up by the doctors, had received the last sacraments, and was hourly expecting death. He revived, however, at the invocation of our blessed Father St. Ignatius, while the book of our rules was placed on his breast, and he soon after was restored to health.

A Lancashire countryman, aided by an accomplice, knocked his own brother down with a bludgeon and cut his throat. Shortly after the murdered man appeared to one of two boys who were returning from fishing; he bore in his hands the instruments of the crime, and told the boys to go and inform the justice of the murder and its perpetrator, whom he named. The boy, by the advice of his parents, took no notice of this. He soon met the ghost again, who upbraided him for his neglect, and told him he might go boldly to the justice, as in proof of the truth of his information he, though he had never

learned his letters, would be able to read any book the justice might hand to him. He did as he was told, and when confronted with the murderer, a paper written by the accomplice, which had been found in the murderer's cottage, was handed to him to read: "I did not kill him with the stick, I only knocked him down, it was you cut his throat." The case being clear the two men were at once committed to gaol. The boy was afterwards made to suffer excruciating tortures, which were attributed to the spells of a well known wizard in the neighbourhood. His eyes were distorted, and he was terrified by continual apparitions. One of our Fathers relieved him of his sufferings by signing the cross on his forehead, and reading over him the gospel of St. John. Before leaving him he fastened an Agnus Dei in his clothes. The boy, in his childish levity, having told a Protestant minister what he was wearing, the latter took it away, whereupon he began to be tormented as before. This having been noised abroad, the King ordered the boy to be sent to London, where he is living at present. May God, of His mercy, awaken those who are slumbering, and enlighten them with the rays of His truth that they may distinguish light from darkness, the true religion from heresy, the Church of Christ from the synagogue of Satan.

The Annual Letters of the Vice-Province of England for 1619—1623 have already appeared in *Records S.J.* vol. v. pp. 987—99. Since the publication of the Historical Introduction, the hiatus in the Annual Letters from 1620 to 1635, there referred to, has been partially supplied.

1623.¹

In this year the English Vice-Province and Mission first received the name of the English Province of the Society of Jesus, as it was raised to a full Province of the Society. The missionary Fathers in England gained 2,630 converts from heresy to the Catholic faith, and the hope of a Spanish match mitigated the persecution for a time. The zeal of Father John Percy in propagating the faith is greatly extolled. His lengthened incarceration in London drew much attention to him, not only among the Catholics, but to some extent also amongst the heretics. Four ministers of the Calvinistic sect, the bitterest foes to the Catholic faith, visited him in prison, and after several conferences were converted to the Catholic Church.

¹ From *Excerpta*, vol. iii. *Angl. Hist. S.J.*, Archives, Rome.

Amongst others who renounced heresy was a viscount of high rank,² and also many sons of barons, knights, and esquires, many of them descended from ancient families. An illustrious Countess³ in high favour at Court conceived the determination of changing her religion, and the King, when informed of it, wished a religious disputation to be held for the purpose of inducing her to change her intention. Father Percy defended the Catholic side. Francis White, who stood high in the opinion of the Protestant ministers, was chosen by the King to oppose. The result of the conference was to confirm the Countess in the truth of the Catholic faith. The King, in order to avoid the appearance of an utter discomfiture, proposed to Percy nine questions in writing upon the points most prominent in controversy between Catholics and Protestants, and asked for his reply. Father John Floyd furnished the answers, and as the effect of these was especially feared, the above named minister wrote an insolent and prolix book upon the same subject, which the Father refuted with much learning.⁴

Next is recorded the painful event of the death of two Fathers, who were this year killed by a sudden accident.

The report then briefly details the terrible occurrence at the French Ambassador's residence, Hunsdon House, in the Blackfriars, during a sermon by Father Robert Bedford to an overcrowded audience of upwards of three hundred persons. (*Records S.J.* vol. i. pp. 76, seq.) About sixty persons were suffocated,⁵ among whom were the preacher himself, Father Bedford, and his companion, Father William Whittingham, who had been for a long time confined in Newgate prison, where his labours in catechising and instructing the ignorant people, and in reconciling heretics to the Church, produced such fruit that the attention of all Catholics was attracted to them. In that same year he had made 150 converts to the Catholic Church. He was commonly known as the *Sacerdos pauperum*—the *Priest of the poor*.

The College of the Blessed Aloysius (Lancashire and Staffordshire Missions).—A certain uneducated Catholic was in the habit of having the life of our holy Father St. Ignatius read

² Viscount Purbeck, son of the Countess of Buckingham.

³ This was the Countess of Buckingham.

⁴ See *Records S.J.* vol. i. pp. 531, seq., for an account of this conference, which slightly differs from the above report.

⁵ Upwards of one hundred perished. (See *Records S.J.* vol. i., Blackfriars' Accident).

to him. Happening to burst a blood vessel in a severe sickness, and having resorted in vain to every remedy available, between hope and fear he begged that the volume of the life of the Saint should be placed upon his head. The bleeding instantly ceased; during a relapse after a day or two he again used the same remedy, and continued it until he was entirely restored to health.

A widow who was a Puritan, in her hatred against Catholicity, was in the habit of profaning holy days as far as she could, by performing the accustomed servile works upon them. On the feast of St. Andrew she was resolved to follow her usual practice, but her house caught fire, and as the wind frustrated every effort to extinguish it, little hope of saving it remained. When a Catholic who was present threw part of an Agnus Dei into the flames, making the sign of the cross and the usual invocation of the Most Holy Trinity, the wind instantly fell, the fire was overcome, and, to the amazement of the by-standers, the rest of the house was saved from destruction. And thus God was pleased both to bring favour to the Catholics, and to benefit their enemies.⁶

1624.¹

The numbers contained in the Province are stated to be 263, viz.: Priests, 191; Scholastics, 37; Temporal Coadjutors, 35. In England 152, viz.: Priests, 148; one Scholastic, and three Temporal Coadjutors.

After the treaty for the Spanish royal marriage was broken off, a severe persecution arose against the Catholics, which was all the more felt because its almost entire cessation during the previous year and the beginning of the present one, had been productive of much fruit and good feeling. At the meeting of Parliament both Houses showed marked hostility to the Catholic cause, and, before proceeding to other business, they endeavoured to enforce those penal laws which were more especially destructive of the fortunes of Catholics, and even proceeded to such excesses as to attempt to limit the King's royal prerogative of mercy.² The first measure was to issue a public decree,

⁶ It will be remembered that a similar miracle occurred in more modern times, in which Father Richard Caryll was the agent. (*Records S.J.* vol. iii. p. 539.)

¹ From the original Annual Letters, vol. iii. *Angl. Hist. S.J.*, Archives, Rome.

² In vol. iii. MSS. *Angl. Hist. S.J.*, 1616—1627, in the Archives S.J. Rome, are several interesting reports in 1627-8, sent from London to Rome, detailing the excesses of the Puritanical Parliaments against Charles I. and his Majesty's severe sufferings and annoyances in consequence.

banishing all Priests and Jesuits from the kingdom by a certain day under penalty of death. Next followed a motion for certain laws most fatal to the Catholic religion, unless, indeed, prevented by that constant and watchful Providence of God over His Church in England. Nevertheless the King has given strict injunctions to the judges upon their provincial circuits to enforce the whole of the ancient laws with the utmost rigour, except only those regarding capital punishment. It is scarcely possible to conceive how many Catholics this command will drive into voluntary exile, and incalculable the many and heavy losses it will entail. Indeed, no more terrible storm has fallen upon the Catholics for the last thirty years. At present it has burst only upon some of the counties in the neighbourhood of London, but in a few months it will become general. In the meantime Catholics are thrown into great confusion regarding their property. But such is the benignity of God that, while some are found who hold their fortunes and liberty dearer than their faith, a much greater number retain an unshaken constancy in the face of the plunder of their goods, and of prisons and chains. In the meantime our Priests take every opportunity of defending the flock of Christ, for which they earnestly implore the Divine assistance, they encourage the wavering to constancy, confirm the strong, and exhort all to earnest progress in piety by the use of prayer and by frequentation of the sacraments. The fruit of these efforts surpasses our hopes, especially in attendance upon the sacraments, in which moderation and restraint are sometimes more needed than much urging. The greater part go to their duties on Sundays and festivals; others once a fortnight, and none delay beyond a month, unless from the want of Priests. All this is the more surprising, considering the great dangers and difficulties arising in some localities from the snares of the enemy, who look out eagerly for the assemblies and sermons of the orthodox, and throw every difficulty in the way of attending them.

The House of Probation of St. Ignatius and Mission of London.—We have now established in various counties of England houses of the Society, that are very convenient for conducting the business of the Mission, and serve as places of retreat for the Fathers who have been long engaged in hard work. The London Novitiate is appointed for one of these houses, and is productive of the greatest good.

The exercitants are occupied in all kinds of manual works among the novices, and in the study of the Constitutions of the Society. Those who enter the Society here are already in Holy Orders, and occasionally also are of a mature age, and consequently of great weight with their fellow-novices; nevertheless such is their simplicity and attention to the minutest nod of Superiors, that they seem almost to surpass those younger than themselves. Some of the veteran missionaries attached to this district occasionally meet together, ten or twelve at a time, to make the Spiritual Exercises, which are attended with good results both in recruiting their own exhausted bodily strength and in a renovation of fervour of spirit, as also in affording an edifying example to the novices. And it is truly delightful to witness these ancient athletes after enduring the sufferings of prisons, fetters, and long and arduous toils in the vineyard of Christ, emulating novices in public acts of humility, obedience, and self-conquest.

The resident Fathers in this mission devote themselves specially to preaching and explaining the Christian doctrine, which is blessed with much fruit and change of morals. Many are incited to constancy in the defence of their faith. others to the use of the sacraments and the practice of the higher duties of Christian piety.

Several remarkable instances are recorded of the salutary effects of wearing holy relics about the person, and also the Agnus Dei, as a warning and protection against temptations to sin, evil thoughts, and the like.

Upwards of twenty general confessions, most of them of the whole life, were heard. One of these was made by a person strongly deterred by a feeling of shame and horror of his past wicked life. At length he conquered himself and commenced his confession, upon which all sense of false shame was changed into the most perfect serenity and peace of soul, and His holy Communion proved truly efficacious in him. Another case, more remarkable still, was that of a lady of high rank, who from that moment resolved to spend her entire life in the service of God, as far as her present position, which she could not change, would permit.

Sixty-five conversions from heresy were made. Among these was that of a man of noble birth and high position, as much opposed to the Catholic faith as he was hostile to the Society. He had been urged by one of our Fathers, into whose company

he chanced to fall, to embrace the orthodox religion, but learning afterwards that the Father was a Jesuit, he very nearly abandoned his idea. The modesty and charity of the Father, however, at length prevailed, and the nobleman was reconciled both to the Catholic Church and to the Society. Within three weeks afterwards he was seized with fever and died in eight days, having received the last sacraments with great devotion, and made a public profession of the Roman Catholic faith, to the amazement of the by-standers, and the great consolation of the Catholics to whose ears the news came.

The family affairs of a widow lady, a Calvinist, had fallen into such ruin, that being unable to maintain herself and three children according to their position, she had determined in a fit of despair to end her temporal miseries by suicide. She was in the very act of raising the deadly cup to her lips when a sudden knock at the door disturbed her; a debtor had unexpectedly called to pay to her a sum which she had lost all hope of recovering. She took the money as a most manifest gift from the mercy of God to stay her self-murder, and, realizing the atrocity of the intended crime and the magnitude of her danger, she resolved to place all her confidence in God and to embrace the Catholic faith, a step to which she had formerly felt herself strongly moved. This she did, and thenceforth led a pious and holy life.

The great goodness of God was equally manifested to a robber at the very tribunal of the judge before whom he was upon his trial for life. The court had retired for a short time whilst the rest of the criminals were being placed at the bar. One of our Fathers who happened to be present in the crowd, observing the man standing apart from the rest, and exhibiting signs of excessive sadness and penitence, approached him as though by chance and inquired what religion he professed; he replied none, but preferred the Catholic to any other. The Father commenced instructing him as best he could under the circumstances, and, finding him well prepared on all points, heard his confession, as though holding a familiar conversation with him. The absolution was scarcely pronounced when the man was called up to receive sentence of death, to be executed the following day. On returning to prison another Father, who happened to be there, more carefully instructed him, heard his confession again,

and gave him a sign on arriving at the place of execution, by which he would impart the last absolution. This was done as arranged; the man openly professed the Catholic faith, and asked the prayers of any Catholics who might be present. This event sorely gruelled the heretical minister who attended the execution.

Many distressed Catholics were relieved by the efforts of one of our Fathers, and among others, two young persons whom he had received to the Church, and who were exposed to great danger by poverty.

Some very serious family quarrels were settled, one of which was of six years' standing between a father and son, and was expected to end in violence. This happy event was hailed with delight and applause by all the relatives and by Catholics in general.

College of St. Francis Xavier and the Mission of Wales.—One hundred and twenty persons were received into the Church in spite of the renewal of the persecution, which tended seriously to hinder the efforts of the Fathers, and depress Catholicity; forty general confessions were heard; twenty baptisms administered, and some quarrels arranged. Seven youths were sent to St. Omer's College, and a noble virgin to a convent abroad. Two bad Catholics were reclaimed. A man under sentence of death, who had been visited in prison by one of the missionaries and induced to read the account of the death of the Roman Baron, Troilus Savellus, was so touched by the narrative, that he not only determined to embrace the Catholic religion, which he formerly detested, but earnestly implored the Priest on his returning to him to hear his general confession and administer to him Holy Communion. He received both sacraments with great devotion, and was shortly afterwards led out to execution, where strengthening himself by the sign of the Cross, as far as his pinioned hands allowed, he made a public recantation of the Calvinistic heresy, which exceedingly enraged an heretical minister who was present, he then commenced exhorting the assembled multitude to embrace the Catholic religion, for had he done so formerly he should have been saved from the wicked life he had lived, and from his present disgraceful death. The Priest who was among the crowd, at a signal agreed upon, gave him the last absolution.

One of our Fathers being sent for to administer the Sacrament of Extreme Unction to a dying woman, found her

insensible and nearly dead. Nevertheless, upon learning that she had earnestly begged to receive the Sacrament before delirium came on, he considered that there was no danger of an indecorous administration. He had scarcely left the house when the domestics ran after him to announce that the dying woman had not only suddenly recovered her senses, but her health also, and this so completely that she now begged to be allowed to rise and walk about. This she did, and remains at present in perfect health.

Among the duties of our missionaries here, by no means the lightest is that of assisting Catholics incarcerated for their religion. Among these was a noble youth who had been a scholar in our Spanish Seminaries, and being taken for a priest, he had been committed to the very lowest cell of a most horrible prison, where, unknown to the Catholics, despised by the heretics, abandoned by all, and finally condemned to death, he would have sunk under his extreme sufferings, had he not been often relieved by our priest with alms during many months. He was at length set at liberty, through the assistance of his friends.

The sad fate of a certain Puritan which lately occurred ought to be noticed in this report, rather than left unrecorded, and it may well rebuke the rashness of heretics in handling the sacred pages. An aged cobbler, an assiduous reader of Holy Writ, which, according to the foolish vanity of such men, he was in the habit of himself interpreting, stood high in public estimation as a man of great skill, and even as one divinely taught. It was his custom when mending shoes to have an English Bible open before him, so that he might employ himself during work either in reading, or in meditating upon what he had read. At length when he had stuffed himself with various and inconsistent errors, and daily imbibed new dogmas, and could find nothing but hopeless confusion, he was driven to desperation, and resolved to commit self-murder. After several attempts, all of which were frustrated, he at last hanged himself in the parish church itself by a bell-rope. This sad event was published far and wide; the people flocked to see the sight; the church was declared polluted, the royal seal affixed, which was only removed at a great cost, and the place purified by the pseudo-bishop with I know not what ceremonies.

The College of the Blessed Aloysius, with the Missions of Staffordshire and Lancashire.—Since the storm which was excited in Parliament during the past year has not yet fallen upon these remote counties, we enjoy as great tranquillity here as in former years, and greater than we can hope for hereafter. Catholicity, therefore, seems to breathe again and to raise its head a little. Many have returned to the bosom of the Church, from whence they had fallen in trying times. More, who from fear of losing their fortunes had been retarded from embracing the Catholic faith, now that this fear is nearly removed, hasten to do so; lastly, the Catholics themselves more freely frequent the sacraments, attend sermons, and perform other duties of Christian piety; in short, during the last few months of calm our missionaries have gained a more fruitful harvest than during a whole year in former times. In proof of this, one of our Fathers in that short space converted forty-nine from heresy to the Catholic faith; administered the Sacrament of Extreme Unction to about twenty; baptized seven; heard many general confessions, and gave two hundred and forty Paschal Communions, which indeed appears a great number. The rest of the Fathers, each in his own locality, strenuously avail themselves of the present opportunity.

The poverty of many deprives us of alms. Some notable law-suits were adjusted; family quarrels extinguished. A duel also was prevented, and the combatants reconciled with their swords in their hands.

A remarkable instance is reported of the Divine mercy in the case of an unfortunate woman who was rescued from the very jaws of the devil. She had been out of the Catholic Church for years, and was so addicted to intemperance that she was never in her right mind, often raged like a demoniac, and hence was chained lest she should lay violent hands upon herself or others. When in her last sickness and near death, she suddenly and entirely recovered the use of reason. It pleased the merciful God to impart this ray of reason to her, that she might also be illuminated with the light of the true faith, for the instant she recovered her mind she earnestly implored her friends to procure her a Priest, because she ardently desired to die a Catholic. One of our Fathers therefore came, found the dying woman perfectly prepared in every respect; instructed her and heard her confession; and thus armed her against impending death, which she shortly

afterwards met with joy and resignation and in the fullest hope.

A celebrated case, not unlike to this, is recorded of a certain very rich man who was suddenly seized with some spell under the influence of magic or witchcraft. What most astonished all who knew him was that, from an habitual miser, he suddenly became a spendthrift, and commenced in the most reckless manner to squander and consume all that he had hoarded up out of avarice. In the meantime, the evil daily increasing, his strength both physical and mental became so prostrated that he was confined to his bed, and the doctors despaired of his recovery owing to the hidden nature of his disease, which defied all the efforts of medicine. The Divine clemency, however, did not desert this man though beyond the reach of human remedies, and, as the event proved, destined the trouble of the body to effect the salvation of his soul. A certain Catholic nobleman persuaded a Priest of our Society, who lived in his house, to visit the sick man. The Father accordingly, changing his dress, went to the house and ordered a servant named Francis, who accompanied him, to salute the sick man courteously and engage him in conversation, while he in the meantime, apart in a recess, was earnestly praying to God for his recovery. When, lo! he suddenly became better, and in a very short time after the Father's departure was perfectly restored, and within a few days sent to thank the Catholic nobleman, professing that his restoration to health of body and mind was due to that Father who, accompanied by his servant, had visited him, and earnestly begging him as soon as possible to procure means to enable him to enter the Catholic Church. This recovery was truly the work of God, exceeding all the powers of nature, as is attested by others, and by the sick man himself, who acknowledged it to be due to the prayers of our Father offered up in the recess, and who had left the house without his having even seen him.

It pleased the Divine Goodness to grant in this mission, during the past year, a miraculous cure, through the merits and intercession of our holy Father St. Ignatius. A Catholic physician had burst a blood vessel and all hope of saving his life being abandoned, a volume of the life of St. Ignatius was placed upon his head, accompanied by an invocation of the Saint, upon which the flow of blood instantly ceased.

Great fruit is gained from the sermons preached not only in private houses, but also publicly, and frequently in rustic barns, and these are attended by great crowds both of Catholics and Protestants from the neighbourhood. Father John Layton, *alias* Port, was successful in this work.¹ His sermons were attended by such numbers that it was difficult to find a barn large enough to hold them all, while in the meantime the Protestant churches were nearly emptied. It is recorded that a parson of a celebrated parish church would often deplore from his pulpit with tears the non-attendance of the people and the almost abandonment of his church, yet all in vain, for upon great festival days his congregation consisted only of his wife, children and domestics, and one or two townsmen to fill the vacant seats of the church. On the contrary, our Father sought every means of enlarging and decorating his barn and feeding the multitude flocking there, like sheep without a shepherd, with the salutary food of the Word of God and the sacraments. He was one of many who devoted their labour to hearing confessions and administering Holy Communion, as also to preaching, catechising children, disputing with the heretics, confirming the orthodox in their faith, and performing all the other functions of apostles. He thus drew into his barn a most copious harvest, and would have gained yet more had not sickness, followed soon after by death, carried him off at the early age of thirty-eight, before his solemn profession of the four vows, which he was in a short time to have made. His death was most inopportune for the Catholic cause, though the change in public affairs and the consequent troubles made his death appear rather as a benefit to him, while it caused us the deepest grief. For the storm against Catholics which began in London by degrees extended itself to these counties, and it was felt the more severely as the freedom here in defending and propagating the ancient religion had been hitherto greater. To the most severe penalties of the law was added the private spleen of the magistrates who enforced them, on account of the late flourishing state of Catholicity. The pursuivants of the Privy Council also like hungry dogs greedily returned to their accustomed prey, from which they had, to their extreme grief, been called off for a time. Hence we fear the consequent ruin of the fortunes of many, and the falling away of others from the

¹ *Collectanea*, p. 462.

faith of Christ to save their property. Moreover, many of those in whose service Father Layton had spent all his labour and life itself, would relapse again to the meetings of the heretics, partly out of fear and partly from force; some too would be induced to take the impious oath of supremacy and allegiance, or upon a refusal would be mulcted in the spoiling of their goods or the severest imprisonments. But the constancy of the majority was remarkable, who with true Christian courage soaring above human respects, valued riches, nobleness of family, liberty, and finally every other object, far beneath the glory of the ancient faith. [The report then enters upon various other matters connected with the distress of the Catholics.] In the meanwhile our Fathers, not to be wanting in the least point at such a time, kept a constant watch in every direction, that they might confirm any who were vacillating, or recover those who had been overcome by fear. These efforts were vainly opposed by the heretical ministers, who in all meetings and conversations, and especially from the pulpit, poured out volleys of abuse, in order to inflame the envy and hatred of the ignorant multitude against our members.

The Mission of Worcestershire.—The death of Father John Scamel [Scamelius]² is recorded, leaving a great void. He had laboured for many years in the English Mission with much fruit, and was highly esteemed by his confrères. The work of the other missionaries consisted chiefly in assisting and strengthening the Catholics against the growing persecution, in preaching with assiduity, and inciting those with whom they lived to a frequentation of the sacraments and to the other duties of pious Christians. Added to which were their efforts in the conversion of heretics. Of these sixty-three were received into the Church. The following singular occurrence happened to one of our Fathers, who was visiting a noble relative in the country. He called by chance at a certain cottage in which were two poor women worn out by age and sickness. The Father entered into conversation with them about religion, to which they eagerly listened. One of them interrupting him, said, “Do you think, master, that if I embrace the Catholic faith I can be saved?” “Certainly,” he replied, “without doubt.” “Then why not enrol me in the number of the Catholics? for there seems to be no hope of salvation left in our religion, since our preacher lately declared from the pulpit that no illiterate

² *Collectanea*, p. 680.

person could hope to gain salvation." The Father therefore instructed her in the elements of the orthodox faith, prepared her for the sacraments, returned the next day to hear her confession, and so reconciled her to God and His Holy Church. He then attacked her aged husband, and persuaded him, although at first reluctantly, to follow his wife's example. Lastly he administered the Holy Eucharist to both, and obtained from his noble relative an allowance for their support.

The Mission of Northamptonshire.—The devotion to our holy Founder and Father St. Ignatius increases in these parts, and some acknowledge they have received singular and miraculous favours through his protection and patronage. A boy of ten years of age, afflicted with a distressing infirmity, was suddenly and perfectly cured through a vow made by his parents in honour of the Saint.

A tender infant, attacked by some disease and believed to be dead, was suddenly restored to life upon his parents commending him to St. Ignatius.

The same devotion also existed towards St. Francis Xavier, and a case is mentioned of the perfect cure of a man, given up by the physicians, on the feast of the Saint, December 3.

Thirty-three conversions from heresy are recorded, among which was that of a minister who stood unusually high in learning and character. Thirty-six general confessions were heard, and eight baptisms administered. [The report then details other works of the missionaries in procuring relief for the needy, and obtaining dowry for poor virgins to enter convents, &c.] The piety of the Catholics is extolled, and a remarkable instance of a gentleman who, though far from rich and visited with severe losses on account of religion, nevertheless was in the habit of daily relieving fifty and sometimes more paupers at his door, and this with such feelings of piety that frequently on hearing the clamour of the paupers he would himself rise from table and distribute the food among them with his own hands. The devout practices of the same gentleman and his family are also recorded, besides a remarkable case of the reconciliation of a son to his mother through the intervention of one of the missionary Fathers. A Benedictine Father was plundered by robbers on his journey, his horse wounded, and himself severely maltreated. One of our Fathers happening to pass by, dismounted, placed him upon his own horse, and conducted him to the house of a noble lady where he was most kindly treated

until his wounds were healed, and he was then dismissed with money to buy another horse.

The Mission of Devonshire.—The missionaries, as far as the severity of the times permitted, were usefully employed, chiefly among some families of the gentry in which they lived, instructing and training them to all piety, repressing bad habits, healing dissensions, &c. About twenty converts were made to the Catholic faith, fourteen general confessions heard, and four quarrels, which had caused great scandal, were composed. The wants of poor Catholics in many places were relieved by the efforts of our Fathers. Supplies were procured for some captives in bonds because of religion, and also for some Portuguese prisoners. Two Irish boys, who had been deserted by their parents on their way to London, through some cause or other, and had been for some time wandering about the villages till they were nearly starved to death, were by means of one of our Priests adopted by a noble family for the sake of their education and instruction in the Catholic religion.

The Mission of Yorkshire.—This year the Mission extended itself over York and Durham, both very extensive counties, and equally productive in labour and fruit. Some of the missionaries in Yorkshire have no fixed residence, but as necessity requires live with various families of the nobility and gentry, and are occupied in instructing the poor, or, as one may say, in a perpetual round of labours. Others have fixed residences, and serve and instruct, as far as they can, the domestics and Catholics who attend for the sake of the sacraments. The late lull has been succeeded by a new and severe storm. The old laws against Catholics are renewed, and fresh excesses added either by the malice of the magistrates or the avarice of the pursuivants. Some have been plundered of their goods, others thrown into chains, many summoned to plead at the tribunals, more than twenty in one day being sentenced by the judges in York to various prisons out of hatred to the faith. This storm indeed, while increasing our labours, greatly retards, and, like a whirlwind, destroys and scatters the harvest previously white for the sickle. Many who before seemed to be wheat, when the day of trial bursts forth, are blown away like chaff out of the barn of the Church. Our Fathers, nevertheless, diligently strive to reclaim all they can, and especially to prevent any from taking the condemned oath, and do this so effectually that some who appeared inclined to

take it, follow the wiser counsel, whilst others who have already taken it are moved to a thorough detestation of their act. About ninety wanderers have been restored to the fold of Christ, fourteen baptisms given, and twenty-six general confessions heard. About one hundred and twenty gold crowns have been collected and given in alms to the poor Catholics. A country woman, during a dangerous sickness, begged to be admitted to the Catholic Church, and was accordingly received by one of our Fathers. On her recovery she began to waver and meditate a relapse. Several times whilst awake in the night she seemed to be translated to a very large and richly adorned temple, filled with a great crowd of worshippers, brightly robed and kneeling reverentially in prayer. Having feasted herself with this lovely spectacle, she resolved to remain constant in her profession of the Catholic faith.

The Mission of Durham.—This mission extended over a large tract of country, including Northumberland and the borders of Scotland. The richest harvest was gathered in excursions taken for the instruction of the poorer class. The fruit was indeed most abundant, though the nature of the country and the habits of the persons to be visited, necessitated long pedestrian journeys and a very plain diet, as so many condiments of religious poverty. By the labours and the many duties which they undertook, our Fathers merited well of the Catholics who in the beginning were but little friendly to the Society, and were as yet scarcely acquainted with it. Now, however, by the goodness of God, the change has come about, and we have more friends than we formerly had foes. Ninety have been brought from heresy to the faith of Christ. A storm of persecution exceeding any of former times violently rages against Catholics of every grade, especially against the poorer class, whose goods are plundered, and whose houses are searched with much hardship and vexation to them, while those who have concealed their property are most pertinaciously hunted after, committed to prison, and heavily fined. Others are severely fined every week for non-attendance at the temples of the heretics, and, if unable to pay, their domestic goods and even clothes are plundered. Added to these injuries is the cruel insolence of the pursuivants and their satellites who, stimulated by avarice and hatred, reverse the sentences of the judges, and by their own robberies exceed the severity of the very laws themselves. The most pressing and dangerous evil is the condemned oath,

an inextricable net into which all that fall are faithless to God and the Church of Christ. A refusal to take it involves the loss of property, ruin of family, pauperism of the children, and, finally, prison and chains. Our Fathers therefore opposed themselves with all their might to this destructive pest of souls, and this all the more earnestly because a party among the secular clergy and even religious persuaded Catholics that they could not only lawfully take the oath, but were bound not to reject it. The example of their authority deceived many, as also did some books published by the faction in defence of this oath, and it is impossible to say how great an infliction they bring upon the Catholic religion and the peace of souls.

The Mission of Leicestershire.—The chief work of the missionaries consisted in strengthening the Catholics against the severe persecution, and warning those who were in danger of falling. About twenty youths placed under our charge in a certain house made all the progress we could desire both in religious and moral training, as also in letters and the cultivation of talent.³ Upwards of ninety heretics were brought into the bosom of the Church, forty general confessions heard, and fourteen baptisms administered. Many were prevented from taking the condemned oath, several enmities were reconciled, esteem for the Catholic religion increased, to such an extent that four Calvinist ministers, commonly called preachers, were called to account for having persuaded the people that Catholics were more sure of salvation than Protestants.

We wrote before that a public discussion upon religion had been commenced last year by one or other of our Fathers with some leading heretics. One of the most celebrated of these not long ago published against one of our Fathers, who had undertaken this discussion, a book in defence of the heretical Church, boastingly citing all the Fathers and Doctors of every age in favour of his sect. This new style of writing deceived the unlearned who greedily read it. They rejoiced that at last some one was found to raise the Protestant sect, oppressed with the brand of novelty by the testimony of the ancient Fathers, to some show of antiquity. But when this book found its way to the University of Cambridge it came under the notice of

³ Derbyshire was included in this mission. The school intimated may have been the one at Stanley Grange which was betrayed to and broken up by the Privy Council in 1634-5. (See *Records S.J.* vol. ii. pp. 316, seq.)

men of good judgment (*homines emundæ naris*) who were desirous to examine whether the testimony of the ancients had been honestly quoted by the author. The Fathers were brought out at the public library, the passages collated, and the self-confident writer was detected in many false quotations; others were mutilated or miserably distorted, and not a few also deceitfully interpolated by himself. They were greatly offended that the universal cause of Protestantism should be thus disgraced by the flagrant impudence of this man, and made no secret in freely exposing the result of their censorship. Four of these censors, one of whom was a minister, were accused before the Chancellor of the University and would have been imprisoned had they not quitted the University, and, as we now learn, the kingdom itself. The result was fortunate, for besides their being led by the detection of these errors to embrace the true faith of Christ, one of them, a youth of the highest promise, entered our College of Liege, and another, as was reported to us, resolved to become a Franciscan. This affair led to an order in the University that the young men in future should not be allowed the promiscuous study of the Fathers in the said University library.

The Mission of Suffolk.—Twenty-three were received into the Catholic Church, and twenty-six general confessions heard. A remarkable case is recorded of a man who had suffered injury from another and was determined to go to law, but on having heard a sermon preached by one of the Fathers (who was aware of the circumstances), in Paschal time, upon the peace left by Christ to His disciples, the injured man was so affected that he eagerly flew to his adversary and composed all differences.

1625.¹

The Annual Letters for this year commence with a detailed account of the numbers of the Province at home and abroad. This already appears in the analysis of the Catalogues in the Introduction, part i. pp. lxxiii., seq.

During the treaty of marriage between the King of England and the sister of his Most Christian Majesty, some hope of future tranquillity was raised; yet our efforts were much

¹ From the original letters, vol. iii. *Angl. Hist.* in Archives S.J., Rome.

retarded in consequence of the great suspense and alarm, which was very prevalent, and for which prudent men considered there were good grounds. For, simultaneously with the completion of the marriage, the bitter hatred felt by the King and nobles against Catholics, which had been for a long time suppressed rather than lulled to sleep, broke forth with great violence. Wherefore, as was the case last year, edicts were soon afterwards promulgated, ordering all Priests and Jesuits to leave the kingdom by a certain day upon pain of death. Orders were then given to the sheriffs of counties to make a most scrutinizing search in the houses of Catholics, under the pretext of seeking arms (which were forbidden by the laws to be kept), but really for the capture of Priests and sacred things. A large amount of sacred furniture was seized and several Priests were consequently taken, and among them one of our Fathers, who is now detained in prison. Lastly, power is given to the pursuivants of the pseudo-bishops of searching for Priests, demolishing the houses of Catholics, and of plundering anything which appears to belong to religious worship. Because these men are not only by their innate disposition most ready for every crime, but being made all the more hungry from the late interruption to their former busy searches, they resume their hunt again with incredible activity and fury. They now occasion by their violence great trouble to Catholics; many Priests are to be imprisoned; the mansions of the highest nobles are broken into, and everything over-turned at their pleasure without the least respect for the laws, and they act with the greater liberty because they know they have the approval of the higher magistrates.

The report then shortly details the sad effects of this severe persecution upon Catholics generally, and upon the ministerial functions of the missionaries. Three hundred and seventy-nine had been converted from heresy to the Catholic faith; two hundred general confessions heard; one hundred and eight Baptisms given; twenty-three Extreme Unctions administered; not a few quarrels adjusted; many distressed Catholics relieved; prisons visited and prisoners confined for the Catholic religion aided with considerable alms.

The House of Probation and Mission of London.—The persecution, like a common plague, spread from London, as the head-quarters, throughout the whole kingdom with a violence exceeding anything in the remembrance of man, so that it became

necessary considerably to lessen the customary assembling of the missionaries to make their retreats and renovation of vows. Scarcely more than twenty-five converts were made from heresy, but these it was hoped, from the circumstances of their conversion, would remain steadfast. In assisting the Catholics our Fathers use every exertion to arm those under their care against the sufferings of these trying times by frequent use of the sacraments, pious exhortations, and other safeguards of religion. We relieve, with alms gathered from other quarters, the plague-stricken, of whom the number is so great that in some places multitudes fall in the streets and roads. Some Priests lend us active help in the work of consoling and preparing them for death, and in this labour by the singular providence of God, one only has died, a truly religious and zealous missionary.

Some Portuguese in extreme destitution were assisted with collected alms; they had been captured, together with their ship, by the Dutch, and landed on the English coast in utter destitution. The heretics, like barbarians, excluded them from the hospitals, out of hatred to the Catholic faith, and they would have perished from starvation had not one of our Fathers opportunely relieved them. When they had recovered, and had fulfilled their Christian duties, they were sent safely into Flanders.

The general confessions heard were about sixty, including one remarkable case of grievous sin concealed out of shame for twenty years.

The Mission of Worcestershire.—The plague afforded abundant matter for the exercise of the charity of our missionaries, who were zealously employed in the assistance of the suffering. One of the Fathers, attending to administer the sacraments at Easter to a poor family, found the house beset by the heretics, was taken captive, thrown into prison, and there severely treated. Another encountered similar danger, but, unlike his companion, escaped. The heretics, learning that he was in a certain house, immediately surrounded it in order to catch him on leaving. But it pleased God so to blind them that he left the house in broad daylight under their very sight, and passed safely through the midst of them.

The Mission of Northamptonshire.—Notwithstanding the great disturbance of the time, our missionaries succeeded in carrying on their works of charity, and in escaping the dangers;

and their successful contrivances for concealment prevented any interruption in the usual sermons, catechetical instructions, and relief rendered to the plague-stricken. Among those to whom the Spiritual Exercises of St. Ignatius were given was a nobly-born youth of notoriously abandoned life, whose complete conversion was the theme of general conversation. One of the Fathers, when flying from the pursuivants to a hiding-place in the fields, was discovered and betrayed by the heretics, taken before the magistrates, and there held a disputation with a somewhat learned Calvinist upon the orthodox faith so as to gain the highest credit to himself and Catholic cause.

The Mission of Yorkshire.—The missionaries were forced in this most trying time to carry on their usual work concealed from the pursuivants, for the most part in retired and unknown houses. One of these, advanced alike in years as in tried virtue, was cast into prison for refusing to take the oath of supremacy and allegiance, which had been condemned by the Holy See. This was not without the arrangement of Divine Providence, for at the same time many were summoned to fight in the arena for the same cause, who by his example and salutary admonitions were greatly incited to constancy in the struggle they had undertaken. Some of those who had been struck with terror at the combat before them, now showed that they were discouraged neither by the severity of the judges nor the squalor of their prison.

Three remarkable instances of Divine vengeance are recorded in the case of three barristers who presided at the trial of the above Father. Of these one who had vehemently urged that the Father should be sentenced to prison (where he still is), was soon afterwards himself apprehended for some cause or other, and cast into gaol, before he had even signed the Father's sentence, and it is uncertain what will be the result. Another of them fell sick and died of apoplexy after the severest suffering; lastly, the one who penned the sentence was highly blamed by his friends, and within a few weeks was carried off by a sudden and unprovided death.

The Mission of Durham.—Not the least among the difficulties of this District is the violent breaking out of the present persecution. The missionaries are occupied in inciting some Catholics to constancy, raising up others who had fallen, avoiding themselves the snares of the pursuivants, and lastly in taking long and most difficult journeys to find hiding-places, as well fo

those who are under our charge as for themselves. A terrible and contagious plague spread far and wide, causing general consternation, no one knowing where to turn for safety. Although our Fathers were fewer than usual, yet we joined the assemblies of the Catholics, and laboured to defend the flock against the rabid fury of the wolves. Our efforts, moreover, gave great uneasiness to some who wished to be considered as our fellow-labourers in the same vineyard, who not only did not fear to favour and defend the oath so frequently condemned by the judgments of the Apostolic See and by the verdict of so many most learned men, but, moreover, persuaded Catholics themselves that it could not only be taken without sin, but that it was even sinful to reject it. These incited the hatred of many against us for our opposition to such impiety. In the meantime the unhappy fall of many whom they deceive troubles us.

The report continues to dwell upon this painful subject and adds that the pernicious plague daily increased, and that unless the storm abated many of the higher class would be led into error. The missionaries used their utmost efforts to save them from ruin by persuasion, warning, or prohibition.

The Mission of Leicestershire.—The remarkable efforts of two persons to be admitted into the Society at death demand a notice. The report then details the circumstances of the admission of the aged Priest and layman already mentioned in the Appendix to the *Collectanea*, under the head of Anonymous Jesuits.

The Mission of Lincolnshire and Huntingdonshire.—Amongst those whom we reconciled to the Catholic Church was a Calvinist minister, a very learned man, and a celebrated preacher amongst his sect, who many years before had been strongly impelled towards the orthodox faith, but was kept back by the fear of losing his property. He had nevertheless privately allowed his wife and children to become Catholics. At length, falling dangerously ill, he sent for one of our Fathers with whom he was upon friendly terms, was received into the bosom of the Church, and died in good hope. Two of his sons, youths of great ability, were sent this year to pursue their studies in Belgium.

1626.

The report gives full details of the several Colleges and Residences at home and abroad. The Province numbered two

hundred and eighty, of whom two hundred and two were Priests.

London Novitiate and Mission.—This District numbered nearly fifty, who were wonderfully preserved by Providence amidst the rapacious vultures raging on every side, and eagerly grasping their prey, which it sometimes pleased God to snatch from their claws. For they arrested one of our Fathers instead of a Secular Priest whom they were seeking, but upon taking him before the magistrate the mistake was discovered, and the captive liberated on bail.

Another Father took a journey of twenty miles from London to give the Spiritual Exercises of St. Ignatius in the mansion of a nobleman, who led a very secluded life, so that the Father considered himself remote from all danger; but lo! very early the next morning a loud knocking at the door was heard, and no one being at hand, the Father himself turned porter, opened the door, and at once perceived a great posse of constables. With the utmost composure he asked the nature of the company, and why so numerous? He was informed that they were King's messengers, and came in such force to search for a Priest concealed in the house, and to break open doors and hiding-places. They asked him where the lady of the house was; and then, who he himself was? He replied that the mistress of the house was absent, and that he himself was a citizen of London, who had arrived the day before on business regarding the purchase of the house, which he understood was for sale. The Father then guided them over the place, which they thoroughly searched to no purpose, and observed on leaving that the Priest was, no doubt, laughing to himself in some corner at having escaped their search.¹

The Fathers zealously laboured to animate the courage of the Catholics under their terrible vicissitudes of fortune, and many persons of position did credit to their religion by a public confession of it in the courts.

Among these was a nobleman, an octogenarian, confined to his house for many years by sickness. Summoned to answer for his religion by the judge on circuit, he was driven in his carriage to a town twelve miles off, where the assizes were being held. The presence of so distinguished a personage

¹ A very similar case occurred in South Wales about 1679. See *Records S. J.* vol. v. p. 901.

caused a considerable commotion in the court, and the more so because they had never suspected before that he was a Catholic, as his advanced age and a protracted illness of twelve years had sufficiently accounted for his non-attendance at the Protestant church. The officials, astonished that a man of such rank should have undertaken a journey for a cause so easily excusing absence, asked what seat in the court he would wish to take the following day, since his dignity entitled him to the first ; he replied that, being summoned as a criminal, he would take his place among the thieves and malefactors. This they would not hear of, and out of respect to his merits, assigned him a place at the judge's right hand, having a Catholic baron, summoned like himself for religion, on his left. The next day he was carried into the court in a sedan-chair, and placed himself among the criminals. The court cried out against it, and ordered him to be taken to the place assigned. He then frankly declared the cause of his attendance, viz., that his religion was imputed to him as a crime—that he boldly and openly professed himself a Catholic, would willingly die for the cause, and regarded that day as the most precious of his life, in which he was allowed to profess Christ before men without a blush. The severity of the judge in summoning a man of advanced age who had spent nearly all his life in the service of the State, and in refusing to admit any grounds of excuse, occasioned much surprise, for both King James and his son had exonerated him from all suit and service at the Court, and all other duties of the kingdom. "They know me not," he exclaimed, "I have been four times Ambassador to foreign Courts ; Comptroller of the Royal Household for twenty years ; Lord Lieutenant of this very county of Kent for many years, and Privy Councillor both to Queen Elizabeth and King James. I say no more." These and similar words were uttered with such firmness as to inspire courage in the Catholics, who were in the like case with himself, and to cause admiration to the heretics, and shame to the judge, the report of whose infamous conduct was spread throughout the kingdom.

The constancy and fortitude of very many others in suffering the loss of their goods and plunder of their houses is recorded. Many general confessions were heard, the sacraments were frequently attended, and some who had fallen away were restored to the Church.

A Catholic widow lady, yielding to the persuasion of her worldly friends and led through fear of the cruel laws to prefer her property to her faith, sent for an heretical minister to confer with him upon religion. One of the Fathers discovering this opportunely intervened, anticipating the minister, he remained with her several days, and administered the holy sacraments of the Church to the lady and her entire household, thus preparing her for the future combats which awaited her, and which within a few months she met most courageously, fearing neither the plunder of her goods nor the confiscation of her estates, a large portion of which fell to the Crown.

Owing to the times only ten conversions to the Catholic faith were made. Amongst these was a man upwards of seventy years of age, who had undertaken a journey of one hundred and forty miles to induce a friend who had become a Catholic to apostatize!

A woman possessed of an evil spirit was delivered through means of the Sacrament of Confession.

The College of St. Francis Xavier and the Mission of Wales.—In spite of the storm of persecution thirty-five converts were made, and the same number of general confessions heard. Some quarrels of great moment were adjusted. One of the Fathers was detained in prison.

The College of the Blessed Aloysius, with the Missions of Staffordshire and Lancashire.—The storm of persecution raged with violence, and sadly barred the gate of salvation. A terrible example is given of a noble young lady of fortune who, by the persuasion and threats of friends and of her own guardian, was induced to attend the heretical services, receive "the Lord's Supper" (as they call it), and take the condemned oath of allegiance and supremacy. Seized with remorse of conscience for her sin, she attempted suicide by stabbing herself and then cutting her throat. Falling down from loss of blood, while life yet remained, the mercy of God led her to think of the faith she had abandoned, and sending for a Priest, she made her confession with signs of the greatest contrition, after which her peace and tranquillity of mind were restored to her.²

Sixty-three persons were converted to the Catholic faith in Lancashire. Amongst them were two noble ladies, who, besides other anti-Catholic prejudices, felt a peculiar abhorrence of the very name and sight of a Priest!

² She probably recovered, as her death is not mentioned in the Report.

A minister, breathing out blood and slaughter, sent pursuivants to search the houses of some Catholics for a particular Priest, but failing in their object, they carried off instead all the sacred furniture and pictures that they could find. The minister, in his rage against holy things, especially pictures, after many indignities, threw them into the fire, and broke an altar-stone in pieces. Yet he did not go unpunished, for soon afterwards he himself, being called to London to look after a law-suit, which failed, was seized with violent fever, and lost not only his reason, but soon after his life also.

The report then speaks of the cruel and vexatious fines of 12d. a week (the very scourge of the poor), as robbing the working man of his means of supporting his family.

A matron suffering from eye-disease could obtain no relief under medical treatment, and became blind. At the suggestion of our missionaries she made a vow to St. Ignatius to repeat the Lord's Prayer and the Angelical Salutation five times, and to fast yearly in his honour on the vigil of his feast. Her sight was soon afterwards perfectly restored.

In Lancashire sixty persons were delivered from the cruel thralldom in which they were held by an evil spirit, and as the supposed effects of witchcraft. Among these was a girl, a truly melancholy spectacle, interdicted from food and drink for the space of three years ; she often appeared to be dead, and then commenced twining and twisting, and became frightfully distorted. She was at length restored to her proper shape and former health by means of prayer and the rites of the Church, and having first cast up small bits of iron and brass, with a large quantity of blood, she began to cry out in a clear and joyful voice, "Praise be to God, it is now gone!" upon which a large torch standing near was instantly extinguished, as though by water thrown upon it, and the girl was perfectly cured, to the amazement and joy of the bystanders. Other cases of nearly the same kind occurred.

Not less than twenty were received to the Church by another of our Fathers ; and others reclaimed who through fear had shamefully fallen. The following presents a sad and terrible example. Our Father was taken by a Catholic guide to the house of a dying man, whose conscience was touched. On arriving and explaining that the object of their visit was to give him an opportunity of saving his soul, the sick man constantly urged them to leave for fear of the magistrates, that

their stay was full of danger, and that he would send for the Priest at a more convenient opportunity. The Father warned him to fear Divine, rather than human, justice, seeing the former could cast both body and soul into Hell. But he was deaf to all warning, and strove to drive the visitors from the house. They had not gone many paces on their way when the miserable man, leaping from his bed, threw himself into a river close by, and perished.

Residence of St. Anne, with the Mission of Leicestershire.—

The sudden and unwonted calamities which, like an invading army, burst upon the Catholics in this District, afforded an extensive field of labour to the sixteen missionary Fathers. Even the times of Elizabeth were milder, when the shedding of the blood of some brought health, glory, and triumph to the rest. But now, denying us this victory, they consume us even to the bone by the deprivation of all our goods, than which no torture can be greater, though none meets with less sympathy.

As an example, we have here an aged weaver, living in his own commodious house, till, in a moment, he was reduced to poverty, with the loss of all his tools and furniture. He was decrepit, and had been long bed-ridden, and depended entirely upon his aged wife. To add to their distress, she was herself cast by the judges into prison, from which, by the help of God, she escaped, and now supports her husband through the alms of the charitable.

Another example is given of an aged widow lady, nearly eighty years old, and blind, living under the protection of a royal sign-manual. They estimated her property at far beyond its real value, and, after allotting the usual two parts to the crown, the whole was nearly exhausted. She suffered severe privations for eight months, but was ultimately delivered from bankruptcy by means of some property that had been placed in security.

A case of fall yet final recovery is given of a farmer, who through compassion for his wife and family sacrificed his soul to his goods, attended the meetings of the heretics, and even took a long journey to London to obtain absolution from the heretical Bishop of Lincoln, and, at the same time, his blessing, or, it may be said with truth, his curse! All this he did with a bad conscience, and like a criminal going to execution. He fainted away repeatedly, and was on the road often thought to be dead. On his recovery he felt this to be a Divine warning, and at once returned to the Catholic religion.

The sufferings of the poorer Catholics from the 12d. fine are repeated in this District. The execution of the penal laws was intrusted by the judges to the heretical ministers, who acted with such cruelty that they appeared determined to seek our destruction to the utmost of their power. The houses of Catholics were broken open with impunity by day and night, the floors and roofs demolished. The wife of a man a hundred years old and of weakened mind, was dragged from bed to prison, though she was his only help. Another person of upwards of seventy was, for refusing to take the condemned oath, committed to a foul prison amongst thieves and malefactors, to whose insolence and blows he was often a victim, yet with noble courage he declared he had never found greater joy than when lying in his extreme destitution on the fetid straw.

The Residence of St. Michael and the Yorkshire Mission.—One of the nine Fathers of this mission is in prison, affording both consolation and good example to all, and assistance to many. The report then dwells upon the severity of the persecution, under which, whilst many succumbed, others remained firm, preferring rather to endure the horrors of prison than even to appear to hold any communication with the heretical ministers, or even to vacillate. A touching example is given of a Catholic lady when in prison, the wife of a heretic who tried every possible means to induce her to confer with a minister. She nobly told him that not even for an angel from heaven would she act contrary to the Catholic faith. Her husband retired in despair, but soon after again coming back, treated his wife with fiendish brutality, tore her clothes from her back like a maniac, telling her that if she would go to the devil she should go naked. Her cries brought assistance, and some Catholics with great charity supplied her with fresh clothes.

Upwards of twenty-six converts were made to the Catholic faith.

Residence of St. John and the Mission of Durham.—The extraordinary insolence of the "Swearers," as they are called, occasioned much trouble to the seven Fathers of this District. These men strenuously defended the oath which had been so repeatedly condemned by the Holy See, and some of them were not ashamed openly to declare that several Secular Priests privately sowed the poisonous seed among Catholics; and this doctrine, so pleasing to flesh and blood as a means of

saving property, was greedily received. These persons had been bolstered up by a decree which they had obtained this year by great efforts from the Doctors of Sorbonne, who were, however, afterwards brought to a wiser mind. Not a few converts to the Catholic faith were made.

Residence of St. Dominic.—The seven missionary Fathers were much retarded in their labours by the severity of the persecution. Sixteen conversions to the Catholic faith were effected. Frequent inquisitions were instituted into the goods and estates of Catholics, to the grievous oppression of the poor, and but small increase to the treasury. Even the dead were not exempted, for their representatives were compelled to pay the arrears of fines contracted under the iniquitous penal laws. The heir of a gentleman received to the Catholic Church shortly before death, was condemned to pay 3,000 florins for several months' non-attendance of the deceased at the heretical services! Two of his sons (twin brothers), well advanced in their Greek and Latin studies, are gone to Belgium, as we hope, to become future pillars of the assailed religion.

The Residence of St. George, with the Mission of Worcester-shire.—The ten missionary Fathers made a retreat this year. In a certain locality to which no Priest had dared to penetrate on account of the extreme danger attending the attempt, the poor Catholics had been deprived of the sacraments for a year. One of the Fathers undertook to visit it, and met the unfortunate Catholics in a farm house, consoled, and imparted to them the holy sacraments of the Church, and after giving them suitable exhortations to animate their courage and fidelity to God, with a promise of an early return, he prepared to leave. The heretics "smelling" it out, tumultuously beset the house to catch the Priest on his leaving. At length the Father came out, talking to the farmer in a coarse voice about cattle and farming affairs, and the heretics taking him for a clown let him pass, waiting still on the watch until they were tired. This Father kept in store all kinds of dresses which he used to adopt according to circumstances; appearing one while as a clown upon a pack horse, then in splendid attire entering the houses of the nobility, he made himself, like the Apostle, "all things to all men, that he might gain all."

One of the Fathers was arrested and committed to Gloucester Castle, where he afforded such an example of modesty and piety that the pseudo-Bishop of Gloucester himself often

invited him to the palace to dine, and frequently sent him a good dinner to the prison from his own table, and in every respect showed him the greatest civility. The citizens too, although staunch heretics, held him in veneration. He was also visited by the ministers, but answered them with such weighty arguments that they were compelled to retire.³

Thirty converts were made to the Catholic faith. The missionaries exposed themselves day and night to labours and dangers that they might gain souls to God.

Residence of St. Mary, with the Mission of Northampton.—The work of the seven missionaries consisted rather in arming the Catholics against the terrors of prison and plunder of their goods, than in enlisting new converts to the faith of Christ. Upwards of ten lapsed Catholics were recovered; among them was a lady of high birth, who to please the world had become a time server, but on the approach of death was restored to her duty with many marks of sincere contrition.

Residence of Blessed Stanislaus, with the Mission of Devon.—Fifteen converts were made, and two lapsed Catholic prisoners recovered, who made a public confession of their faith at the gallows. Many poor Catholics in prison were relieved by alms, and many deterred from taking the pernicious oath. A nobleman was interrogated in the court, whether he would take the oath and go to the Church? He boldly refused to do either, and signified the same to the Secretary of State, adding that he was determined to live as he hoped to die.

One of the Fathers was arrested on visiting a dying Catholic in prison, having about him the Blessed Sacrament; he was searched repeatedly again and again "to the skin," contrary to all humanity and decency. Nevertheless, by the great goodness of God, the Most Precious Sacrament escaped their hands and consequent desecration. The Father was committed to prison, with great profit to many, both corporally and spiritually.

Residence of the Blessed Borgia, with the Mission of Suffolk.—Fourteen conversions were effected, and, what was regarded as a singular favour, all the Catholics under their charge remained firm. Several donations from the faithful for pious uses are recorded.

³ This was Father Thomas Flint. (See Biography, *Records S.J.* vol. ii. pp. 409, seq.)

From this period the annual reports consist only of very limited excerpts from the originals, which have not as yet become accessible. Many interesting details are consequently wanting. The excerpts are contained in vol. iii. *Angl. Hist. S.J.*, in Archives, Rome.

1628.

The persecution raged severely this year. Several of the missionary Fathers were apprehended and sent to prison. One was put to death in hatred of the faith, of whom a detailed account was given elsewhere.¹

Mission of Worcestershire.—One of the Fathers was apprehended under circumstances narrated in the account of his life.²

1630.

The numbers in the Province were 317, of whom 202 were in Holy Orders. The converts from heresy to the Catholic faith were upwards of 400.

Residence of St. Dominic, with the Mission of Lincolnshire.—The death of Father Nicholas Smith, an old and zealous missionary, is recorded.³ Two other Fathers also died in this District, viz., Fathers John Handes⁴ and James Sharpe.⁵ The former was admitted to the Society only on his death-bed. His admission had been delayed for sixteen years on account of his weak health. He bore his long sickness with remarkable proofs of patience. When dying he exclaimed in the presence of many by-standers, "Oh! if you felt the joy which I now experience from the assistance of the Blessed Virgin and my Guardian Angel!"

1631.

In Worcestershire a girl was so molested, both day and night, by the most grievous assaults of temptation to blasphemy, despair, and other crimes, that she was utterly weary of her life. She often consulted the heretical ministers, to whose sect she

¹ This was Father Edmund Arrowsmith. (See *Collectanea*, p. 18.) 1

² This was Father William Forster, *alias* Anderson, the particulars of whose arrest and committal to prison by Thornborough, the Protestant Bishop of Worcester, with the miserable end of that unhappy man, will be found in Father Forster's biography. (*Records S.J.* vol. iv. pp. 285, seq. See also *Collectanea*, pp. 276, seq.)

³ *Collectanea*, p. 719.

⁴ No clue whatever is afforded of the family and birthplace of this Father.

⁵ See *Collectanea*, p. 702.

belonged, and besought their help, but to no purpose. Her father commiserating the state of his daughter, although himself a heretic, brought her to one of the missionary Fathers, and with his wife gave leave for her becoming a Catholic if by that means a remedy could be obtained. She made a general confession of her whole life, and received the Most Holy Eucharist, upon which her distressing temptations instantly vanished, and she was restored to perfect tranquillity of soul.

On the Continent the successful labours of the Fathers among the English soldiers in their winter quarters are recorded. Two hundred and fifty were converted to the Catholic faith. One of them was attacked by violent fever with great danger of life. As the Father was called elsewhere, the man was obliged to make his confession in the very height of the disease, and exhibited tokens of grief by frequent sighs; but the next day he earnestly repeated it, received the Most Holy Sacrament, and rising from his bed perfectly well, returned to his regiment, attributing his recovery to his Holy Communion.

1632.

The Province numbered 351 members. In the London Mission seventy were converted from heresy to the Catholic Church. One of these, a man of slender means, happened by chance to hear an exaggerated sermon preached in the Chapel Royal upon the power of kings, whose every command ought, it said, to be implicitly obeyed, should this extend to the embracing a new religion, and even to becoming a Papist. The man, hitherto careless about his salvation, was moved to consider his state, and, taking courage, embraced this latter step.

A certain persecutor and betrayer of Catholics, whose troublesome schemes caused the greatest hindrance to the progress of religion, was made to feel the avenging anger of God. In the past Lent he summoned Catholics high and low, by virtue of a royal warrant, to York. They hastened thither, filled the Town Hall, and long awaited his arrival in great trepidation. But, see how the haughtiness of the man made sport of the fears of his victims. He had at the same hour retired with his wife to some pleasant gardens for the sake of recreation; but he soon left this agreeable relaxation to commence his cruel work in the town. A venomous insect of some kind or other settled upon the face of his wife, who

in vain strove to brush it off with her hand. She was so frightened that she had to be carried home and died the following day.

A man who had spent his life in the dark mists of heresy, was awakened early one morning by a clear voice repeatedly calling upon him in his name Richard, to search into the truth for his time was short. Terrified by this voice he began at once to inquire after the truth, and could obtain no peace of mind, until meeting with one of our Fathers he was instructed in the principles of the Catholic faith. The darkness of his error was soon dissipated, and he himself admitted to the light of the true sons of God.

Divine Providence was remarkably displayed in the case of the conversion of another person living in a family composed of Catholics and heretics, who was himself ignorant of all religion, and derided Catholic customs. Being confined to his bed by mortal sickness, he frequently exclaimed: "Alas, that I should die like a beast!" A Catholic woman happening to hear him, asked the cause of his complaint. He replied: "I am now in extremities and there is no one to bring me assistance." She replied that God would not be wanting to him if he would but seek the haven of the Catholic Church. He entreated her again and again to procure him this favour, urging her not to delay. On hearing this joyful reply, she hastened to one of our Fathers in the neighbourhood, by whose advice the woman re-visited the sick man for the purpose of instructing him in the method of examining his conscience and preparing for his confession. The Priest followed soon after to the joy of the dying man, who was impatient of delay lest death should deprive him of his hopes. He was instructed in the principal points of the Catholic creed, made his confession, received absolution, which gave him incredible peace of soul, and died full of hope immediately after receiving the last sacraments.

Another case equally illustrating the same Divine Providence is recorded. A lady who had lived in heresy for many years became exceedingly anxious about the safety of her soul in her present religion. Whilst engaged at prayer in a Protestant conventicle, her scruples of conscience became stronger than ever, and she earnestly implored of God that, if she was not in the true faith, He would be pleased to afflict her with some pains and so recall her from her errors. Two days had scarcely elapsed when she was prostrated by a

most unusual kind of disease in all her limbs, which she attributed to the warning hand of God in answer to her prayers, and admonished by this bodily disease, she earnestly applied herself to the cure of her soul. One of our Fathers was immediately sent for, who delivered the poor sufferer from sickness and anxiety, instructed her in the rudiments of the orthodox religion, heard her confession, received her abjuration of heresy, and admitted her to the Catholic Church. The ailment of the soul being healed, the cure of the body immediately followed, as it were, in reward of her act.

1633.

The English Province numbered this year 359 ; 4 members died, and 15 were admitted. Upwards of 520 converts to the Catholic faith were received.

A noble lady whose life was despaired of in child-birth, was happily and easily delivered by means of relics of St. Ignatius, which had been sent for from a distance of eighty miles.

Many were relieved by the use of holy water, of these three examples are given: (1) A woman, of whose recovery the medical men despaired, by drinking some of it was immediately restored to health. (2) A boy, for whose funeral preparations were actually commenced, by drinking some holy water instantly recovered his health, to the great admiration and amazement of some heretics who happened to be present. Lastly, a trooper's horse became so lame as to fall at almost every step. The injured part was washed with holy water, when the horse was instantly cured, and two days afterwards dragged a heavily laden cart for a distance of twenty-eight miles in one day.

A girl, either from disease or the supposed effects of witchcraft, became so weak as frequently to faint away. Her mother was directed as a remedy against the evil, to suspend a copy of the Gospel of St. John to her daughter's neck. She did so, and by the help of God, her daughter was happily restored to health. This kind of pious medicine was frequently found to drive away diseases.

A woman, a heretic, who was frequently haunted by day and night by spectres, at length in her terror consulted a minister as to a remedy. He denied that any relief was to be looked for either from himself, or his brethren ; but that the

Papists had a custom of suspending some sacred thing from the neck, and if she asked for such a thing from them, it might happen that she would be delivered from the pest. She related this to a certain noble Catholic lady, who gave her some relics, upon which these visitations instantly ceased; but, having either by accident or carelessness soon after lost the relics, the annoyance returned. She again repaired for help to the lady, who supplied her with more relics and an Agnus Dei, and all further molestation was removed.

Maryland Mission.—The report then enters at considerable length upon the history of the Maryland Mission, which was undertaken this year by the English Province.¹

1634.

The Province numbered this year 365 members. The converts to the Catholic faith were about 553.

A remarkable case of temptation is related of a girl who laboured under the strange hallucination that the Eucharistic Bread was sprinkled with soot and emitted a fetid smell. She was tempted to examine it and ascertain if any poison was concealed within. She acknowledged to having always received the Sacrament with great repugnance, but could never be induced to disclose her temptation. At length, convinced of the greatness of her crime and danger, she made a sincere general confession of her whole life, was at once delivered from the temptation, and ever after enjoyed the highest peace and consolation.

A woman who had been gleaning wheat, deposited some of it in the field, upon which another gleaner stole it and added it to her own heap. Hence arose a quarrel; the woman who owned the sheaf uttering a heavy imprecation against the other, in case she had removed it. Returning home each thrashed her corn, but they happened to meet afterwards at the public bakehouse. The suspected woman who had been cursed, on taking away her loaf, found it much larger than all the rest. Her attention being called to the fact, to her own great astonishment, she was readily persuaded to have it divided into two for the sake of the rest who might appear to have been injured by the inequality in size. She accordingly divided it, when behold a filthy toad was found lying fixed within it. The terrified woman nearly fainted away, and was unable

¹ For this history see *Records S.J.* vol. iii.

to conceal the wrong she had committed. The baker informed of it, hastened to the oven and threw the toad into the fire. One of the missionary Fathers in the neighbourhood made inquiries of the baker, who constantly affirmed the truth of the fact before credible witnesses. Thus God is pleased to manifest His power in working miracles even amongst Protestants, though they obstinately cry out that they have ceased among Catholics.

*The College of the Immaculate Conception.*¹—God would seem to desire to render the cradle of this College famous by a remarkable event, bearing a strong resemblance to the miraculous. A certain illustrious Catholic lady, married to a husband of high rank, also a Catholic, was after twelve years still without children. Both husband and wife, therefore, resorted to prayers, frequent Masses, and pious pilgrimages to privileged places, not only in England, but beyond it; they had also practised almsgiving, and had presented a silver chalice to the famous chapel of Our Lady of Montacute, in Belgium. Having received as yet no response, the lady hearing by some chance of the new erection of this College, made a vow that should she by the Divine goodness become the mother of a son, her husband and she herself would annually for five years contribute twenty gold crowns to the College, in honour of the Blessed Aloysius. Wonderful to relate, her prayer was immediately heard; and more singular still is the fact that the husband, who was not aware of his wife's vow, had himself made a similar one in honour of St. Ignatius, and thus the couple, who had always lived in the strictest bond of conjugal affection, were equally united in their vows! To the great joy of many, a son and heir was born during this year.

A remarkable conversion also occurred of a person who had sometimes witnessed the wonderful power attached to holy water, and had in consequence felt some leanings towards the Roman Catholic Church, but was deterred by fear of the laws, and obstinately lingered outside its pale, until through the Divine goodness he was brought by severe threats to more wholesome counsels. On a certain night as he lay in deep sleep he was aroused by a sudden crash, was thrown from his bed, and the whole room shaken. He was terror-stricken, but, thinking that it was an earthquake, again fell asleep. It was repeated a second and third time, and he heard a

¹ Founded in 1633.

voice say distinctly : "Wretched man, thou shalt be cast into Hell unless before the feast of St. Michael the Archangel thou art received into the fold of the Roman Catholic Church." Moved by this, his mind became violently agitated, yet, as some months intervened before the feast, he delayed taking any steps until nearer the time, when, again aroused to the fear of Hell by fresh terrors of conscience, he began anxiously to look around for help. On the day before the feast he met one of our Fathers, related all to him, and after being instructed, made his confession, and was received into the Church.

A certain man of respectable position had begun somewhat to vacillate regarding his own religion, and to entertain more serious doubts about obtaining his eternal salvation in it. Recovering from a serious illness, he earnestly prayed God that, if the Catholic faith was the sole and true one and necessary to salvation (of which he entertained a strong impression), He would vouchsafe him as a sign that a sheep out of a large flock which he possessed might bear a headless lamb. Nor was his prayer unregarded, for, when the lambing season arrived, a sheep did bring forth a headless lamb in the very part of the field he had desired. On beholding this sign he could not restrain his tears of joy, and, filled with astonishment and highly extolling the goodness of God, he hastened to enter the Catholic Church.

The enemy of the human race had continually urged a certain person to the crime of parricide, who flying to the church, made his confession, abjured heresy, and was thenceforward freed from all further molestation.

1635.¹

The Province numbered 369. In a village near London lived a woman who for many years was considered the victim of an evil charm caused by witchcraft, and was at length reduced to such misery that she lost her voice ; while her death was hourly expected. This coming to the knowledge of some Catholics in the same village they informed one of our Fathers, and sent her some holy water with directions to drink it, which she willingly did without suspicion thinking it was a kind of

¹ From the year 1635 till 1645, the following excerpts from the Annual Letters are supplemental to those which have appeared throughout the *Record* series under the heads of the various Districts in England. These excerpts are likewise contained in vol. iii. *Anglia Hist. S.J.*, in the Archives, Rome.

medicine. Her voice was instantly restored, and she herself soon recovered. Shortly afterwards she suffered from an enormous tumour, her face became swollen and she nearly lost her sight; but flying to her now well known and trusted medicine, she poured it over her body and was immediately cured. From this time, although not yet a Catholic, no day has passed without her using it as a most safe protection against the return of her ailments.

A certain blacksmith in the same village suffered from a like visitation, himself, his wife, and his large family becoming miserably emaciated and enfeebled, most of his children succumbed to it, whilst a similar fate threatened the rest of his family. His wife, having found no relief from the many remedies she had tried, consulted her Catholic neighbours, who gave her some holy water and an Agnus Dei, directing her how to use them. This she did, and the family was instantly cured, with the exception of her husband who spurned these sacred remedies, calling them, like his fellow-heretics, only Papistical figments. At length his obstinacy was conquered, and he took the like remedy and received the like benefit. Another case is mentioned in illustration of the efficacy of the same remedies, and from that time the whole family, although not yet Catholics, consented to wear an Agnus Dei as a safeguard, attributing to its virtue the health and preservation from further molestation which they have enjoyed to the present day.

One of the Fathers found it necessary to rebuke severely a penitent for his wicked and abandoned life, when the man was suddenly seized with a fit of trembling and became silent and as one paralysed. Entering into himself he made a full confession, describing how he had suddenly felt himself as on fire, and overcome with unusual perturbation of mind and body. Convinced that this was a Divine warning, he resolved to correct his ways, and lead a virtuous life for the future.

College of the Holy Apostles.—A certain noble lady of the Protestant sect was warned by her own minister, a man of standing, to make a confession of her sins to him after the manner of Catholics, whereby she might with greater purity receive the "Lord's Supper." She prepared to do so with the utmost candour, and learnt shortly after her confession that the minister had divulged the whole to his boon companions in a tavern; but to his own shame, for his infamous treachery was

received with such general hisses and scorn that he was sent for a time to the public prison.²

The sister of Father Robert Southwell, the martyr, became so skilled in treating the most severe diseases as to surpass all the art of physicians and of their prescriptions alike. Being questioned by a very intimate friend whence she derived such wonderful skill, or what were the remedies she applied in such a variety of diseases, she replied that they were quite simple and obvious, being the application of the relics of her brother, which she had found most efficacious in the cure of nearly every kind of ailment. What made it the more remarkable was that this lady, far from possessing any favour with God, was dissembling her religion out of compliance with her Protestant son, who was a magistrate.

On one occasion a woman had been present at a catechetical instruction given by one of the Fathers upon the method and necessity of confession, in which he adduced the well known example of a person who had often made a sacrilegious confession by omitting to mention a grave sin. Afterwards this person being near death saw, as she thought, reptiles passing from and re-entering her mouth in great numbers, while two religious of terrible aspect appeared to put her to death, upon which she was adjudged to eternal punishment. It was shown to her at the same time how dangerous and wicked it was to conceal anything in holy confession out of a culpable shame. Her conscience was stung by the vision and her heart filled with anguish, but she dissembled her anxiety for the time. About a month later she, with the other Catholics of the place, took occasion from the visit of a Priest to go to her duties. She again made a sacrilegious confession and Communion, and, on returning home half an hour later felt herself heavily oppressed; going to a well near her house door she saw what had the appearance of a little black cloud resting upon her head. She fell senseless to the ground, was lifted up by one of her children and taken to bed. After three days her senses gradually returned, and she earnestly besought the Divine Mercy with tears and groans. Nor were her prayers fruitless for recovering within three weeks, she, a fortnight before the feast of the Blessed Borgia, made a

² This extraordinary case is briefly noticed in *Records S.J.* vol. ii. p. 565. An attempt had been made at that time to renew the practice of auricular confession in the Establishment, but the above dishonourable betrayal put a final stop to it.

sincere confession (which she had not made for nine years), received absolution, and died happily within two months.

A noble lady of remarkable piety was deprived of her only son, and being specially devout to St. Ignatius made a vow in his honour, fasted on the vigil of his feast, and received the Most Holy Communion to obtain his intercession with God for the favour of bearing another son, and soon after her prayer was heard.

The sudden conversion to the Catholic faith of a Protestant medical man upon his death-bed is recorded. He was a clever controversialist. Having been struck by the remarkable unity of the Catholic faith and the bitter opposition of all other sects of religion to it, he gave himself up for instruction without any discussion, was received into the Church, and died full of hope, fortified by all the holy sacraments.

A woman had deferred her conversion to the Catholic faith for nearly forty years, out of fear of the persecution. She has lately had a vision in sleep of her deceased mother who, with a pallid countenance, exclaimed: "Life is a passing breath." Alarmed by this warning she hastened to our missionaries and was reconciled to the Church.

A barn caught fire, one of our Fathers hastened to the spot, mounted a ladder and threw a particle of an Agnus Dei, which he had placed inside a bundle of hay, into the midst of the flames, when, lo! they were instantly driven back as by some great force and extinguished without further damage. The bystanders were amazed at this unexpected event, though they were ignorant of its real cause.⁴

A man of high position died this year. He had once heard Father Robert Southwell⁵ preach a sermon, full of divine fervour, in which he had earnestly excited the souls of young men to the pursuit of a virtuous life. He often related to some of our friends that this sermon was regarded as miraculous, the face of the preacher, then advanced in life, appearing radiant with light, and his head as though surrounded by bright rays. From that time forward this gentleman became a totally changed man.

⁴ An Agnus Dei is made of wax blessed according to a particular form, and stamped with the impression of the Holy Lamb. A more striking instance of its efficacy in cases of fire occurred at Stapehill, Wimborne, in 1740. (See *Records S.J.* vol. iii. p. 539.)

⁵ He suffered at Tyburn, Feb. 21, 1595.

A certain nobleman who had some years before been converted to the Catholic faith, but had fallen into dissolute habits, was visited one night by a youth, who appeared surrounded by brilliant light, and gently warned him to change his life. In the morning, persuading himself that this was but a phantom, he began to discredit it, when in an instant a number of monsters seemed to fill his room, and so terrified him that he became speechless. Some of the family aroused by the noise in the room, ran to him and found him trembling and in a cold perspiration, but he made no reply to their inquiries into the cause of such great alarm. He afterwards, however, disclosed to some intimate friends what had happened, and by their persuasion one of our Fathers was sent for, to whom he made a general confession of his whole life with careful preparation and great marks of sincere penitence.

The Spiritual Exercises of St. Ignatius were given by one of the Fathers to a convent of nuns for the first time. It was attended with great fruit. The laudable custom of examination of conscience, which had not been hitherto practised, was established; and also the performance of humble manual works, together with public penances in the refectory (a thing hitherto wholly unheard of among them). One of the Superiors at first performed these alone, for the example of the rest whilst they were seated at table. This practice of religious virtue at once so excellent and novel, deeply touched the whole community and none could refrain from sweet tears of devotion. From that time not a week elapsed without performing this most pious religious exercise.

1636.

The Province numbered 386. The cure of a distressing case of toothache is recorded by an application of the relics of St. Ignatius, the sufferer at the same time making a private vow to give a sum of money to the poor should he obtain a deliverance from his pain.

Three hundred and ninety-four converts were added to the Catholic Church.

College of the Holy Apostles (Suffolk District).—Amongst the converts was a girl, still under instruction. The Priest had fixed a time for her calling to make her general confession, but the demon so violently tormented her for the space of an hour or two, that at length, being restored to herself, she openly

declared her wish to return home leaving the matter unfinished. At length by the aid of exorcisms she was brought to the appointed place for confession, and when she appeared sufficiently herself was received into the Catholic Church, but her old foe did not cease to harass her. The account then describes a terrible attack made upon the girl, who was left for dead. The evil spirit also dared to assail the Priest. At length the possessed person was brought to her senses, and the Priest being sent for, heard her confession and gave her the last sacraments, and two days later she died with admirable signs of joy.

A certain person had for many years lived under the hypocritical appearance of some degree of piety, but was in reality defiled by many sacrilegious acts, having no fear of God and being dead to the claims of conscience. At length to crown his iniquity he designed to make a public act of apostacy, and that it should redound to the greater applause of the heretics, he even meditated writing a book upon the vices and lapses of the Priests of England, with the view of insidiously introducing it into as many Catholic families as he could. He spent seventeen years in concocting his treatise, but death was at hand. When seized by mortal sickness one of our Fathers visited him and warned him to prepare to appear before the Divine Tribunal. Struck with horror at his wicked life he instantly threw his most scandalous book into the fire, and died with many signs of piety and sincere sorrow.

The death of an aged man of ninety, in the Residence of St. Michael (Yorkshire), deserves recording. Though poor in position, for he was a shoemaker, he was a man of admirable probity of life, of constancy and piety in the midst of a depraved generation, and during many years had abundantly drunk of the chalice of persecution and trouble, all of which he had gratefully accepted at the hand of God as so many proofs of the Divine favour, exhibiting much patience in his last sickness. On one occasion, when his son alone was present, he had a clear vision of the holy Apostles SS. Peter and Paul. The following day, these again unexpectedly approached his bed, bearing with them the Sacred Mysteries, and had scarcely entered the room when he exclaimed, with exultation, "Now that you who were with me yesterday have returned I can make light of all the artifices of the devil." Being admonished to place all his hope in Christ, he replied: "This indeed I do,

conscious that no dependance can be placed upon human merits; I rely entirely upon His mercy." When one of our Fathers brought him the Holy Viaticum, he beheld numerous attendant angels standing around, and afterwards placidly breathed his last at the very moment that the Priest, who was absent, and quite ignorant of the near approach of his death, was engaged in prayer for his happy death.

The following terrible example is recorded in the Residence of St. George (Worcester and Warwick District). A man of rank, who concealed his religion, and was besides defiled by many and great vices, being seriously warned of the danger of his pernicious hypocrisy and immorality, in the presence of his pious wife and other Catholic friends, exclaimed with an assumed air of indifference, "Why all this outcry? for I am going to amend." However, he became daily worse to his own greater ruin. For this year when visiting the house of a partner of his crimes, he suddenly fell down the stairs, broke his neck and died instantly. Truly a sad end to an impure life, and at the same time a salutary warning to all similar offenders.

Residence of St. Thomas of Canterbury.—The wife of a wealthy farmer, happening to become acquainted with some Catholics was so struck with the excellence of their principles and manners that she conceived the desire of embracing the Catholic faith. She sent for one of the Fathers, who heard her general confession and received her into the Church. Her soul was inundated, as she expressed to others, with the joys of Paradise. This coming to the ears of the Calvinist parson of the parish, who was no other than the Bishop (*Præpositus*) of Winchester himself,¹ he began an incessant war against the husband, and carried off his wife in his own coach with him to Winchester, where by much scheming and artifice he succeeded in persuading the poor woman to attend the heretical service and receive the "Calvinistic Supper." She was seized at once with bitter remorse of conscience for her sin, and fell into such a state of mental depression, that some of her friends feared she would commit suicide. To leave nothing untried, she cast herself at her husband's feet protesting, among other things, that could she but be restored to her former state she would willingly live on

¹ Walter Curle, translated from Bath and Wells; elected October 16, 1632, died 1647.

bread and water for the rest of her life. There was no hope of meeting a Priest, and to prevent this the *Præpositus* ordered a neighbouring Calvinist minister to visit her daily. At length the wretched woman, driven to desperation, committed suicide by hanging herself to a beam, though she had been so paralysed through all her body as to be unable to dress or even to use her needle. The Protestant Bishop, on hearing of it, expressed his opinion that there was every hope of her salvation, since the wicked act was committed from no other motive than a vehement desire of serving God and of saving her soul ! He therefore ordered the body to be interred in the common burial ground, a favour he had but just before refused to a Catholic gentleman of the highest character and innocence of life, who died in the same parish.

One of our Temporal Coadjutors relates the following event, which deserves full credit from his known prudence and integrity of character. While he was attending the plague-stricken, he had imbibed the poisonous effluvium from a particular corpse, and when at the usual hour he was preparing for bed, he discovered red spots upon his chest similar to those which he had seen upon the other man a few hours before his death, and so he felt assured that his own end was at hand. But as meanwhile he felt in good health and spirits, he did not think of warning the Priest, whose companion he was, of his own danger, that he might not cause him any alarm. What then did he do ? On the one side it occurred to him to spend the night in prayers and tears for the preservation of his life rather than in sleep ; but, on the other hand, he remembered having heard his Master of Novices say that works of obedience were the best preparation for death. He therefore, from a kind of holy simplicity, decided that sleep taken out of obedience was preferable to nightly vigils undertaken of his own accord. He then ardently besought the Queen of Heaven that his life might be spared solely for the service of God, and promised, should Superiors allow it, to consecrate himself by vow to the perpetual service of the plague-stricken and the missions of India ; and, lastly, begged with the utmost confidence that some unmistakable sign might be given him that the favour was granted, *ad majorem Dei gloriam*. His prayer ended, he composed himself to sleep with great tranquillity and peace of soul. The next day the spots appeared a little black, and so remained for some weeks afterwards,

as he himself solemnly declared, adding that the miraculousness of his preservation was as clear to him as the brightness of the sun at noonday. Those who know the good Brother fully believe the miracle, for indeed the Divine Bounty is constantly heaping its favours upon his soul.

1637.

Four hundred and forty-four were converted from heresy to the Catholic Church. A young lady of high birth suffered terrible vexations from evil spirits by night, she often leapt from her bed crying out for help from her parents. One of our Fathers persuaded her to sprinkle herself and the bed with water blessed with the relic of St. Ignatius, reciting certain prayers in his honour. The child did so and was in a short time miraculously delivered from all nocturnal terrors, to the great joy and astonishment of her parents.

A servant maid in delirium from dangerous fever, was instantly restored to health by drinking some of the same blessed water, and at once resumed her household duties.

The Residence of St. Dominic.—A narrative is given of a vision vouchsafed to a young lady, the daughter of parents of high birth who are our sincere friends. It is one of great beauty and simplicity, but as it has already been given in *Records S.J.* vol. ii. pp. 645, seq., it will not be repeated here. The vision was that of our Lord in the Most Blessed Sacrament of the Altar.

1638.

Five hundred and twenty were converted to the Catholic faith. The numbers of the Province were reduced by the death of eleven members. In the College of the Holy Apostles (Suffolk District) the deaths of Fathers Simon Swinburn and Thomas Flint are recorded. The former was upwards of eighty years of age, the latter sixty-three. (See *Collectanea* pp. 265, seq. and 752.)

College of St. Aloysius.—A young Catholic lady of noble birth had fallen into a state of tepidity and love of worldly vanities, and had at the same time conceived a dislike to the Society of Jesus. One of our Fathers, after endeavouring to reclaim her to a better life, by sometimes extolling virtue and at others rebuking vice, finding that he could make no impression, at length recommended her to practise piety towards the

Blessed Virgin Mother of God. His efforts were successful, for within a fortnight, under the patronage of the glorious Mother of God, the lady's tepidity was changed into fervour and her worldly vanity laid aside, and she herself underwent a total change of life with signs of sincere contrition. She began soon after to aspire eagerly after the religious state.

An infant, half a year old, suspected of having been poisoned, was instantly cured by a little drop of water with the blessed relic of St. Ignatius.

*Residence of St. Thomas of Canterbury (Hants District).—*A Catholic sent his servants to plough on the feast of the Assumption of the Blessed Virgin, without any necessity. Riding in the fields about noon the day after, he was struck from his horse by a blow from an unseen hand, carried home by his servants, and died before evening, having become truly penitent for his sin the previous day. After death a blue spot was found upon his back, as though inflicted by the blow of a club.

Residence of St. John.—A girl of twelve years of age was seized by sudden illness, losing the entire use of the left side, and partially that of speech. She was suspected to be labouring under the influence of witchcraft. Her parents sent for some Calvinist ministers, who carried her to their conventicle, but with no result, and the child was evidently approaching death. The case defied all the efforts of the medical men. At length, listening to better counsels, they resorted to the Catholic Church for help, and one of our missionaries read over the child, though against her will, the form of exorcism, and then gave her a small particle of an Agnus Dei in water to drink. She instantly became better, and, after a second exorcism, was delivered to her mother perfectly cured.

1639.

The Province numbered 362. The converts to the Catholic faith were 450. An Englishman who suffered from loss of sleep, caused partly by headache, and partly by fits of nervousness, was conditionally baptized by one of our Fathers, and received into the Catholic Church, from which time he was perfectly cured.

College of Blessed Aloysius.—A little boy, three years of age, fell into a cauldron of boiling water, and was taken out dead. The child was restored to life through the intercession

of St. Ignatius, whose aid the father had implored. (See *Records S.J.* vol. ii. p. 6, note.) A servant in the same family, in danger of death from a wound and loss of blood, was miraculously cured on a volume of the life of St. Ignatius being applied to the wound. (*Id.*) Many other miraculous cures by the same means are recorded, and so greatly was this Life esteemed by the inhabitants of those parts, that even illiterate persons purchased it, either to be read to themselves or to be occasionally lent to others, all which led to an increase of veneration towards the Saint.

Residence of St. John.—A remarkable case of conversion is recorded of a Protestant servant who had kindly undertaken to teach a poor Catholic woman to read her Catholic prayer-book. Admiring the prayers the Protestant determined to use them herself, which eventually led to her own conversion to the Catholic faith by a particular circumstance. This case has been already mentioned in *Records S.J.* vol. iii. p. 123.

Another striking case of the conversion of a Protestant youth and his father is also related. The mother being a Catholic, wished to send for a Priest to see her son who was ill. The father sternly refused, was soon seized with paralysis, and then willingly consented to receive the visit of our Father, and with his son was happily taken into the Church. Both died soon afterwards. (*Id.*)

A woman who had been long and grievously tormented and nearly driven to despair by supposed witchcraft, was taken for the purpose of being exorcised to an heretical minister of high standing, and far outstripping all the rest of his sect in boldness. After a year's unsuccessful effort, she was impatiently dismissed with this "benediction"—that he would enrol her amongst those whom he daily cursed! The woman, affected in her mind by this threat, meditated suicide. She was at length brought to one of our missionaries, who several times exorcised her, but without effect, because she vacillated in her faith, and was in a bad state of conscience. When these impediments were removed, she was so perfectly cured in body and mind and delivered from her former vexations by the virtue of the exorcisms, that her friends scarcely recognized her. The improvement remained as long as her faith was firm, but, yielding to the persuasion of her family to frequent again heretical places of worship, she became once more a prey to corporal and mental disease, and lost all the benefit of her former exorcisms.

Residence of St. George.—A case is recorded of a Protestant woman who had become a Catholic, and having tampered with her conscience by concealing two grave sins out of shame for nearly twenty years, was driven to despair, lost her health, and almost her reason. Her husband, a Protestant, kindly called in a Father, to whom she made a sincere confession and was restored to health of body and mind. (*Records S.J.* vol. iv. p. 27.)

1640.

The Province numbered 363. The number of conversions to the Catholic faith was 510.

College of St. Ignatius (London District).—The death of Father Charles Thursby is recorded. (See *Collectanea*, p. 777, and Biography, *Records*, vol. iii. p. 139.)

College of the Holy Apostles (Suffolk District). The death of Father Robert Alford is reported. (See *Collectanea*, p. 321, and references.)

A leading nobleman of these parts, but an apostate, whose constant practice was to defame the Society, suddenly became speechless; restored to his senses after a long time he mournfully addressed his wife and some Catholics who happened to be present, and begged them to assure even persons he had not spoken to, as also other Catholics, and especially those of the Society of Jesus, whom he had unjustly calumniated, that he had in this grievously offended God.

A Catholic woman was long urged by her neighbours to go to the heretical service. She, however, constantly refused, when one, more excited than the rest, threatened to take her there by force on the next Sunday. His threats came to naught, for he himself within three days was carried to his grave.

College of the Immaculate Conception (Derby District).—Father Henry Wilkinson was apprehended and taken to prison. His conduct and cheerful composure on that occasion led to the conversion of a Protestant woman who witnessed it. (*Collectanea*, p. 844, and references.)

Residence of St. Thomas of Canterbury (Hampshire District).—The death of Father Robert Tempest is recorded. (See *Collectanea*, p. 766, and references.)

The Maryland Mission is mentioned at some length. (See the History of Maryland, *Records S.J.* vol. iii.)

Residence of St. John (Durham District).—A Catholic supposed to be under the influence of witchcraft, fell sick both corporally and mentally, and in a fit of desperation attempted to throw himself into a river. One of our Fathers sought him out, consoled him with suitable admonitions, heard his confession as well as he could (for he had an impediment in his speech), and imparted to him the Most Divine Sacrament of the Eucharist. From that time his speech began to improve.

1641-2-3-4.

College of St. Ignatius, London.—The remarkable case of conversion of a Protestant knight, the husband of a Catholic lady, which has been already detailed in *Records S.J.* vol. i. p. 212, is reported.

A very serious quarrel between two brothers was happily adjusted, and a perfect reconciliation effected, by one of the missionary Fathers of London. (*Id.* p. 213.) This favour and the above conversion was gained by means of the Holy Sacrifice of the Altar and other devotions for the relief of the souls of the faithful departed.

The martyrs, Father Thomas Holland, S.J., who suffered at Tyburn gallows, December 12, 1642; and Father Ralph Corby, S.J., September 7, 1644, at the same place, are briefly noticed. (See *Collectanea*, and references for both.)

A certain person had for six or seven weeks been so averse to all conversation on the subject of faith, that on our Fathers visiting him when confined to a sick bed, he suddenly turned his back upon them, and covering himself with the bed-clothes, demanded in a violent rage that they should leave him in peace, for that he never would be converted. But the Divine Mercy greatly urged the obstinate and infuriated man, whose disease daily increased, while our missionaries in the meantime continued their calls, always accompanied by some seasonable word. At length God gave them the victory; the sick man sent for a Father, made his confession with sentiments of great compunction, and as though in reward for the deed, his sickness by degrees left him, and he became a totally altered man.

1645.

The civil war was raging in all the counties of England, with the most savage cruelty on the part of the Parliamentary rebel soldiers universally against Catholics. Not a few of the

Society were seized and committed to prison. It extended even to Maryland, where some heretical zealots, to curry favour with the Parliament, carried off two of our Fathers, viz., Andrew White and Philip Fisher, whose family name was "Cappicius,"¹ Both were brought to England and tried, but acquitted on urging that they had not entered England of their own accord, but had been forcibly and illegally brought thither. Father Fisher boldly returned to Maryland, but Father White was not allowed to do so on account of his advanced age, and he died a few years later in England. (See *Collectanea* and references.)

The death of Father Henry Morse belongs to this year. (See *Collectanea* and references.)

The following fact was considered by some to border upon the miraculous, and certainly afforded edification to many. A man of seventy years of age had been privately received into the Catholic Church by one of our Fathers. From the time that the iconoclast war was renewed in England against the holy crosses, and the Parliament determined to extirpate them from the Churches and public ways, he zealously strove for their preservation, although not yet a Catholic. Soon after his death, as though in return for his pious zeal, a cross most skilfully made of straw was found upon his breast. The attendants, thinking it was there by some chance, endeavoured to loosen it, but it adhered so tightly to him that they were obliged to acknowledge it to be anything but accidental, and therefore buried this sign of Christian victory with the body.

College of the Immaculate Conception.—The remarkable conversion of a young Protestant lady is recorded. This has been already mentioned in *Records S.J.* vol. ii. p. 314.

Residence of St. Dominic.—A detailed report is given of the apprehension of Fathers John Hudd (*Collectanea* and references), John Grosse, *alias* Felton (*Id.*), and Thomas Forster (*Id.*)

College of St. Francis Xavier (the North and South Wales District).—The death of Father John Grimston, *alias* Lane or Lone, is recorded. (*Collectanea*, p. 322, and references.)

¹ Father Philip Fisher was a native of Madrid. (*Collectanea*, p. 255.) We have never before met with any other name than that of Fisher applied to him. It is difficult to make an English name out of the word Cappicius.

Residence of St. Michael (Yorkshire).—The death of Father John Curtis is announced. (See *Collectanea*, p. 190, and references.)

Residence of St. George (Worcester District).—The death of Father John Weston, *alias* Wright, is mentioned. (See *Collectanea*, p. 829.)

We proceed to give extracts from the Annual Letters of the Belgian Colleges of the English Province referred to in page xii. of the Historical Introduction.

ST. OMER'S ENGLISH SEMINARY S.J.

1593. The Annual Letters briefly announce the foundation of the College. This Seminary was founded for English youths of good family and the best promise, at the expense of the most munificent and religious King of Spain.

1594-5. The community consisted of 7 Priests, 2 Scholastics, and 1 Temporal Coadjutor. The scholars numbered 38, but soon increased to 50, for the most part youths of position, whose parents were either in prison or exiles for the Catholic faith. Six, sent to Spain under the care of a Father, were seized by pirates and carried off to England, but neither threats nor blandishments could induce them to apostatize, with the exception of the youngest child, who yielded through timidity. The Father, who passed as an Italian merchant, was soon released. The youths were taken to the palace of the pseudo-Archbishop of Canterbury, allowed a separate table, and were able to abstain, and say their Catholic prayers, making the usual sign of the Cross. Two escaped by flight, and meditated a return to Spain. The rest, by speaking of the College and its mode of life and instruction, greatly raised its reputation. We are not informed of the length of the confinement of the boys at Lambeth Palace, but from their kind treatment they were probably soon liberated. They afterwards embarked again for Spain.

1598. The College gained in numbers and reputation, and the household increased to 106. Three boys on their way from England through France were robbed. The thief was taken and imprisoned, but being liberated at the request of the Fathers of the College, came to the College, and was instructed

and received into the Church. One youth of remarkable piety and talent, who was of the "royal blood," died this year.

1601. The scholars were upwards of 100. Sixteen were sent to Spain. Fourteen were captured in England with their conductor and committed to prison, from which some of them escaped and arrived at the College. The Countess de Zueda of the Infanta's Court, visited the College with a large retinue. An account of her extraordinary attention to Father Henry More, then a boy at the College, is given in *Records*, vol. ii. series iv. p. 417.

The Bishop of St. Omer, who showed much affection for the English scholars, gave Confirmation to upwards of 50.

1602. The community numbered 8, the scholars 120. The Bishop gave an organ, and an English nobleman an harmonium (*clavi-cymbalum*). Fifty Priests passed through to England, from Rome, Valladolid, and Seville. Twenty-two scholars were sent to Spain. The Bishop-Elect of Arras made a month's retreat before his consecration. A drama written by one of ours was performed before a great assembly, in honour of the new Bishop, who celebrated High Mass the next day and preached in Latin. His lordship was much pleased with the conduct of the students in the study-place. The Bishop fell seriously ill a few months later, and begged that the Father under whom he had lately made the Spiritual Exercises might be sent for from this College to attend him. The Duke of Navarre, on his way to England with a great suite, spent Holy Week in the College. The Duke visited the Holy Sepulchre which our scholars had erected with such devotional effect, heightened by the sweet singing of the youths of the choir, that he delayed there with his suite for two hours with great consolation.

Several noted conversions took place; and one of the converts, a military man, entered the College as a student, resisting all the efforts of his brother to pervert him. His name does not transpire, but he was evidently a man of family, and had been engaged in military service among the Hungarians, Irish, and Dutch. Coming to St. Omer without any passport, the authorities had committed him to prison, from which he had been released upon the interference of our Fathers, who had also instructed and received him into the Catholic Church. Before entering the classes he laid aside, among other worldly vanities, his fine dress, gold rings, and

flowing locks. Another, a sea captain, a week after his conversion, had an engagement with seven piratical vessels and brought them all safe into harbour, ascribing his success to God.

1603. The community numbered 10, the scholars upwards of 100. Eighteen were sent to Spain for their higher studies, and two to Rome. The conversion to the faith of a bitter and obstinate Puritanical English merchant is recorded. They were greatly refreshed by the arrival of twenty Priests and four laymen, who had been confined in a loathsome, dark, and narrow dungeon in England for many years. Of these champions for Christ five were Fathers of the Society, of whom two had been confined for nineteen years, and one had nearly lost his sight.¹ Another,² a Temporal Coadjutor, had become a complete paralytic from his sufferings in prison. He had been the Socius of the martyr, Edmund Campion. Through the benevolence of the Bishop of St. Omer, Chrism and the Holy Oils were supplied by him for all England and Scotland. He was a great friend to the College, and often attended the scholastic examinations.

1604. The community numbered eleven, the scholars were as before. Two were sent to Rome, and eighteen to Valladolid. The death of Brother Ralph Emerson in the College is recorded (see his biography, *Records S.J.* vol. iii.). The death of Thomas Penn, Scholastic, is also mentioned (see the biography of this holy youth, *Records S.J.* vol. i. p. 435). The remarkable conversion to the Catholic faith of a brave English officer of high birth, greatly distinguished in the field, who had been taken prisoner at Ostend, is narrated. After his conversion he returned to England, where he suffered much for his faith. The more the persecution raged in England so much greater was the ardour of the scholars after learning. Twelve youths of respectable family unexpectedly arrived in one day. The Vice-Admiral having concluded the peace for which he was in treaty, dined in our refectory most courteously, and was entertained at table with scholastic exercises. He was highly gratified, and declared that he would describe all he had seen to the King.

1605. Many English, Irish, and Scotch soldiers, who had arrived in Belgium after the conclusion of the peace, were converted to the true faith. One of them was an officer

¹ Father William Weston.

² Brother Ralph Emerson.

of infantry, a man of noble birth, who died lately. Twenty-two or twenty-three scholars were admitted, and one hundred might have been so, but for want of room. In consequence of the growing repute of the College for its mode of education and discipline, applications for admission were daily received. Thirteen were sent to Seville and six to Rome for their higher studies. The scholars are highly praised for their progress in virtue and learning, and their filial attachment to the College. An instance of this feeling is given in the case of a boy under twelve years of age, of remarkable abilities, who, being an eldest son, was recalled home by his parents in consequence of the penal laws, through fear of forfeiting the family estates. The boy was broken-hearted, and could only be consoled by a promise obtained from his father that he should return to the College.

Instances of the Divine protection are given, and especially preservation from the small pox which raged in the city and carried off entire families.

1606. More than twenty students arrived, some of them nearly thirty years of age, who had fled from their unhappy country, and begged to be admitted that they might serve God the more freely.

The exact number of scholars is not stated, but they appear to have been about 100. Mention is made of Father Henry Garnett's martyrdom, and of the miraculous straw, which has already been described in the life of Brother John Wilkinson (*Records S.J.* vol. iv.). Thoughts were entertained of building a chapel in honour of St. Thomas of Canterbury, to accommodate the great numbers who came to the College for confession. In the meanwhile a temporary chapel was erected. One of the domestics was miraculously cured through the intercession of St. Ignatius, upon his festival day. And another after a pilgrimage to Our Lady of Montacute.

A Sodality of our Blessed Lady was erected this year by the Provincial.

1607. The progress of the students in piety and learning has been very great. The report gives an account of John Wilkinson, who found the miraculous straw of Father Garnett, and of the holy Brother's death in the College. (See his biography, *Records S.J.*, as above.) Two statues of Our Lady of Montacute, carved in wood, were placed with great ceremony, one in the College chapel, the other in that of St. Thomas.

Twelve students were sent to Seville and five to Rome for their higher studies. Twenty-four or twenty-five new scholars were admitted.

1608. In addition to their College duties, the Fathers were fully employed in hearing confessions and giving catechism to externs. The report then relates that the Fathers, with the assistance of Mrs. Mary Ward, the foundress of the Institute of the Blessed Virgin, purchased a house for the reception of ladies of rank and fortune, who had left England and come to St. Omer with the intention of devoting themselves to a religious life.³

An account is also given of the Fathers of St. Omer's College procuring from the Bishop a ruined monastery and church at Watten for the use of the English novices. (See Introduction, also *Records S.J.* vol. v. series xii. p. 192.)

The conversion to the Catholic faith of a Calvinist minister, chaplain to the pseudo-Bishop of London is recorded. He was a man of high standing among the heretics and a famous preacher. He came to the College, as he said in search of the truth, and after several interviews with one of the Fathers, was convinced of the claims of the Catholic faith, received into the Church, and afterwards made the Spiritual Exercises. He then wrote a book with an account of his conversion, and a refutation of the errors of Calvin. His own father with a quondam fellow-minister came over and used every effort to pervert him, offering him a handsome income and a quiet home. Being a married man and in great distress, he seemed to waver, though but for a moment, and then rejected their offers and persevered steadfastly in the faith. A second Calvinist minister was also reconciled to the Church this year. The report speaks in high terms of the discipline of the

³ The house cost ten thousand florins, which sum was furnished by Mrs. Mary Ward. Much opposition and many difficulties were raised at first to this undertaking. As our early Fathers took so warm an interest and laboured so hard in this important foundation, and enemies have not been wanting to blame them in that regard, we give in this Addenda a translation of an original episcopal grant of confirmation and approbation under the seal of the first Bishop of St. Omer, Dr. Blaise, dated March 19, 1615. In addition to the warmest approval of the Institute, the document completely exonerates the Fathers of the Society from blame in the exertions they made in its behalf. The Institute of the Blessed Virgin Mary is now represented in England by St. Mary's Convent, Micklegate-Bar, York, established for many years, and transferred from Hammersmith, where it was begun 1669, ; and by St. Mary's Convent, Haverstock Hill, London, established 1862, both houses being devoted to the education of ladies. Mrs. Mary Ward was sister of Father George Ward, S.J.

College and the proficiency of the scholars in virtue and learning. A grand function took place on St. Martin's day, the Bishop confirmed about fifty students, blessed a bell for Watten Church, with High Mass, dined in the refectory, and attended a grand literary display by the scholars.

1609. The scholars numbered upwards of 100, after sending three divisions to Rome and Spain. The students attained remarkable proficiency in classics, and visitors of some learning were astonished at their improvised dissertations in Greek and Latin at table. Many of them would rise before the usual time (five o'clock) and betake themselves to their studies, while in piety and behaviour, and in love of discipline, they might be compared to novices. The Fathers heard many confessions and received many Protestants into the Church; among whom was an Oxford student of great talent belonging to the Abbot family (a family most hostile to the Catholic faith, two members having been its bitterest foes, viz., a bishop and a dean). This young man was travelling on the Continent and visited this College on his way home; after some days spent in controversial interviews with the Fathers, he submitted and was received into the Church. A long account is given of the desperate trials and temptations from the devil which he subsequently endured. From these he was miraculously delivered by our Blessed Lady, became perfectly calm and cheerful, and accompanying some students to Spain, completed his studies there.

The fame of the College increasing in England, attracted many visitors to it. The Apostolic Nuncio, the Archbishop of Rhodes, visited the College and was received with great honours. He wrote the following interesting account of his visit in a letter dated St. Omer, October 16, 1609, addressed to his Eminence Cardinal Borghese. An Italian copy of this letter is in vol. ii. p. 353, *Anglia Hist. S.J.* in the Archives S.J., Rome. It is endorsed: "A letter of Mgr. Guido Bentivoglio, Archbishop of Rhodes, Papal Nuncio of Flanders, to his Eminence Cardinal Borghese, regarding the English Seminary in St. Omer."

Most illustrious and most Rev. Prince,—Accept of this long letter with the account of the English Seminary of St. Omer promised to your Eminence. I came hither with the earnest desire of visiting and rendering to this College all the service in my power. I therefore spent an entire day amongst the students, and I now communicate the result to your Eminence, as agreed.

I arrived at the College early in the morning, and after a reception in the customary form, I celebrated Mass and gave Holy Communion to the youths of the Seminary, with the greatest spiritual fervour and consolation. After Mass there was a procession of the scholars within the precincts of the College, and in it I wore a cope that once belonged to King Henry VIII., and which is preserved here as a rich and rare memorial.⁴ I carried in the procession a statue of the Madonna carved out of the wood of a tree that grew in the forest of Sichem, where the apparition once occurred. The procession finished, various sacred pieces were recited by the students which showed much ability and piety. This exercise closed the morning.

I returned soon after dinner to inspect the Seminary more carefully, and was entertained by the scholars with vocal and instrumental music, in which they are instructed so as to increase in them a spirit of devotion. I then entered all the rooms and passed through every part of the College, and in one room, the study-place, more spacious than the rest, I found the youths arranged in due order upon their benches, and after saluting them, I proceeded to address them, as best I could, urging them to diligence in their studies and to Christian piety. Finally, considering that if I stayed to sup with them and talk with them, I should afford them great pleasure, and perform a grateful act of condescension as representing to them the Head of the Catholic Church, I remained according to their wishes, and cannot express the gratification and joy which they manifested. During supper I witnessed a specimen of their talent and of the literary exercises in

⁴ It is probable that the Nuncio may be mistaken in assigning this cope to King Henry VIII., or, at least, that it is the same as that now preserved at Stonyhurst College as Henry VII.'s, and of which the following description appears in the *Illustrated London News*, April 19, 1861. "The cope is magnificent. It was made for Henry VII., is of gold and red tissue and measures eleven feet across. Mr. Digby Wyatt, in his address to the Archæological Institute, says that for the breadth and beauty of the pattern, and for the labour which must have been bestowed upon it, this cope stands unrivalled as a work of the loom of the sixteenth century. The Beaufort badge is thrice repeated, and the red and white roses are also represented. The border is divided into compartments by the portcullis and roses, and the compartments are filled with S.S. The embroidered orfrey and hood formed no part of the original cope; they are of later date, and have been laid over part of the pattern. . . . This cope must have been one of those made for the opening of King Henry VII.'s chapel, and bequeathed in his will to the Monastery of Westminster, as will appear from the following extract from his will: 'Also we bequethe and geve to God and Saint Petre, and to th' Abbot, Priour, and Convent of our Monastery of Westminster that now be and that hereafter shall bee, for a perpetuall memorie there to remaigne while the world shall endure, the hoole sute of vestiments and coopes of cloth of gold tissue wrought with our badges of rede roses and portcoleys, the which we of late at our propre costs and charges, caused to be made, bought, and provided, at Florence in Italie, that is to saie, the hoole vestements for the priest, the deacon and subdeacon, and xxix. coopes of the same clothe and worke.' Little is known of the history of the cope; it was in the possession of the English College at St. Omer, whence it went with the College to Liege, and from Liege it passed over to Stonyhurst, when the College took refuge there in 1794 from the French Revolution." [Communicated by Brother Barrow, the Sacristan of Stonyhurst College.]

use among them. Four scholars were selected, to whom the Rector proposed an improvised argument upon a sacred subject. Two on each side carried on the discussion from a raised platform in the refectory. Various disputations were held, first in Greek and then in Latin, and with so much ease and freedom on both sides that I was truly astonished. They hold these disputations both at dinner and supper, besides other exercises.

After supper I was again treated with sacred music, to my infinite delight, and then prepared to leave. But before doing so, I again addressed all the students assembled in the music room, upon the most opportune points that occurred to me, both that I might animate them in their studies and induce them to make still greater progress in spiritual things and in religious zeal, since, having abandoned their parents and country, they were deprived of the protection and recreations of home.

I lastly showed them that the visit I had paid them, and the intercourse I had held with them that day, was in obedience to the express wish of the Holy Father, out of the extreme charity felt by him in matters appertaining to the preservation and increase of religion in England, and to the public and private good of all the Catholics of that kingdom.

With this address I bade adieu to the scholars of the Seminary, and as to the government of this College, it is conducted with such order and prudence by the Jesuit Fathers, that nothing more remains to be desired for its good.

The Rector is a native of this country, and he rules these youths with the utmost charity, discretion, and wisdom, and is regarded not so much as a Superior as a Father.⁵ The students number over one hundred, and with the Fathers and Brothers of the Society and other domestics, form a community of more than one hundred and seventy persons.

These youths may be said to be the flower of the English Catholics; many are noble, and some are sons of heretics, or at least of such as through worldly policy only, exteriorly follow the times, and for their creed worship their own temporary interests. Among the rest I saw a youth, son of the King's private secretary. His father, although passing for a heretic, nevertheless provides amply for his son's education here, under his mother's name, who is a Catholic lady. Many more parents who are true Catholics do the same. The money thus coming from England is chiefly expended upon the maintenance of the Seminary; so that, even with the allowances made by the King and the Archduke, the College funds are far from flourishing.

The city shows itself very favourable to the College. However, some difficulties were raised by the Chief Magistrate respecting the possession of certain houses acquired by the Seminary, which are now about to be converted to the uses of a chapel. In my visit I have been able to remove these difficulties and all hindrance to the work has ceased.

I conclude my letter by recommending this Seminary to your Eminence's protection with all my heart and soul. During the whole of my visit I truly seemed to be in Paradise and among angels. I was greatly edified and moved even to sorrow, at seeing

⁵ This was Father Giles Schondonchus. See *Collectanea*, above, and his biography in this Addenda.

for the first and perhaps the last time so many choice plants in the Catholic Church destined to persecution, afflictions, and martyrdom, as now I beheld springing up and growing before me.

&c.

From St. Omer, October 18, 1609.

1610. The community counted 21 members, with 135 scholars. Twenty were sent to Rome and Spain for their higher studies, and fifty-eight new scholars arrived. The report at some length dwells upon the difficulties of the payment of the pensions of English boys; the number of applications for admission, and the want of room; the remarkable advance of the students in piety and learning, and the numbers of English exiles besieging the College for relief and advice. The new church was commenced last year and opened this year with great ceremony, with High Mass and a procession, at which the Abbot of St. Bertain assisted. The statue of Our Lady of Montacute was carried by the Abbot; fervent prayers were offered for the conversion of England; prizes distributed to the students; public addresses delivered, a dinner given, and the whole College thrown open to the public. The church and altar were handsomely furnished. Many confessions were heard, for which four confessors were scarcely sufficient.

1613. About fifty students were sent to Rome and Spain for their higher course, and nearly as many to England for their health, and yet there was no visible diminution in the numbers. The College had been enlarged with great architectural skill. The death of Father Henry del Som is recorded and a short eulogy given. (See *Collectanea*.) In spite of the violence of the persecution in England, the College still maintained its usual number. The Fathers had abundant work outside the College; many conversions were made, and among them an English nobleman, a K.B. one of high position at Court, a royal favourite, and Lord Lieutenant of a county. He was a schismatic, and came hither with his family a voluntary exile; his wife, who had been opposed to the Society, became its warmest friend, and placed three of her sons in the College. Great numbers from all nations visited the College and admired its arrangements, rooms, dormitories, gardens, choir, sodalities, &c., but especially the piety and modest deportment of the scholars. A sacred tragedy was acted, with grand scenery, called "The Triumph of the Cross."

1614. A very interesting report of the College for this year is given in *Records S.J.* vol. xii. pp. 424, seq., St. Chad's College.

A Passion play was acted this year before a large assembly. One of the scholars suitably clothed in red represented our Saviour, and sustained his part excellently. The Agony in the Garden of Gethsemane was admirably represented on the first Sunday; on the second, the Seizure; on the third, the Flagellation to blood; on the fourth, the Crowning with Thorns; on Passion Sunday, the Carrying of the Cross; and on Palm Sunday, the Crucifixion, in which the nailing of the hands and feet was most skilfully imitated, with all the accompanying circumstances as described in the Gospels. These pious representations produced feelings of intense devotion among the people.

1615. The community was 27, with about 130 scholars, which number might have been doubled or trebled if there had been sufficient room. The report mentions the extraordinary piety of the congregation, who in great numbers flocked to the sacraments in the College church. The scholars made great advances in piety and their studies, especially excelling in the classics. The Sodalties of our Lady were well frequented, and admissions to them eagerly sought for. The points of a meditation for the next morning were read at night, and some, out of fervour, would rise before the usual hour to make them upon their knees, the same zeal being shown in regard of their studies.

A royal edict, in which St. Omer's College was specially named, was issued this year, ordering the return of all English children abroad, under the penalty of the confiscation of their parents' property. This caused great consternation, and most of the students refused to leave, though many were of high families and heirs to estates, and neither the edict nor the persecution appear to have affected the College.

Two of the Fathers left for the English Mission, and the death of Father Roger Lee at Dunkirk on his way to England is recorded. (See his life in *Records S.J.* vol. i. p. 456.)

1617. The annual report contains a long letter, dated January 29, 1617, announcing the death of Father Schon-donchus, the Rector of the College. (A short notice of this distinguished Father appears in *Records S.J.* vol. iii. p. 151 note. A fuller biography is given in this Addenda.)

1620. The community numbered 13 Fathers, all engaged in the schools as masters and prefects, and 10 Temporal Coadjutors. There was a larger accession of scholars than usual, for the buildings had been increased and rendered more commodious. Thirteen were sent to Rome and Spain for their higher studies. Some boys were seized at the ports on their way hither, and imprisoned. A new kind of disease attacked the city, which by the description given appears to have been similar to English cholera, or perhaps the worst class of influenza. It carried off many in the city, and three promising scholars in the College. One of these, a very holy youth, had a vision in sleep, three days before his death, which he supposed to have been of our Lord Himself, announcing his death and bidding him be of good courage. The circumstances attending his death, as recorded, fully confirm the reality of his vision.

There were great devotions in the city and especially in our College church, including the Forty Hours' Exposition, for aid against the heretics of Bohemia, who had risen up in great force against the Government.

Three English lads of high family, led by juvenile curiosity, left England for the purpose of travelling, unknown to their families. Weary of sight-seeing they visited the College, were touched by the grace of God, and the sight of so many English boys of respectability, and with all the arrangements and conduct of the house, were converted to the faith after interviews with the Fathers, fully instructed, and received into the Church. Two of them determined to return home and after arranging their affairs to enter the College. The third, however, importuned to be admitted at once, and after due trial, was taken into the classes, and soon became distinguished for his great piety and assiduity in study.

An English gentleman with his two boys visited the College, and struck by all he saw, was converted to the faith.

A case of remarkable conversion in England of a man of rank of twenty-five years of age, then in the College, an only son and heir to a large estate, is recorded. He had long struggled against his conscience from fear of certain difficulties, but one of our Fathers met him and reconciled him to the Church. He left England and retired to our College unknown to his father, trusting that in our liberality we would afford him the necessaries of life.

A new organ was presented this year to the Church: it cost twelve hundred and fifty florins.

The following list gives the names of the Fathers of the College for the year 1620.

1620. St. Omer's.

Fr. Cresswell, Prefect of the Mission.

„ Robert Drury, Rector.

„ Thunder, Prefect.

„ Darcy, Prefect.

„ John Floyd, Preacher and Scholars' Confessor.

„ Baker, Procurator of the College.

„ Adrian [? Talbot], Master of Rhetoric.

„ Lacey, Poetry.

„ Henry Bentley, Syntax.

„ John Compton, Grammar.

„ John Crater, Figures.

„ Wilson, Overseer of the Print House.

„ Gibbons, Prefect.

„ Francis Wallis, *alias* Clarke, Minister.

William Brown, brother of Lord Montague, was the brother porter.

1621. The community numbered this year 24, the students

121. Of these twenty-four were sent to Rome and Spain for their higher studies.

The death of a talented Scholastic is recorded, John Portland, with a short eulogy. (See *Collectanea*.)

The death of King Philip III. of Spain was the source of great sorrow to the Society, on account of his having proved himself a true parent and benefactor to its members. A grand Requiem Mass with much ceremony was celebrated in the College Church, also one for the Archduke Albert, who almost equalled the King in his affection for the Society. The church was much enlarged, a new sodality chapel fitted up, and a garden attached to the playground added to the College by the Rev. John Wilson. (See *Collectanea*.)

Two of the students were recent converts to the Catholic faith and had taken refuge at the College. The father of one of them attempted to murder his son from infuriated rage on account of his conversion, and would have succeeded but for the timely interference of others.

162 $\frac{4}{5}$. The students were less numerous this year, which is accounted for by the numbers who left, and the few

sent from England ; for, besides those recalled home, eleven were sent to Rome, twelve to the Spanish College, eight to the Liege College, and seven to the Watten Novitiate. The numbers were within one hundred and forty. Among other reasons given for the falling off in English children was the increased severity of the persecution, which rendered it dangerous to send them. Six or seven who were on the way to us were intercepted by the heretics and sent to prison. Although somewhat numerically reduced, the industry of the scholars, and their emulation in the study of letters and piety had not decreased. In the higher classes the usual speeches and declamations were more frequent, and on exhibition days there were poetical compositions of every kind, &c. Among others, a precocious boy, under fourteen years of age, who had not been two months in Poetry, composed poems in heroic verse in honour of his patron saints, both elegant and clever, and judged worthy of being publicly read in the refectory before the assembled guests of the College, some of whom, scientific men, were astonished at such productions from a boy of so tender an age ; but their surprise would have been greater had he written those verses in Greek, with which language he was equally familiar. Dramatic exhibitions from each class were also produced with applause.

An unexpected visit to the city from his Excellence, the Prince-General, Governor of Artoise, is also recorded. The magistrates wished for some dramatic exhibition in his honour, and asked the Father Rector to prepare something for his visit to the College the next day. The notice was short, but all hands were set to work ; the College was illuminated ; musical greetings given, and a drama, composed in one short day, was exhibited by the Rhetoricians in the theatre, which drew from the crowded audience a murmur of astonishment that a performance (the work of a week at least) should have been got up in a single day. The Prince was highly gratified, and, on leaving, warmly praised the talent and industry of the students, and specially thanked the Father Rector. The report then speaks highly in praise of the morality and piety of the students, and a remarkable case is given of a boy of an obstinate and most untameable character who had been sent to the College. After every effort had been made to conquer him by kindness and threats, it was decided to send him back to his friends. One of the Fathers, however, for many years ex-

perienced in the treatment of boys, undertook first to try his hand.⁶ He commenced by humouring and showing him every species of kindness and indulgence, and even serving him in the lowest offices. All this failing, he used arguments and then sharp corporal corrections. He, at the same time, offered up fervent prayer to God for the boy's conversion. At length nature yielded to so patient and persistent a charity; the boy was completely converted, and his disposition changed for the very opposite. The victory was regarded as a miraculous favour from Heaven. A detailed account is given of the improved character of the youth, and of his piety, fervent repentance, and progress in every virtue most different from his former character.

We conclude these annals with an admirable and truly manly example of constancy in a student of this College. He was the son of a lawyer of high family, sent here for his education at the time when Catholic affairs in England appeared to revive a little on account of the expected Spanish match. The youth being remarkable for talent and good disposition, made equal progress in letters and virtue, and by his sweet manners and ingenuous modesty gained the hearts of all. His father was one of those time-servers who prefer family and fortune before religion and God Himself; and when all hope was cut off from Catholics, and he saw a new storm raised against them, he not only completely abandoned his own inclination for the orthodox faith, but also wrote for his son's return to England, lest any danger should arise on the boy's account. Having in vain used every means both by threats and coaxing to make his son apostatize, he took him to the pseudo-prelate of Canterbury, thinking to break the boy's constancy by his Grace's still more powerful aid and authority. His lordship of Canterbury, however, although he strenuously urged every point to turn the youth, could effect nothing. The father in a violent rage put the child out of doors and forbade his return unless he would abandon the Catholic religion and attend the Protestant Church. The youth wandered about for some months in great want and suffering, though indeed he considered himself sufficiently rich in possessing intact the treasure of the Christian faith. At

⁶ Probably Father Henry Thunder, who was Prefect of Studies for the long period of thirty-seven years, and was beloved by the scholars. (See *Collectanea*.)

length some friends received him and supplied him with food and necessaries. His father's anger afterwards abating, he took his son again into favour, but presently afterwards committed him to the care of an heretical tutor, who was solicited by great promises to induce the youth to abandon the Catholic religion. But this man, who was himself secretly inclined to Catholicity, on the contrary, rather confirmed and armed his pupil against the snares of his father, who, discovering this, sent him finally to Cambridge, with orders that every means should be taken to make him apostatize; all intercourse with Catholics was prohibited, and he was again placed under an heretical tutor. By the grace of God he still firmly holds out, so much so that he has declared to our Father by various messages his determination to break the bonds, fly from his father and his patrimony, and resume his studies here, could he only obtain the means necessary for accomplishing this. His desire becoming known to our Fathers, a friend was found willing to supply the means required for rescuing this poor boy from such trying dangers and sufferings for the cause of Christ, and wrote to him offering his services provided only that it could be affected by some honourable means and without raising disturbance. The youth read this letter with tears and promised that he would not be wanting in corresponding with such great benevolence. We are in daily expectation that he will either arrange for his flight, or obtain at length from his family the liberty to live in England without danger to his faith.

1625. Two youths died in the College, affording evidence of uncommon virtue. One of them had been long labouring under bodily infirmity before he came to us, which he was accustomed to say he did on purpose to die among us. Soon after his arrival he was attacked by rapid consumption, took to his bed, and died in the third month after excruciating sufferings, which he bore with great courage and constancy. When he understood that death was near, he earnestly entreated his confessor to procure leave for what he greatly desired, viz., admission to the Society. The Provincial being at hand, his request was granted, and he died most placidly, full of hope and joy.

Later on a youth, aged about fifteen, was also attacked by consumption. His talents, sweetness of disposition, and gentle bearing, equalled his high parentage, for he belonged to the first nobility in England. In his last sickness he displayed

virtues far beyond his years. He was his mother's favourite, and great fears were entertained lest he should die in the College. Being asked if he would like to return home for change of air with the hope of recovering, he replied that he was persuaded this would be his last sickness and therefore he much preferred to stay amongst us. Edifying details are given of his virtues in his sickness. It was a great pleasure and surprise to many to hear his answer in reply to a question—whether he would prefer to die or to be suddenly cured—that, from the desire of another life he experienced within himself, he would choose the former, and this was accompanied by a tone of voice and countenance which left no doubt of his sincerity. He retained his senses to the end, and after receiving the last sacraments, asked leave of the Rector for all the scholars to visit him before he died, and begged their pardon for any offence he might have given them, or for any sign of impatience he had shown in play. All who heard him were moved to tears, and especially when he shook each student by the hand with the sweetest smile upon his face, and promised to remember them when he should be taken to Heaven. He shortly afterwards died like one in sleep. After death the surgeons found the body in such a state of disease that the prolongation of life, and his patience under such sufferings were regarded as preternatural.

Our College was not behind hand in the public celebrations held by the city of St. Omer in honour of the visit of her Serene Highness the Princess Isabella, the ruler of Belgium, though our wish was greater than our means. Nevertheless she was pleased to express herself highly gratified, and accompanied this favour by many handsome proofs. The day after her arrival in St. Omer, the 6th of October, she announced to the Rector,⁷ her intention of paying us a special visit, although occupied by many and important affairs. A day later the Illustrious Cardinal de Cueva said Mass, the vocal and instrumental parts being well rendered by the scholars, and promised to return frequently if his different duties permitted. Two days after the Princess paid us a visit, along with his Excellency the Marquis di Spinola and a crowd of nobles, and, after hearing Mass in our church at which the scholars assisted, went through nearly the whole College, and was present with her suite at a drama performed by the students. It consisted of an allegory in which the merits of

⁷ Father William Bawden, or Baldwin.

the Princess herself and her late spouse, Albert of happy memory, were so portrayed that, without any appearance of flattery, the true facts nevertheless told.

The report then gives a detailed description of the piece, with the *dramatis personæ*, in which nearly all the scholars were introduced, and each performed his part admirably, while nothing was wanting in the stage arrangements.⁸ The Princess with the whole assembly were highly delighted. Her Highness and suite constantly visited the College during the five following days of her stay in the city, and spent some time in listening to our music. The Illustrious Cardinal, who had been prevented by business from being present at the play, begged the Rector to have it repeated for him the same evening. He accordingly attended with the Bishop of St. Omer and many nobles, including those who had seen it in the morning. It was acted in a more capacious theatre, provided with superior fittings, in order to accommodate the large attendance. His Eminence was so delighted that he begged of the Rector for a third repetition, at which he would probably be able to secure the presence of the Princess. Though the Rector was unwilling to give his consent, yet, to please so illustrious a prelate, preparations were made for its performance three days later. His Eminence came to the College before mid-day, said Mass in our Church, dined with us in the refectory, where a grand exhibition of Latin and Greek was given by the Rhetoricians, and then the Cardinal wished to hear a discussion from the pulpit by the scholars in either language, according to our custom, and himself proposed the improvised subjects of dispute, listened most attentively, and was lavish in his praises. The drama was afterwards performed with as much satisfaction

⁸ The play represented a country, long and heavily oppressed under the Iron Age, supplicating the help of Jupiter, who, after having summoned a council of the Gods, sent down Saturn, lately married to Astræa. These visitors were received with much pomp by twelve zodiacs or princes sent by Mercury. They then despatched four most potent heroes, Hercules, Jason, Theseus, and Perseus from the Elysian fields, with commands to conquer Iron Age, War, Error, and Discord. The heroes expelled those terrible monsters from the country and substituted in their stead Golden Age, Peace, Truth, and Concord. Saturn was recalled to heaven and the country intrusted to the government of Astræa. This was interpreted to represent the violence of civil war (Iron Age) by which Belgium was so miserably torn before the advent of Ferdinand and Isabella, under whose reign no slight restoration was effected by means of four distinguished generals (heroes), until at length the twelve Princes of the House of Austria gained a complete victory, and being recalled to Heaven, left the kingdom to be ruled by Isabella.

as before. Finally, the Princess, previous to her departure from the city, publicly extolled the College before the assembled authorities, and highly commended the politeness and attention that had been shown her. The Cardinal also both here and elsewhere is prodigal in his expressions of admiration of the scholars and of the College discipline.

The death of John Lombard, a Belgian Temporal Coadjutor, is reported. (See *Collectanea*.) He was forty-eight years of age; had spent twenty-three in the Society, and was professed ten years; he was a perfect model of a Brother, after the heart of St. Ignatius. He had been the keeper of the wardrobe in the College for upwards of twenty years, during the whole of which he is said never to have been ruffled or to have lost his temper; although in a College of nearly two hundred boys abundant opportunities for this were not wanting. He conducted himself so modestly and prudently that he not only preserved his peace of mind in every event, but was prepared for all unexpected occurrences. His spiritual conversations with the scholars and domestics of the College, as opportunities offered according to his position, were very efficacious; and even some of his religious brethren, after God, referred affairs of the highest moment to his judgment. When Belgium was divided into two Provinces of the Society he was given the option of living in one of them amongst brethren of his own nation, free from the labours of a school, but he begged to be allowed to spend his life in St. Omer's College. He was accustomed to pray daily for the happy progress of the students in virtue and learning, and the boys themselves asked the same from him. The report then refers to the case of the thunder-storm, mentioned in the *Collectanea* above. For the last twelve years of his life he was a great sufferer, bearing all trials with singular patience, and striving to conceal them; nor did he remit any of his accustomed labours. Confined to his bed, and considering himself as useless lumber, his ardent desire was to be released from the body and enter his eternal rest. The report then records the particulars of his holy death, which took place so sweetly and placidly that those who watched by him were not aware of it.

1626. One of the scholars was called to England on family affairs, and, by way of arming himself for the probable dangers to be encountered, he made the Spiritual Exercises of St. Ignatius. The event justified his care, for on landing he was

thrust into a horrible prison, where he submitted himself to hunger and squalor, and the want of every necessary, with the utmost alacrity and constancy, so that the fame of it was spread far and wide through the district.

The College received a very opportune gift through one of its Priests,⁹ a small property to serve as a villa for the students. It consisted of a house very pleasantly situated in a garden, with a fish-pond, a large orchard, and fine meadow, watered in one part by a river, and on another side protected by a foss.¹⁰

1632. Father William Baldwin died in this Seminary of which he had been Rector for eleven years; a man of distinguished merit in the English Province. (See *Collectanea*.) Among his other good deeds was the assistance he rendered in the foundation of the Convent of English Benedictine Nuns in Brussels, for which he collected among friends 5,200 gold crowns, and obtained from the Archduke Albert an annual pension of 600 crowns, or fifty a month. He lived in the Tower of London for about eight years as a State prisoner, with a liberal allowance from the Crown, according to the custom of the place, where none but the higher class were confined upon the charge of high treason. A frequent change of society was there afforded; and although some of the prisoners who were at present unconvicted had escaped the rope, yet they were none the less watchful and cautious of every word uttered in conversation, lest some, even the slightest, handle might be afforded to the treacherous enemy. After he had been nine months in the Tower, means for saying Mass were secretly supplied, and he was assiduous in offering up the Holy Sacrifice, during which he shed more copious tears and was favoured with more abundant rays of heavenly light than he ever experienced during his whole life. Indeed he used to declare afterwards that he had never before received such marked personal pledges of the Divine benevolence and bounty, or more true affections of soul, than during that retreat. This clearly appears in a note-book, in which he entered the heads and lights of his daily meditations.

1634. The death of Andrew Wilson¹¹ is reported on the 5th of January. The report is silent regarding his remarkable

⁹ This was probably the Rev. John Wilson, a great benefactor to the College. (See *Collectanea* and references.)

¹⁰ This is no doubt the villa house referred to in the Introduction, Part i. xliv. note.

¹¹ Andrew Benlos, *alias* Wilson. (See *Collectanea* and references.)

virtues, which began to display themselves three years before his death, because the Priest who daily attended him in his lingering consumption had printed and published an account of his life and death by permission of Superiors.

1635. The community was 25; the scholars numbered 200; but decreased to about 140 in consequence of the Continental wars and the persecution at home. The Fathers found abundant work in the hospitals, which were filled with sick and wounded English and Irish soldiers, of whom many were converted to the faith.

1636. The number of students fell from 150 to 115, in consequence of the terrible plague which raged in the city of St. Omer and surrounding country. In St. Omer alone 8,000 died of it. The College escaped owing to the protection of the Blessed Virgin, which had been earnestly invoked. England being favourable to the revolted Provinces of the Netherlands, the authorities ordered the community and students to confine themselves to the College; after a strong protest, and by influential interference, this order was withdrawn.

One of the students on his way to Rome through England was seized at Dover, confined in the castle, and every effort made to induce him to conform. He contrived to escape.

1638. The community and scholars numbered the same as last year. The city of St. Omer was besieged this year by the French. Forty of the youngest scholars were removed with their masters for safety to Ghent, where the Bishop lent them a beautiful mansion outside the town, and treated them with paternal kindness.

In the early part of the year the College had been flourishing and the students most earnest in the practice of virtue and in application to study. During the siege they continued their studies as usual, though distracted by the roar of the cannon. The town was then bombarded, and the house protected as far as possible, and the students removed to the safest part. A few shots only struck it, doing but little damage. The protection of Heaven was sought for by special devotions at home, and by public processions of the scholars and whole community through the streets to the churches. The venerated relic of the hair of our Blessed Lady was carried by the Rector.¹² It

¹² This relic had been brought from Watten for greater safety, when the novices retired to Ghent on account of the war.

excited the most lively confidence in her intercession with God.

The siege was raised after seven weeks, but it was followed by the plague, which carried off two or three students with one Father (Henry Thunder, see *Collectanea*), and two Temporal Coadjutors. The Minister of Watten, and two valuable Temporal Coadjutors of the same house, who had been sent here for change of air, also died.

1639. The community numbered 24. The epidemic was so severe in the College that a number of novices was sent from Watten to assist in tending the sick. The College lost five of its community and two of the Scholastics. Great numbers of distressed persons were driven by the war to St. Omer, and upwards of one hundred were fed three times a week, and twenty daily at the College. The College presented a silver statue of our Lady and Divine Child to her chapel in the Market Place, celebrated for miracles. This was an offering of gratitude for her protection during the siege. There was a procession and grand function. The Bishop celebrated High Mass and blessed the statue.

1640. This year being the first centenary of the confirmation of the Society, it was celebrated with great éclat by the whole community and students. Each school took its part in the plays, concerts, poetical and literary exhibitions, &c., the classes of rhetoric and poetry doing so in especial honour of St. Ignatius and St. Francis Xavier; the first class of grammar, in honour of the heroes of the Society among the barbarous nations; the second class, in honour of the Blessed Aloysius; the third class, in that of Blessed Stanislaus. The triumph of the Society over heresy and wicked men was dramatically represented, with a view of Rome in the background. The actors were picked scholars, and they performed their parts admirably. Other literary performances closed this year of rejoicing. All the rhetoricians, except one or two, entered the Society.

These rejoicings, however, were greatly marred by a sad accident. A party of scholars with their master, walking in the neighbourhood, were suddenly surprised by a body of hostile cavalry. The enemy were reported to have retired from those parts. They fled in all directions; as some attempted to cross the river, three of them were drowned, and

the master, in his endeavour to rescue them, shared the same fate.¹³ The rest escaped.

Great numbers of distressed and famishing people were fed at the College gates; each receiving a small alms in money. They besides received religious instruction in the Church.

1641. The community counted 29. Two scholars died this year. One of them, of noble birth, begged to be admitted to the Sodality of our Blessed Lady before he died, and his wish was granted. Five English Calvinist soldiers were instructed and received into the Catholic Church. Great distress was caused by the war, and multitudes were relieved at the College.

1645. The College was reduced to extreme distress from the civil wars raging in England, and had been for the most part broken up. (See the memorial to the Provinces in pp. cxliv., seq., of the Introduction.)

1648. A letter from Father Edward Courtney (*vere* Leedes), the Rector of the College, to the Very Rev. Father General Vincent Caraffa, dated June 13, 1648 (*Stonyhurst MSS. Anglia*, vol. v. n. 30), gives the state of the College. He speaks highly of the Prefects and other officials. The scholars, whom he describes as "banished from their country and deprived of the consolation of friends," were treated with gentleness rather than severity. They required but little of a spur. Their number was increased to sixty, but owing to past losses the schools could not be perfectly formed.

1649. The condition of the College is reported to have varied much during this unhappy period. In the early part of it the troubles of the times had reduced the number of scholars to twenty-four, and the spirit of study had naturally declined in like proportion. At the above date (1649) the numbers had risen to ninety, many of whom were sons of the highest families. The ancient religious and studious spirit had revived with undiminished vigour. The community numbered 13 Fathers and 7 Temporal Coadjutors. The schools were being gradually reconstructed. The deaths of Father John Floyd, and two Temporal Coadjutors, John Rimer and William Sudell, are reported. (See *Collectanea* for each person, and references.)

1650-1. The community reached 22; scholars, 110, among whom a spirit of diligent application prevailed, which was fully

¹³ This was Henry Poulton, *alias* Matthew Palmer.

maintained by the literary contests which formed so important a part in the Society's *ratio studendi*; they also made great advances in piety and self-control.

The city was visited by the small-pox. Fifty of the scholars were attacked, of whom two died. Eight promising youths were sent to Seville, to assist in the re-establishment of the English Seminary there, which had been nearly destroyed by the pestilence ravaging that city. The death of Father John Floyd in the College is recorded. (See *Collectanea*.) Several cases of conversion to the Catholic religion are briefly recorded; among others, that of two young Scotchmen, after a long and painful confinement in a military prison in the city. The charity of the Fathers in visiting and relieving the prisoners, and their disinterested conduct towards all led to this happy result. Two Englishmen were converted under the like circumstances.

1653. Community numbered 21; the scholars upwards of 126, most of them of high families, "so little are these most calamitous times able to deter English Catholics from obtaining the best education for their sons." They applied diligently to the study of Latin and Greek, for which the College had stood high in repute from its commencement. Literary exhibitions were assiduously carried on in the refectory, and frequently in the presence of distinguished visitors, with much applause. Music was also cultivated, and was taught by two distinguished masters from England. Five scholars begged admission to the Society. Two of high talents earnestly begged to be received as Temporal Coadjutors, but were refused. One of these entered the Order of St. Francis. Five more are going in August to Rome for their philosophy. Owing to the evil times, and the consequent sufferings of our English Colleges at Valladolid and Seville, no student had been sent to either place.

1661. The death of an eminent Father, Thomas Layton, *alias* Port, is recorded. (See *Collectanea*.)

1669. The community numbered 22. Ten scholars were sent to the English College, Rome, for their higher studies. Eight entered the Society at Watten; others returned to England, where they gave edification by their virtues and good conduct. The progress of the rest in learning and piety is highly praised. The death of the Rector, Father Richard Barton, *vere* Bradshaigh, is recorded to the grief of all. He had governed the College for nine years with great care and prudence. (See *Collectanea*.)

1670. The scholars had increased to upwards of 150. Their proficiency in study was remarkable. Many, even in the class of grammar, could speak or dispute *impromptu* in Greek or Latin on any given subject, to the astonishment of visitors, even of Protestants, who were attracted hither from England by the fame of the College.

The Governor of Belgium was entertained in the College theatre with an extemporary performance, which so pleased him that he obtained a holiday of eight days for the scholars, and gave three hundred gold pieces to provide an entertainment for them.

There was much sickness in the College, and three were attacked by the small-pox. A double octave of prayer before the Blessed Sacrament was ordered; and the arm of St. Thomas of Hereford, which was renowned for miracles, sixty persons having been raised to life through the saint's intercession, was exposed for the devotion of the faithful. The small-pox, contrary to hope, instantly ceased, and all who had been seized recovered.

This summer 6 were sent to the English College, Rome, 7 to Valladolid; and 7 entered the Novitiate at Watten.

1671. The community was 26. The piety of the students is indicated in their frequent reception of the sacraments, and the flourishing condition of the Sodality of the Blessed Virgin.

1672. The community 27. Scholars 130. The death of the Rector, Father Thomas Cary, is recorded. (See *Collectanea*.) The students made great progress in their studies and piety; the chief fruit was gained from the sodality.

1673. The community was 27; scholars 140, among whom reigned great peace, regularity, and love of discipline. As a proof of their piety, the Spiritual Exercises of St. Ignatius were voluntarily made for some days, and the general confessions made in it produced much fruit. This effect was greatly promoted by the unhappy fate of an untractable scholar, who after leaving the College from a desire for more liberty, soon after returned to the city and when idling about, contrary to the advice of the Fathers, was drowned in the river whilst fishing.

Special mention is made of the remarkable proficiency obtained by the scholars in Greek. One or more Greek authors used to be publicly explained. The Greek poets were interpreted with applause; and questions or difficulties, proposed by

the examiners, were answered or explained. Eight entered the Society at Watten, in September. One joined the Franciscans at Douay. The son of a baron, a student in rhetoric, remarkable for talent and piety, being unable to obtain his father's leave to enter the Society, spent another year in rhetoric, hoping meanwhile to win his consent. He was ordered back to England once or twice, and after making several excuses, by the advice of the Fathers started on his homeward journey, and had scarcely left the College when a letter arrived with the desired permission. An express was sent after him and overtook him as he was about to embark. The letter contained an invitation to visit his family and friends, whom he had not seen for six years. Though his father lived on the opposite shore of Kent, and the passage occupied only a few hours, yet he returned the same hour with the messenger, and a few days later joyfully entered the Novitiate. His father's change of mind was attributed to the powerful intercession of the Blessed Virgin and of his Guardian Angel, whose aid the young man had earnestly implored.¹⁴

1674. The community was 27, viz., 11 Fathers, 5 Scholastics, who were masters, and 11 Temporal Coadjutors. The scholars were 120, whose progress in studies is highly spoken of, while in Greek the success equalled that of former years. It was a matter of surprise to visitors to hear boys so young disputing publicly with such elegance and ease in that language. The proficiency of the rhetoricians is highly commended, and in their public exhibitions they received general applause. The great piety of the scholars was remarkable, especially their filial devotion to the Blessed Virgin, in whose honour most of them fasted on Saturdays. And not only the elder boys, but the younger ones also, constantly entreated leave from their confessors to fast. They were careful to preserve purity of conscience; and the practice of general confessions was frequent among them.

1675. The community was 28; scholars 120, the greater part of them of English families of rank. The application to study, and obedience to regulations, were never greater. The Rector was beloved as a father, and the Prefects and Masters were esteemed and obeyed. Thirteen entered the Novitiate at Watten; 5 were sent to Rome for their philosophy; 3 to La Flèche, and 2 to Douay, of whom one entered the Franciscan

¹⁴ Father Thomas Roper. See *Collectanea*.

Order. Many were sent home to their parents. The reputation of the scholars for piety, devotion to our Blessed Lady, study, modesty, silence, and obedience to discipline, was not surpassed by former years. Their erudition in the Greek language is specially applauded, equalling, if not exceeding former years.

1676. The community was 27 ; scholars 120. The close study of Greek, and the reputation for elegant Latin, was still maintained. By the ill-will of some pseudo-Bishops in England, a school for the education of gentlemen's sons, kept by a worthy Priest under the direction of one of our Fathers, was this year broken up. This school had sent us supplies at stated times, which will now cease. The loss, however, is compensated for by many youths coming to us from other counties of England. The plague which raged in Belgium attacked the College. One scholar of great promise died, out of many sick. Another reduced to extremity, and preparing for death, was advised by his confessor to recommend himself to the intercession of our holy Cardinal Bellarmine. He did so, a Votive Mass was said, and the next day he was better, and shortly after he quite recovered. Ten students entered the Novitiate at Watten ; three were sent to the English College, Rome. This being the year of Jubilee, many general confessions were heard, and other work connected with it was done by our Fathers in the Church. A body of Italian soldiers, with their colonel, gave great edification by their pious conduct.

1677. The community was 31 ; scholars 124. Eleven in rhetoric entered the Society at Watten ; 15 were sent to Rome and Valladolid for their higher studies ; and some to Madrid to found a College there. The villa-house of the College, which had been nearly destroyed by the French at the siege of St. Omer, was repaired at a cost of 600 crowns. After the city was taken, the annual pension of 2,070 crowns paid by the King of Spain was lost, without hopes of its being continued by the French Government.

1679. During the trying time of the Oates Plot persecution, special devotions were ordained at the College to appease the Divine anger, which the accounts by every post showed to be enkindled against us.¹⁵ The temporal interests of the College were seriously affected by the plot, and unless some temporary means of relief was shortly received,

¹⁵ As Father Thomas Stapleton, the Rector, observes, in a letter dated January 20, 1679, preserved in the Stonyhurst MSS. (*Anglia*, vol. v. n. 90.)

there was danger of our having to close the College. But the fervent piety of the scholars was very remarkable, accompanied with great tranquillity of mind, although constantly hearing of their parents and relatives being carried off to prison, and themselves in danger of losing their paternal inheritance should any increased severity be enacted against them. They declared their parents happy upon whom the joyful lot of suffering something for Christ had fallen, desiring that they too might suffer the like things, whilst beginning themselves to prepare for the struggle.

1680. The scholars, including some of the choicest youth of England, still exhibited the same fervent piety and tranquillity of mind, and a desire of suffering with their parents in the persecution in England. There was an equal progress in virtue and learning, with a great spirit of charity and union amongst the students, and a sharp or angry look was unknown in the midst of all their literary contests. Many persons came to the church to enjoy the edifying sight of the scholars when receiving Holy Communion. Superiors were obliged to restrain the eager application to study, out of a care to preserve health. A Scholastic, who was a Master of Rhetoric, was declared by competent judges, to have attained greater proficiency and elegance in the Greek than even in his native tongue.

1684. The Annual Letters mention the remarkable conversion to the faith of Charles Manners, *alias* Charles Newton, in 1682, which was published in *Records S.J.* vol. v. series xii. p. 88, note; he was a son of John, the tenth Earl, and afterwards Duke, of Rutland. Another noble youth, whose name does not transpire, was also converted; as well as an English soldier. (*Id.* p. 87.) An account of the great fire at the College is given in the above note which mentions the conversion of Manners. The fire occurred at night, destroying the greater part of the College, but the community and scholars were saved; the latter numbering upwards of 180. Mr. Manners, the convert, was saved by an evident miracle.

An account of the conversion of Charles Duke, who afterwards entered the Society, is also mentioned. (*Id.* pp. 71, seq.)

1685—1690. A new and much more splendid and commodious building was erected. In the course of the works, Father William Smithers lost his life by a noble act of charity in giving absolution to a dying workman in a subterranean

vault. (*Records S.J.* vol. v. p. 284.) Owing to the want of means, the rebuilding of the College could not be completed for a length of time, since the parents of the scholars were so reduced in fortune through the troubles of the Orange Revolution, as to be scarcely able to subsist themselves, much less to pay their sons' pensions. The number of scholars decreased, on account of the difficulty and expense of crossing over, so that the schools opened with a little above 100.

Many Catholics of high rank retired during the troubles to St. Omer, living being cheap, and the proximity to England convenient. English sermons were preached throughout Lent.

1693. The following letter from Father Edward Petre, the Rector of the College, to the Rev. Father General, is preserved in *Anglia*, vol. v. n. 116, *Stonyhurst MSS.*

Very Rev. Father in Christ,

Ever since your Paternity has been pleased to lay upon me the overwhelming burden of the government of this College, I have spared no pains in communicating to you the state of affairs, such as it is. To my intense sorrow, I have found things in so deplorable a condition, that I am borne out by other competent judges in the opinion that we may scarcely hope to avert the sudden downfall of this house. This untoward state of things can be traced to two sources. (1) A large number of scholars have been admitted without due selection, from families in such straitened circumstances, that it was, even at first sight, idle to expect them to pay their sons' pension, yet have they been kept on here for years together, and when leaving, we have to provide them with clothes and money for their journey. (2) English Catholics have been so ground down by fines and extraordinary impositions, that they enjoy scarcely a third of their income, so that even the wealthier ones find it hard to pay for their children the moderate pension we demand. I say moderate, as the cost of living and clothing has increased threefold beyond what it formerly was, so much so, that even had we no bad debts, we should scarcely be able to provide for our scholars without adding to our incumbrances. As a necessary consequence, without special aid from on High, and the most strenuous exertions on our part, the ruin of the College must speedily ensue, for, as many are of opinion, it has fallen so low, that there is not even a pros-

pect of its improving, unless the times change, and greater care than hitherto be taken in receiving scholars, and in dismissing those whose friends are insolvent. I may further add that for these last three years and more we have received no subsidy from the King of France, hence our Fathers, Masters, Temporal Coadjutors, and servants, are reduced to fall back upon the scholars' pensions, and, as we have seen, they scarcely suffice for the needs of the latter.

As regards temporalities, I have found debts amounting to at least ten thousand florins, and only sufficient ready money to enable us to go on for a fortnight. The scholars' clothes are so worn and patched as to present the appearance of a seminary rather of paupers than of gentlemen's sons. Indeed, it causes feelings of shame among us all to behold so unseemly and wretched a state of affairs. As regards domestic discipline, piety, and the studies, the Fathers and Masters are strenuous in the discharge of their respective duties. The greatest concord prevails. Religious observance is not improved by the frequent and unusual changes in officials. Our scholars are promising youths; they are earnest in their application, and well grounded in Greek and Latin, and what is most important, they prove themselves most pious and amenable. Among the several points I have laid before Rev. Father Provincial, his Consultors, and the Consultors of the College, with a view to the dignity of this Seminary, and its restoration to its former prosperity, I have suggested a slight change in the uniform of the scholars, which, as a long experience leads me to hope, is calculated to further the ends above mentioned. The Provincial and his Consultors approved my proposal, but I have lately been given to understand by Father Provincial, that your Paternity, for just reasons, has refused permission. I had all along made up my mind not to trouble you any further, but as Father Provincial has commanded me to lose no time in imparting to your Paternity a few of the motives that have induced me to desire this change, it remains for me but to obey with all submission. Your Paternity will therefore bear with me while I briefly state that having governed the English Province for four years, at the time of the Oates Plot, and after that, spent some years in high society and at Court, I have observed how much our present uniform stands in our way by deterring noble families from sending us their sons.

It is no doubt in punishment for my sins, and to try my obedience, that God has placed me in a position so much out of harmony with my character and disposition. I beg your Paternity, of your exceeding charity to your sons, that you will be pleased to assist my weakness by your Holy Sacrifices.

Very Reverend Father,

Your most humble servant in Christ,

EDWARD PETRE.

1696. Sixteen conversions to the Catholic faith are recorded, with 300 general confessions; and the Spiritual Exercises were given to many persons.

1700. The return of temporalities for the College for the year $\frac{1699}{1700}$ states that guests were almost daily received there, an inevitable necessity, the city of St. Omer being only a few leagues from Calais, and on the route from thence into France, and that nearly every Englishman going thither, whether Catholic or non-Catholic, made a point of visiting the house, and received entertainment there, *pro more patriæ*. This was a source of great expense, but most opportune, as it was the means of bringing many souls to the Catholic faith.

1705. Among other conversions, that of a Quaker, forty years of age, is recorded; he was publicly baptized in the parish church of St. Sepulchre, to the edification of the people.

The piety of the students is highly extolled. Many of them in their free time retired to the church, or to the Sodality Chapel, to pray before the Blessed Sacrament.

One Father in the College delivered the Spiritual Exercises to seventy-five different persons.

1708—1711. The Fathers of the College spent their free time in visiting the hospitals, where many were converted from heresy to the Catholic faith, especially soldiers; also in preaching and hearing confessions. A long account is given of the virtue and piety of the scholars, and of many and severe penitential practices which they were discovered to carry on secretly.

The death of Robert Fitzherbert, a Scholastic, and Roger Petit, a student recently admitted to the Society, are recorded. (See *Collectanea*.)

COLLEGE OF LIEGE.

1624. We at length opened with happy auspices the school of philosophy, so long desired by us and so necessary for our Provinces. There were in it five scholastic students of the Society, and about twelve scholars from the English Seminary of St. Omer, remarkable alike for their high birth, their talents and morals; they are for the most part sons of the principal friends of the Society in England, and some are eldest sons, heirs of splendid patrimonies. The instruction of such youths and their good training may well be truly regarded as of the greatest importance, both to our Society and to the whole body of Catholics in England. The founding of this College, therefore was highly approved by leading men most active in our interests, and especially by his Highness the Prince of Liege, who was pleased frequently to express his satisfaction on visiting our house. The report then shortly enters into some College arrangements. The students had a separate refectory and recreation room. They were under the care of one or two Prefects of the Society, who assisted them in their studies, dined and walked out with them. All were enrolled in the Sodality of the Blessed Virgin, her feasts being kept with great solemnity, including vocal and instrumental music. Every Sunday there was an exhortation in the morning, followed by the Litany of Loreto. Vespers were sung accompanied by excellent music, for the St. Omer's scholars learnt singing, and had a good stringed band. Some leading men of the city made the Spiritual Exercises of St. Ignatius. We received several English soldiers who had escaped from the enemy, and then instructed and brought them to embrace the faith of Christ.

1625. The death of Simon Russell, *vere* Wilson, a Scholastic, is recorded; he had arrived from the Novitiate.¹

The numbers were increased this year by the accession of ten youths from the College of the English nobles. One of these had a vocation to enter the Society, but at first resisted it, and continued his study of philosophy. He was, however, so struck by the modesty and composure of our Scholastics which he had frequent opportunities of observing, that he interrupted his study of philosophy and betook himself to the Novitiate.

¹ See *Collectanea*, and Biography, *Records S.J.* vol. v. pp. 422, seq.

On the vigil of the feast of St. Andrew, two brothers, who were colliers, came to the College. They both betrayed marked signs of anxiety and terror, and scarcely dared to explain their business. In answer to the porter, the younger told how on going into the coal pit alone, he was terrified by a number of phantoms, which at length assumed the appearance of a woman in a white garment sprinkled here and there with small black spots. In his fright he protected himself by the sign of the Cross. The woman then soothed his fears, saying that she was his mother. He asked, if so, why did she thus alarm him? She rejoined that she wished to obtain one favour from him, and this granted, she would never trouble him again; nay, she would herself obtain eternal repose from her sufferings, because when alive she had been implored by a dying person to procure the Holy Sacrifice of the Mass to be offered for her repose as quickly as possible, and as she had omitted to do this, she was now paying the penalty of her neglect. She urged him by his filial affection to procure the Holy Mass to be said for her intention immediately by the Fathers of the Society, after which she vanished. Through fear of derision he kept his secret, delaying to fulfil his mother's request, though at the same time in much anxiety lest she should be deprived of the Divine help. He went, however, to his work as usual. On that very day when accompanying his brother to the pit, the same woman appeared to him and chided him for his neglect of a mother's entreaties. In reply he told her, if she was his mother, she should make herself visible to his brother also. On her doing this, and urging both of them no longer to neglect her request, they came to us to ask our assistance. The elder brother confirmed this statement, and on inquiring they told us that their mother had died about two months before. The Holy Sacrifice was therefore immediately offered up, the two brothers devoutly assisting at it, and during the Elevation a similar figure of a woman kneeling in humble adoration near the Priest again appeared to the boy. The writer then gives various reasons strongly in favour of the probability of the truth of the visions, especially dwelling on the ingenuous simplicity and straightforward demeanour of the youths, together with the great alarm under which they evidently laboured.

1626. The number in the College was 54. The establishment was munificently founded this year in perpetuity by

his Serene Highness the Elector Duke of Bavaria, in addition to his previous liberal donations.

Mr. John Stonor, a man alike distinguished for his high birth and for his virtues, gave on his death-bed a legacy of ten thousand florins to this College. He became a voluntary exile from his native land for conscience' sake, in order to practise his religion the more freely. He fixed his residence at Louvain, where he made use of our Fathers as his directors, and died a holy death, fortified with the last sacraments of the Church.²

Many English visitors were instructed by our Fathers in the orthodox faith, and abjured heresy.

1630. The son of an inhabitant of Liege, whom a lingering consumption was hastening to the grave, showed manifestly that he was labouring under the effects of sorcery and witchcraft. The Rector ordered some water blessed with the relics of St. Ignatius to be taken to the sick man, directing that he should drink a little daily; upon doing which his perfect recovery quickly followed.

A blacksmith experienced similar aid from our holy Father St. Ignatius against evil spirits. His house was haunted by ghosts, his windows were smashed, and walls injured, and other acts of violence were inflicted by some invisible agency. The master of the family, horror stricken, implored our help. The Rector ordered the house to be sprinkled with the same blessed water, and small statues of the Saint to be placed, especially in the damaged places, and on the lower staircases of the house. Whilst a woman was engaged in the aspersion, a black spectre, like an Ethiopian, appeared. She immediately cried out that she saw the devil, poured the rest of the water upon his head, and fell down half dead with terror, but after a time returned to her senses. The next day the Parish Priest and one of our Fathers, conjecturing that the ghost might be the soul of some one as yet detained in Purgatory, offered the Holy Sacrifice of the Mass for its repose, from which time all further molestation ceased.

The pious death of John Habberly, a Scholastic, is recorded at Liege. (See *Collectanea*.) He divided his sleepless nights

² This was probably the second of the three sons of Sir Francis Stonor of Stonor, county Oxford, Knight (High Sheriff 19th, James I., 1622), and his wife Martha, daughter of Sir John Southcote, the judge. (Burke's *Peerage and Baronetage*.)

between prayer to our Blessed Lady and to the Saints. Her sweetest praises were his constant theme. After piously receiving the last sacraments, he begged leave of the Father Rector again to be admitted to Holy Communion, because he had a presentiment that his last night had come. And this was the case, for after his request had been granted to his inexpressible joy, he died in peace.

1632. A new kind of floating sun-dial was invented at the College this year. It is difficult to make out its exact nature from the description in the original Latin, a copy of which, and a translation, are subjoined :

Æneus enim globus (insolens solarii genus) suo pondere suspensus, aquæ ab ambiene globosa phœla in orbem coactæ centrum occupat : qua parte solis effigiem præfert, fixo obtutu solarem observat cursum, primique mobilis individuus assecia viginti quatuor horarum spatio motum conficit. In globi convexo descripti circuli viginti quatuor horarum intervalla discriminant : Solaris inde pisciculus, qui æquo momento pendulus, liber globo adnatus, oculoque vigili curricula horarum speculans designat rostro.

TRANSLATION.

A brass sphere, a novel kind of sun-dial, is suspended freely in the centre of a spherical vessel of water. On the side which bears the sun's image it follows invariably the course of the sun, and in twenty-four hours completes its course as the constant attendant on the primum mobile. On the surface of the sphere are drawn circles marked at intervals corresponding to twenty-four hours. Lastly there is the index of the dial in the shape of a little fish which, suspended in equilibrium, freely floats near the sphere, and indicates with its mouth the changes of the hours.

The inventor of this sun-dial was no doubt the celebrated Father Francis Line, *alias* Hall, S.J. (*Collectanea*, p. 461, and references.) He was at the time and for many years Professor of Hebrew and Mathematics at Liege College, and the inventor of the curious dial constructed by him in the garden of Whitehall palace, mentioned by Pennant, p. 110 of his *Description of London*, and of which, after attempting an explanation, he confesses that the description surpasses his powers, and refers his readers to "a very scarce book printed by the inventor at Liege in 1673, containing plates of the several parts, and their various uses explained."³ It will be remembered that Father

³ The late Dr. Oliver in his *Collectanea S.J.*; says, "A copy is in the library of Stonyhurst College. '*An explication of the Diall sett up in the King's garden at London, An. 1669*, in which very many sorts of Dyalls are contained, by which, besides the Houres of all kinds diversely expressed, many things also belonging to Geography, Astrology, and Astronomy, are by the Sunne's shadow made visible to the eye. Among which very many Dials, especially the most curious, are new inventions, hitherto divulged by

Line crossed pens with Sir Isaac Newton in opposition to his theory of light and experiments on the telescope.

1634. The death of Ralph Russell, a Scholastic, is recorded.⁴ He was a youth, remarkable alike for talent, erudition, and piety, joined to great application to study, and he would never suffer the least portion of precious time to slip from his hands without its due fruit. Some who were long and intimately acquainted with him during his entire eight years' course of studies declare that they never heard him utter an angry word, or saw him commit the least fault even in those things in which the best are liable to err through human frailty. This opinion was confirmed after death by his confessor, who stated his conviction that he had never stained his baptismal innocence by any serious offence, adding that at his penitent's death he felt his own soul transfused with sensations of incredible joy.

In the same College one of the community was brought to death's door by a swelling in the head, and lay for three days so motionless as to assume the appearance of death, though he uttered occasionally broken sighs and groans, forced from him by extreme pain. Relics of Cardinal Bellarmine were applied, and after a second application he became a little better. On the following night he began to recover, and, contrary to the hope of all (for the medical men had despaired of his case), after rubbing for some hours his feet, already stiff with the chill of death, he gradually regained his strength and was perfectly cured.

Our preachers in the College, during the time of the greater feasts, gave frequent sermons and meditations in the vernacular tongue upon the sufferings of Christ, to move the people to penance, and on each Sunday after Septuagesima upon the Dolours of Our Lady of Sorrows. Great crowds flocked to the church, which was not sufficient to hold half the number, and more than once the church doors were broken in by the pressure of the multitude. The report then briefly describes the style and matter of the meditations, and of the services generally.

none. All these particulars are shortly, yet clearly, set forth for the common good by the Rev. F. Francis Hall, otherwise *Line*, of the Society of Jesus, Professor of Mathematicks, Liege, 1673, pp. 60, Copper-plates 18, Small 4to.' He calls the dial 'a Pyramidical Dyall.' It was much damaged by the frost during the first winter after it was erected."

⁴ He was probably *vere* Ralph Wilson, and a brother of Simon Wilson, the Scholastic. (See *Collectanea*.)

1635. Besides the duties of the Fathers in the College, other ministrations of the Society were actively carried on.

Twelve Englishmen abjured their heresy and were received into the Catholic Church. A person of high rank was converted. A lady in danger of death in child-birth was miraculously delivered by the application of a relic of St. Ignatius.

1636. After reporting the deaths of four members of the College, including the Father Minister and Procurator,⁵ the annals relate that the houses of the Province in the Low Countries had much to suffer from the disturbed state of those districts.

The long protracted war between the Spanish power and the united Provinces of the Northern Netherlands was still raging; and the evils it inflicted on the country had become greatly aggravated by the inroad of a large French army in May, 1635, the result of an alliance between Louis XIII. and the revolted Provinces early in that year, and of a consequent declaration of war against Spain. To the afflictions of war were added the awful ravages of the plague, which broke out in many parts of the country. The city of Liege was further disturbed by civil commotion. There had long been established in that city an aristocratic Council of twenty-two persons, possessing considerable civil and judicial powers. An elective committee of thirty-two persons nominated by that Council had exercised the important functions of nominating the two Burgomasters of the city. In 1603 the Prince-Bishop, Ernest of Bavaria, had transferred this right of election to a more popular body. The Burghers of the city were divided into sixteen companies or chambers, and to these chambers the election of the Burgomasters was committed. Ferdinand of Bavaria, the nephew and successor of Ernest, finding the election under this new arrangement productive of much popular disturbance, restored the elective authority to the Council of twenty-two. But the Burghers refused to part with the power they had acquired. In 1629 they broke out into open revolt against Ferdinand, deposed the Burgomasters appointed by the Council, and chose two others in their place. The aristocratic party resisted, and the city was divided into two hostile factions, the Chiroux, the partisans of the Council, and the Grignoux, the popular party. The Prince Ferdinand, unable to quell the tumult,

⁵ Fathers Robert Pickering and Edward Robinson *alias* Rodney. (*Collectanea.*)

applied at length in the present year to the Emperor for the assistance to which he was entitled as a member of the Germanic Confederation. The Emperor Ferdinand ordered John de Werth, the commander of a powerful force of mercenaries, to occupy the territory of Liege. The Marquis of Leda was also sent by the King of Spain to assist in subduing the disaffected. The popular party in Liege was thus naturally thrown into connection with France and Holland, though these countries do not appear to have afforded them any military succour. The account of the ensuing year will describe the sanguinary results of this civic tumult.

The Fathers of the College of Liege, in the midst of the contending factions, took that course which was at once recommended by religious principle and prudent policy. They firmly refused to attach themselves to either party; and applied themselves instead to the relief, as far as it was in their power, of the common miseries which were the result of these contentions. One of such results was a great scarcity of food, and the Fathers were enabled to give out provisions at their door with indiscriminate charity to not less than one hundred applicants daily. They equally exerted themselves to afford the help of religion to the sufferers by war and pestilence. Their active benevolence was duly appreciated by the citizens. The magistrates exempted them from extraordinary contributions, and the burden of quartering the soldiery. They were much indebted in these difficult circumstances to the distinguished favours which they experienced from the Apostolic Nuncio. That Prelate exerted all his authority with the persons in power to secure protection to the College from the evils which threatened it; and for its more effective protection took up his residence there. The literary pursuits of the College were thus carried on in tranquillity; and the learned men who assembled as usual to hear the public exercises at the end of the scholastic year, witnessed with surprise the proofs of the proficiency which had been made in the midst of a commotion so adverse to leisure for study.

1637. The Annual Letters for 1637 state, in continuation of the last, that the popular tumult which was raised by the tragic fate of the Burgomaster De la Ruelle, filled the whole city with terror.⁶ Any suspicion of a participation in that

⁶ Note by the late Father Charles Brooke in his MS. translation of the Annual Letters. "The murder of the Burgomaster of Liege, Sebastian de la

crime was sufficient to direct the popular fury against the objects of it. The members of the Society were supposed, not without probability, to have a leaning to the cause of the Imperial and Spanish Governments. This consideration sufficed to expose them to the blind rage of the mob. There was in the city of Liege a large and flourishing College of the Belgic Province. The mob attacked the College, murdered the Rector and wounded the Minister, while nearly all the rest of the community fled from the city for safety. On the following day the mob gathered about the English College. The community were immediately ordered to repair to the church and there implore the protection of God, and beg the patronage of the Queen of Heaven. Meanwhile a body of armed men had presented themselves at the gate and demanded admission. The terrified porter fled with the keys. Those without threatened with loud shouts to break down the doors. The Rector parleyed awhile with them to prevent violence, when the porter having returned, the doors were opened. A party rushed to the room of the Procurator in search of the arms, which they said were collected there. The door being locked was broken open, and truly enough about a

Ruelle, alluded to in the text, was an act of bloody treachery. He had been elected by the Burghers, to whom the power of choosing the chief magistrate had been restored by the people in opposition to the Prince Bishop. The Count de Warfuse, who had been Minister of Finance to the King of Spain at Brussels, was convicted by the Royal Council of Mechlin of malversation in the exercise of his office, and having fled to Liege, was condemned by the Council to be hanged in effigy. To recover the favour of his sovereign he conceived the horrible design of murdering one of the chief leaders of the popular party at Liege, which it was the policy of the Imperial and Spanish Government to suppress. He invited De la Ruelle, with some other persons of distinction, to a great banquet. During this banquet a body of armed men who had been brought by a boat on the Meuse to the neighbourhood, were introduced into the house, and seized the person of the Burgomaster and his attendants. By one of those strange contradictions which are sometimes to be observed in the manners of those times, the Count sent for a Dominican Friar to prepare the Burgomaster for death, and then ordered the armed men to dispatch him.

"The crime was speedily punished. The people presently informed of the murder of their leader, hastened to the house of the Count; they murdered him, and after treating his body with every indignity burned it, and threw the ashes into the river. The servants of the Count, and more than sixty of the soldiers whom he had employed, were also massacred. They next broke into the house of Flearon, one of the echevis, who was reported to be an accomplice of Warfuse, shot him through the head, and hanged his dead body in the market place. De la Ruelle was buried with the greatest pomp."

In *Anglia, Stonyhurst MSS.* vol. iv. No. 100, is an original letter of Father Edward Courtney (*vere* Leedes) to his brother, Father Thomas Courtney, in Rome, with a detailed account of this bloody tragedy.

dozen muskets were found deposited there for some reason. These they seized, and leaving everything else untouched, though there was money within their reach, retired peaceably. The Rector, thankful for this moderation, offered them such refreshments as were at hand. Having partaken of them, they retired with expressions of good will and respect to the Fathers. The community concurred in ascribing their preservation to the particular protection of Providence, obtained through the patronage of the Blessed Virgin. From that day, as long as the troubles lasted, special prayers were publicly recited every day to obtain a continuance of such gracious patronage. On some subsequent occasions they had cause to be grateful for a similar favour. Some time after, certain enemies of the Society spread reports through the city that the Fathers being foreigners were not to be depended upon, and that measures should be taken to prevent them from giving assistance to any enemy that might attack the city. The Superior of the College was ordered in consequence to block up all the doors of the establishment which opened on the adjoining rampart of the city, causing great inconvenience to the inmates. Those enemies next spread a report that the Spanish Marquis of Leda, who has been mentioned before, had repaired privately to the College for the purpose of surveying the neighbouring part of the ramparts, with a view to future hostilities. This falsehood after a time ceased to obtain any credit. Next forged letters were handed about, warning the citizens not to trust men who had shown themselves traitors to their own native sovereigns. Fortunately for the Fathers, about the same time a letter was written to one of the leading men of the city by the Queen of England, which, among other things, contained expressions highly favourable to them, and was of great service to them at that juncture. Another occurrence connected with the murder of De la Ruelle, unexpectedly produced a great increase of the respect and esteem of the citizens towards the community. The citizens had come to a resolution that an oath should be publicly and solemnly taken by all the inhabitants, by which they should engage themselves to maintain the religion of their fathers, to uphold the liberties of the citizens, and bring to justice the murderers of De la Ruelle. The Canons of the Cathedral Church of St. Lambert gave their approbation and their signatures to the form of this oath. To render the scene more impressive and noteworthy it was ordered by the magis-

trates that on the approaching feast of Corpus Christi all the religious bodies in the city, and among them the Fathers of the Society of both Colleges, who were especially named, should take their place in the usual solemn procession through the streets of the city on that feast, and that after the procession the proposed oath should be publicly taken. The English Fathers at first objected to this order. The members of the Society had been exempted by the Holy See from the obligation of joining in public processions on account of the functions of the ministry, such as the administration of the Sacrament of Penance, &c., to which their time was ordinarily devoted; and these exemptions had always been admitted in practice. They therefore waited on the Vicar General, and respectfully declined burthening themselves with this unprecedented obligation. The Vicar General strongly recommended to them to waive their privilege on this occasion, on account of the peculiarity of the circumstances, and the danger which might follow from their resistance to the wish of the citizens. As their friends and brethren of the Walloon College concurred in this recommendation, they withdrew their objection to the order. Early in the morning of the festival, they took the place assigned to them in the procession. It was the most honourable place among those of the religious bodies. They proceeded from the College, in number fifty-five religious, with the cross as usual borne before them, to the Cathedral, where the general procession was to be formed. In this procession they were placed between the secular clergy and the monks of St. Benedict, the first place amongst the religious bodies. The novelty of this public appearance drew much of the public attention on them, and the modesty and piety which were apparent in their religious bearing, caused tears in some and gave great edification to all of the spectators, many of whom expressed regret that such virtues had hitherto remained hidden within the walls of the College. The external troubles which beset the College during this year did not disturb the internal tranquillity of it, nor impair the religious spirit of the community. On the contrary, it was observed that the virtues of their state of life, concord between the superiors and subjects, mutual charity among all, observance of rule and discipline, voluntary penance, application to study, &c., were practised with unusual fervour. The Spiritual Exercises were performed very profitably this year by the community, and by other ecclesiastics and religious

under their guidance. There are brief notices of several remarkable instances of the mercies of God experienced by persons suffering from the pestilence.

The deaths of Brothers William Browne (of the Montague family), and Gerard Rogers are mentioned. Both died victims of charity in attending the plague stricken. (See *Collectanea*, and their biographies in *Records S.J.* vol. ii. series iv.)

1638. In the midst of the tumult of war there was exact observance of discipline and close application to study. Special commendation is accorded to those who were repeating their classical studies here. Specimens of proficiency in the various branches of literature were frequently exhibited in the public hall, and though subjected to rigid criticism were highly applauded. The labours of the missionary Fathers produced much fruit, and nine were converted to the Catholic faith. The death of Brother Thomas Comberford, a Scholastic, is recorded, a youth of great innocence of life, who had from his infancy devoted himself to the practice of virtue. (See *Collectanea*.)

1639. The community was this year increased to 84, including 54 Scholastics. Their religious fervour is highly spoken of, their devout recollection in the chapel, and modesty and temperance at meals, caused admiration to some externs who happened to be present. An ecclesiastic of high position, present at Litanies, on leaving made a remark in praise of the religious formed by the Society,⁷ since, on closely observing them, he declared that not one during the prayers took his eyes from the altar; and a leading man in the city, after dining in the refectory, declared that the sight alone would reward a day's journey to witness it. A public retreat given by one of the Fathers produced great good.

1640. The death of Thomas Tunstall, a Scholastic, is reported. (See *Collectanea* and references.) The zeal of the community for religious perfection is again the subject of admiration. There was a great increase of devotion towards the holy angel guardians, to whose intercession and protection preservation from danger this year was ascribed. Some of the disorderly military bands, over-running the country in search of plunder, entered the College during the dinner hour and blockaded the kitchen. A messenger was dispatched to the Burgomaster, who sent relief and cleared the house. Some remarkable instances of the mercy of God extended

⁷ *O quales Religiosos facit vestra Societas.*

to great sinners by means of the ministry of the Fathers are mentioned. Among these was a woman of wicked life who, through the terror caused by an earthquake, was brought to repentance and the Sacrament of Penance, and so to a perfect conversion.

A countryman who, out of false shame, had omitted a grievous sin in confession, was driven by remorse of conscience to despair, and more than once attempted suicide. After hearing a sermon preached on that subject, being moved by the grace of God, he hastened to the College church, made a good confession, and was perfectly restored to peace of mind.

The progress of the students in religious virtue is again spoken of. The Dean of Tongres, lately dining in the refectory, observed that he had often visited the refectories of religious, but had never found that modesty which, to his delight, he had witnessed in our young men.

1641. The death of a promising Scholastic is recorded, named William Poulton, *alias* Francis Palmer. He died in Ghent, having been removed from Liege for change of air. (See *Collectanea* and reference.) Another Scholastic of remarkable sanctity of life also died, Richard Fulwood, a native of Lancashire. (*Id.* and reference.)

1642. Two observations are made regarding Father Thomas Holland the martyr; one, that the College gloried in the fact that he had received Holy Orders in it; the other, that he was the first of its alumni who had shed his blood for Christ, and that the news of his most holy death was received with incredible joy.

1645-1649. Two instructive instances of the grace of conversion obtained for Protestants through the oblation of the Divine Sacrifice for the relief of the souls in Purgatory, are recorded. One of the Fathers, who had frequently assisted in the conversion of heretics by this means, paid many visits to a sick Protestant in his desire to bring him to the true faith; others having made similar attempts in vain. Though death was approaching the man continued unmoved. The Father said Mass the next morning, the companion, a lay-brother, offering at the same time prayers and acts of mortification for his conversion, and on the same day the sick man expressed of his own accord an earnest desire to be reconciled to God in the Sacrament of Penance. After instruction, confession, and the reception of the other sacraments with great piety, he died in peace and joy.

Another person who had been a Catholic until manhood, had then apostatized and so remained for six years. A Father, himself a convert to the faith, and now a learned theologian,⁸ had made great efforts to reclaim this person by many conferences and long letters, but without effect. Another Father resolved at length to offer the Holy Sacrifice for the suffering souls in Purgatory to obtain the desired grace, when behold, on the same day, the apostate acknowledged himself vanquished, voluntarily renouncing his errors, was reconciled to God by the Sacrament of Penance, and resumed with fervour his practice of the true religion.

Some other English Protestants were converted here. The most remarkable of them was the only son of a person of high rank coming to Liege on his travels. He had been led by curiosity to visit our College and gardens. The Father who conducted him took occasion to introduce some religious remarks. The youth went on to Spa, but his conscience had been stirred. In a few days he returned to Liege, again visited the College, and was finally received into the bosom of the Church. The sudden death of Father Thomas Feck at the College is recorded. (See *Collectanea*, p. 247, and references.)

1650-1. Several conversions of English Protestants occurred in our church this year. The miraculous occurrence connected with Father James Mumford's treatise *On Compassion for the Faithful Departed*, and with its pious publisher, Mr. Friessemans, of Cologne, is related. (See Biography of Father James Mumford, *Records S.J.* vol. ii. series iv.) The deaths at the College of FF. Thomas Cornforth, Joseph Turner, Christopher Greenwood, and John Evison, and of Brother Thomas Snow are recorded. (See *Collectanea* for each person.)

1670. The progress of the Scholastics in pity and study is highly spoken of. By an understanding with the Franco-Belgian Fathers, the members of this College did not professedly undertake missionary duties, though large numbers frequented the College church for the sacraments on Sundays and festivals. One Father heard this year 125 general confessions, and a far greater number of many years standing. Ten English converts were reconciled to the Church. Some town and country parish priests made retreats here.

⁸ Father Edward Worsley, an Oxford student. (See *Collectanea*.)

1671. The canonization of St. Francis Borgia, S.J., was kept this year at the College with an octave of functions, including High Mass with sermon and Vespers daily, at which the chief clergy and religious orders officiated. The church was illuminated with the name of Borgia on the façade, and a grand display of fireworks during the first and last evenings. The Earl of Castlemain contributed largely towards the expenses; whilst liberal alms were distributed to the poor by the College.

1672. The accidental death by fire of Father Lambert de Tyffe, at an advanced age, is recorded. (See *Collectanea*.) Many of the youth of the city applied this year for leave to attend our philosophical lectures. As for good reasons none but English were admitted, they procured letters of commendation from the Prince Bishop of Liege, these having with us the effect of a command. Two Protestants were received into the Church this year.

1673. The number of externs attending our schools is on the increase, and many of the highest rank frequent them. The recommendation of the Prince Bishop is necessary for their admission, and we throw every obstacle possible in the way in order to prevent it, and have, moreover, petitioned his Serene Highness and the Privy Council against a multiplication of these favours.

Some externs made the Spiritual Exercises with fruit. Among them was the Dean of the Cathedral Chapter, a man in the flower of his age, who a few months later abandoned the world and entered the holy Order of the Recollets of St. Francis.

The deaths of FF. Henry Challoner, *alias* Ormes, Charles Keynes, and Charles Thompson, *alias* Darcy, are reported. (See *Collectanea*.)

1674. The theological and philosophical studies proceeded with great success this year. A new crib, ornamented and erected in our church this Christmas at the expense of Lord Castlemain, was visited by multitudes.

1676. The deaths of William Gerard, Scholastic Novice, John Norris, Scholastic, Father Anthony Boville, and in the following year Thomas Evans, a Scholastic of great promise, are recorded. (See *Collectanea*.)

In 1678-9 the deaths of three Scholastics, Francis Simeon, Joseph Mainwaring, and Thomas Gillibrand, and of Ralph

Crouch, a Temporal Coadjutor, are mentioned. (See *Collectanea*.)

1680. This College, always most observant of rule, made great efforts during the past year in its progress to perfection; the utmost union of heart existed among the Scholastics, the only contention being who should first yield to the other. The Spiritual Father, instead of the spur, was compelled to use the bridle to moderate their fervour. The sufferings endured for the faith by our Fathers in England moved them to the practice of solid virtue to fit themselves to become acceptable holocausts to God. The study of learning was equally well advanced; an extensive knowledge of the holy Fathers and of controversy existed, also of the Oriental languages, with Hebrew and Arabic, as additional weapons with which to combat heresy. All were animated with zeal in preparing to refute error and to seal the truth with their blood.

1685. The sudden and miraculous cure of a person of wicked life, after confession and Holy Communion in our church on the feast of St. Thomas of Canterbury, is noticed. He had long laboured under a violent and painful disease.

Many were reclaimed after neglecting their Christian duties for years.

The parish priests of the neighbouring villages were moved by our Scholastics in their missionary excursions to greater zeal in restoring the Christian doctrine, which had been seriously neglected.

1685-1691. The number of theologians was much increased on account of the spiritual harvest anticipated in England upon the accession of James II. Great attention was paid to the exercise of preaching and controversy. Large numbers attended the College for confession, and these were augmented by many miserable sinners who had been nearly driven to despair by "Jansenist" or "Rigorist" confessors, and had, on that account, altogether abandoned the sacraments of the Church.

The reader is referred to *Records S.J.* vol. v. pp. 196, seq., for an interesting letter of Father John Clarke, the "Apostle of Belgium," whose wonderful labours, attended by evidently miraculous results, extended over a long period of nearly twenty-nine years of his religious life. The Annual Letters of Liege, Ghent, and Watten abound with the relation of these events from 1690-1 to 1717-8. Many of such cases are men-

tioned or referred to under the heads of Watten and Ghent. For those connected with Liege and for "A brief narrative of what was done at the College of Liege in 1696, among the English soldiers wounded at the siege of Namur," see *Records S.J.* vol. v. pp. 198, seq.

The following case, showing the interior light and grace imparted by God to the most obtuse dispositions in the all-important affair of the salvation of the soul, is recorded in the same narrative, but omitted from the extracts in *Records S.J.*, as above, for want of space.

A soldier, though of mature age, was so dull in intellect, that one of the Scholastics endeavoured in vain for an entire month to teach him the Angelical Salutation in the vernacular tongue, and yet such great faith in the patronage of our Blessed Lady was infused into his soul by the grace of the Holy Spirit, that he replied to his comrades who derided and laughed at him: "If I could only commit to memory in the course of forty years but the half of the Angelical Salutation, I should not begrudge the labour spent upon it, so that I may but merit the patronage of the Mother of God which is so needful for me."

Three cases are then recorded of singular grace manifested to persons of excessive contumacy and perverse obstinacy of will. One of them being often spoken to about embracing the Catholic faith which he hated, protested to his comrades that, if in the agonies of death he should let fall any expressions tending to papistical errors, it must be imputed to the wandering of his mind. He was, however, at length, by the mercy of God, divinely illuminated, acknowledged his errors, and embraced the true faith.

Another soldier, amidst the severe pains of his wounds, made this only reply on being urged to have a care of his soul: "If I should suffer far more grievous punishments for eternity, I will never allow myself to be drawn aside from that form of religion, with whatever errors it may abound, in which I have been brought up from infancy." He clung to his foolish determination for five entire months, enduring the most severe suffering, till at length, being brought to a sound mind, he abjured heresy and was received into the Catholic Church.

The third instance is yet more astonishing. A certain soldier, though mentally convinced of the errors of Protestantism and the truth of the Catholic faith, obstinately struggled

against his convictions, and remained in this state for two months in spite of every argument brought to bear upon him. But the hope of salvation is never to be abandoned while life lasts, and so at length this man also, being softened and illuminated by grace, not only embraced the true faith, but experienced such sentiments of heavenly joy on the day he made his confession, that he was able to sleep calmly the whole night—a relief of which his long and painful sickness had before deprived him.

Besides the cases named in the above narrative, the Annual Letters mention the following. A Catholic, when dying, acknowledged the hand of Divine Justice in punishing his neglect of a vow he had made to fast every Wednesday in honour of the Blessed Virgin. He broke this vow on three occasions; on the first he fell into a sickness which proved almost fatal; on the second he was confined to his bed for a long time from an accidental fall; upon the third occasion, which occurred on a Wednesday, he slew a fellow-soldier out of hatred, and for that crime was now condemned to die.

A lady of rank having made the eight days' retreat, in which she received extraordinary graces from God, as evidenced by her singularly pious life, declared to her director that she wished all Catholics were bound by precept to make the Spiritual Exercises of St. Ignatius yearly, or at least once in their lives; being assured that the salvation of these souls would be better secured by means of one retreat than by all other pious practices together.

1705. One of the theological students, animated with zeal for the salvation of souls, spent his free time from studies, by permission of Superiors, in instructing and preparing for confession many heretical English, Irish, and Scotch soldiers, and would bring them when ready to a confessor in the church. Father Thomas Eyre, the professor of theology, reconciled twelve of those he had so prepared; Father Thomas Hunter received eight more; Father Henry Turville, seven (the two last Fathers were professors of theology); Father John St. Leger, in his fourth year of theology, received eleven: making a total of 38. His fellow-student, Mr. Francis Wignal, prepared four more. Father Charles Kennet, professor of theology, reconciled ten more to the Church. Among these, proofs of the Divine mercy and justice were not wanting. A soldier on guard, who had previously thought nothing about religion,

chancing to look upon a crucifix erected near the spot, felt himself so moved by a sense of the charity and sufferings of Christ in his behalf, that, reflecting upon the absence of any marks of gratitude exhibited on the part of heretics for these sufferings, though there were many such amongst Catholics, he determined to embrace the Catholic religion, and took the earliest opportunity of doing so in our church.

Another, already a Catholic, being seized with small-pox and about to be sent away from his lodgings, for fear of spreading contagion, and being thus exposed to great suffering and perhaps death itself, on turning towards the Blessed Virgin with ardent affection, beheld her in a vision during the clear daylight. Greatly rejoiced at this favour, he entertained a strong hope that the mind of his landlady would be softened, and so it was, for she not only retained him in her house but attended him with maternal care and kindness until his recovery.

A Scotch soldier, a convert, was preparing to receive the Sacrament of Confirmation on the following day, when his fellow-lodgers were astonished to hear him crying out and weeping, and, as it seemed, speaking with another during the whole night, and having a light continually burning in his room. In the morning their surprise was great when they found him bathed in perspiration. They readily believed his assurances that the devil had appeared to him in a visible shape, and had endeavoured to frighten him from receiving Confirmation; on his turning himself to the wall with earnest prayer to be delivered from the enemy, he felt himself oppressed with a huge weight so as to occasion the state in which he was discovered.

Many soldiers were punished with confinement, flogging, and daily deprivation of food to make them return to heresy; all which these valiant confessors endured with the greatest constancy. Others, who expected promotion for long service, were dismissed from the army with disgrace, although the Divine goodness otherwise provided for them.

Such was the fruit chiefly gathered by ours in the military hospitals and prisons. At length the heretical officers interdicted all of us from visiting these places, and prohibited the soldiers, by severe punishments, from coming to either our College or garden. Those who still persisted in visiting us were sent elsewhere or dismissed the service after being punished.

1711. Notwithstanding their full occupation in College

duties, the Fathers found time to accomplish much for the glory of God and the good of souls. Most of them attended the confessionals on Sundays and festivals. They also preached outside, visited the sick, reconciled quarrels, and consoled the afflicted. They devoted their chief care to the sick and wounded English soldiers, besides visiting those in good health, of whom they brought many into the Church, and assisted numbers at death, while quartered here. Many general confessions were heard, but the greatest praise and highest success of the College of Liege was its own progress towards perfection, in peace, union, fervour, and regular religious observance, combined with the care, labour, and industry of the professors towards all.

HOUSE OF THIRD PROBATION, GHENT.

1624. The Fathers in their third year's probation added to other duties (as in former years) the hearing the confessions of English, Irish, and Scotch soldiers, whether of those escaped from Holland, or of the Spanish auxiliary camp in the neighbourhood. About ten English gentlemen, some of them of high families, made retreats here with much fruit, especially in the case of three who decided upon leaving the world and entering upon a religious life.

One of our Fathers found in the hospital a most obstinate Calvinist soldier, who closed his ears against all advice upon the subject of religion. Sent on the sick list from the camp at Breda, he had been urged by the Father to change his religion, but in vain; declaring that he wished to die in the religion in which he had been brought up. The Father, after warning the man of his danger, left him with sorrow and commiseration. On the following night the sick man had a horrible vision of the souls in torment, and his terror was increased by a voice calling out: "The miserable beings you behold professed the same error which you follow; therefore if you wish to avoid these punishments, fly the vanity of their most perverse dogmas, and betake yourself to the bosom of the Catholic Church." Early next morning he earnestly begged that the Father might be immediately sent for, who gladly hastened to the hospital and heard an account of the soldier's dream. He eagerly received instruction in the Catholic faith, made a general confession of his whole life with sentiments of great contrition, and after bearing his increasing sickness with the utmost piety,

patience, and tranquillity of soul, has lately died fortified by the sacraments and full of hope, at the time when this report was being written.

Two priests were sent to assist the English Catholic forces in the camp. The report also details other missionary work performed by the Tertian Fathers.

1625. These same Fathers were employed, as last year, in missionary work among the English, Irish, and Scotch soldiers dispersed through the hospitals, and also among the English Protestant soldiers flying in crowds from Holland. Others attended the neighbouring Spanish camp to administer the sacraments. At the request of the generals themselves, two Fathers visited the English camp, preaching and giving elementary instruction to those of the poorer class, all which was attended with considerable fruit. Other particulars are given of the missionary work of the Tertians, both among the soldiers and the people outside the College. Indoors the Spiritual Exercises were made with great benefit both by the community and externs, and two of the latter in consequence resolved to enter religion. One of them did so at once; the other went to St. Omer's College in order to complete his studies with the same object. A reconciliation was happily effected between two noblemen, both of whom were generals in the army.

1626. Some unfortunate English prisoners were frequently visited, and seventeen of them received into the Church.

1632. Father William Fleck, or Flack,¹ the Rector who had long been severely afflicted by strangury, a few days before the feast of the Blessed Aloysius showed signs in his agony of the near approach of death, for which he set about to make a good preparation, fixing all his desires on Heaven, and earnestly imploring his patron Aloysius to be present in his painful extremity. His hopes of relief were strengthened by the fact that he had been the Saint's fellow-novice and intimate companion when in Rome, and had, from the deep impression which his virtues had made upon his mind, always cultivated a devotion to him. Therefore, during the night of the feast of the Saint, he prolonged his prayers in the midst of his acute sufferings, and believing death must be at hand, made a general confession of his whole life, still continuing his prayers for relief. At last he was persuaded by his confessor to make a

¹ See *Collectanea*.

special vow to his patron, which he did, and lo! within the space of an *Ave Maria*, two stones the size of moderate beans were ejected, upon which all pain suddenly ceased. In less than an hour he rose from bed, went down to the domestic chapel, and with great joy returned thanks before the altar of the Blessed Aloysius, he then performed the vow which he had made, being fully persuaded that he had been snatched from death through the powerful assistance of the Saint.

1635. The Fathers had abundant opportunities for the exercise of charity in attending the hospitals which were filled with sick and wounded soldiers, including many fever cases and other noisome diseases. Several were thus brought into the Church, more than sixty converts having been made. One poor soldier, who had lost both his legs and his right hand, afforded a striking example of patience to all.

1636. The labour of the Fathers was chiefly spent among the English soldiers in the hospitals.

1638. The community from Watten took refuge here on account of the war between France and Spain. Five Tertian Fathers were sent to the English Mission. The Fathers were fully employed in visiting the hospitals and the English troops engaged in the Belgian war. Many conversions of Protestants were made, and among them an English soldier sixty years of age.

1640. The death of Edward Blackiston, Scholastic, is reported (*Collectanea*). The camp mission, which afforded such an abundant harvest to the Tertian Fathers of Ghent, was founded this year for the benefit of the English forces under Colonel Henry Gage, and attached to this College. Four Fathers were appointed to it, who gave the Spiritual Exercises of St. Ignatius to the Catholic soldiers in the legion of Sir Henry Gage, and received no less than one hundred Protestant soldiers into the Church, besides doing much work in the military hospitals among the Irish, Scotch, and Spanish soldiers.

1642. The labour of the Fathers was principally devoted to the English soldiers in the hospitals; though much good was done among the country population. About one hundred Protestants were admitted into the Church. The camp mission produced great fruit, fifty-nine soldiers becoming Catholics. The enemy of mankind used every endeavour to hinder the work of conversion amongst the soldiers, and induce them to apostatize after they had been converted. One example of this

is given. A man had made his confession with every sign of sincere penitence, and had received Holy Communion. After a day or two of excessive joy and tranquillity, he was grievously tempted against faith by horrible visions and the appearance of the devil himself, in his sleep, and was threatened with such evils that he was very near abjuring his faith and breaking his pious pictures and rosary in pieces. The thought, however, of so daring a crime checked him. With much charity the Fathers assisted him, exposed the fraud, and the temptation ceasing after a few days, he left the hospital in great joy and spirits.

A remarkable instance showing the efficacy of the Sacrament of Extreme Unction is given in the case of a soldier in the hospital, who was anointed at the point of death; for after receiving the holy rite, he exclaimed that he was much better, and soon afterwards left the house well and sound.

1643. The sufferings of the Fathers in England and the sanguinary death by which some of them had recently crowned their missionary career, served only to increase the ardour of the Tertian Fathers for the English Mission. Many Catholic exiles from England joined the community in the prayers offered in the church for the sufferers in England. Three of the Tertians joyfully received leave to go to England, and were accompanied by Father Henry Morse the martyr, then exiled from England, and for some time zealously engaged in the camp mission. It is remarked that he delighted in his name Morse, because in Latin it signified death, as though predicting to him his glorious martyrdom.

The death of Father Richard Banks, aged seventy-seven, is recorded. He had long laboured upon the English Mission and had endured a painful imprisonment. (See *Collectanea*.)

1645—1649. Two Tertian Fathers were sent to Courtray to attend the English auxiliary troops lately arrived in Flanders, and their mission was blessed with much success, one hundred and forty Protestant soldiers having been converted to the Catholic faith. The active charity of the missionaries in relieving their distress, and in adding public and private instructions, led to this happy result. The sincerity of the conversions was confirmed by their subsequent Christian conduct in attending the churches and frequenting the sacraments. The townspeople expressed their thanks to the Fathers for the great change wrought among the soldiers. These troops having been ordered to join the main army of operation, the Fathers

resolved to accompany them to the field, though the heat was more intense than had been known in Belgium within the memory of man, so much so that some English troopers overcame by it fell from their horses. One of the missionaries, though upwards of seventy years of age, ran to their assistance accompanied by General Becq, procured means for their removal to Bruges which was near, and begged necessary relief from the Bishop and magistrates of that city.

In the same year another Tertian Father visited the English troops stationed at Alost, where he spent a fortnight, and received fourteen into the Church. This mission was resumed some time later with great success, and in a few weeks forty-six were converted to the Catholic faith. One of them, only twenty-two years of age, who had been well disposed towards the orthodox faith, was received on his death-bed, and found to have led a life of such innocence as clearly showed that he was an object of the signal protection of God.

1647. A company of English soldiers was quartered in the old citadel of Ghent, *en route* to Spain. Among them was an Englishman, a Protestant of most profligate life and guilty of many crimes. The case is so romantic as to merit special notice. When one of the Fathers met him they recognized each other as old acquaintances and fellow-convicts, having been arraigned together at the bar of the Criminal Court in London; the one charged with the capital crime of high treason, for being a Catholic clergyman and Jesuit, the other with piracy, robbery, and theft, with fighting in fourteen duels, besides many other crimes. The Father was sentenced to banishment for life, whilst the soldier having been allowed "benefit of clergy," escaped capital punishment, and was soon liberated after being branded on the right hand. He, too, had probably thought it prudent to become a voluntary exile, and had enlisted in Flanders, and thus the two by very opposite routes and employments at last met again in Ghent. The Father at once introduced the subject of religion and found his old friend well versed in the usual style of Protestant arguments against the Catholic faith, and slightly acquainted with Latin. Feeling himself wholly unable to combat the powerful reasoning of the Father, he grew angry, and with an oath declared that he would never change his religion. The Father kindly took leave, not feeling it prudent to press his arguments further, but returning the next day found the soldier quite

changed in disposition, being now mild, modest, and tractable, and so interiorly enlightened by grace, that he at once expressed his full conviction of the truth of the Catholic religion. On inquiring the cause of this great change, he related the strange dream which he had the past night. He thought he saw some Protestant courtiers [ministers?] holding Bibles in their hands, who threatened him with destruction if he became a Catholic. Then he was on the point of falling over a precipice, when a lady drew him back from the danger, and he understood this to be the Blessed Virgin who encouraged him, shedding around him and within his soul a brilliant light. On waking he found all his difficulties vanished, and succeeded by a clear conviction of the truth of the Catholic religion. He now begged for instruction, particularly in the devotion of the Rosary, and the Father had time fully to instruct and receive him into the Church,"before he left for Spain.

The Fathers afforded edification by begging relief for the distressed soldiers in Louvain, Mechlin, and other places. Many persons possessed by evil spirits were immediately relieved through the application of relics of Father Henry Morse, who had suffered death for the faith in England. Some Protestants witnessed these miracles with great astonishment and even marks of veneration.

One of the Fathers gave a mission at Montaigu,² near Sichem, which was productive of great fruit. In the course of a year and a half he received two hundred Protestants into the Church.

1648. An affray took place in a neighbouring village between the soldiers and peasantry. When a Protestant was carried into the town dangerously wounded, one of the Fathers called upon him, but after several interviews failed to make any impression. He found him, however, more favourably disposed towards the Blessed Virgin than Protestants usually are, and on leaving him one day asked him as a favour to repeat three times daily the Angelical Salutation, which he promised to do. After a week, the Father finding no change charged him good-humouredly with repeating the

² This is a small town built on the summit of a hill, by Albert and Isabella, Governors of the Netherlands, in consequence of the numerous miracles wrought by the intercession of our Blessed Lady in connection with an ancient statue previously venerated there. It had been before a hamlet dependent on the little town of Sichem, about half a league off. (Note by the late Father Charles Brooke, translator of the Annual Letters.)

Ave mechanically, like a parrot ; which the man admitted, and promised to say it with sincerity. In a very short time he was not only converted but became a very pious Catholic.

One of the Fathers, who had the charge of visiting the hospital at Ghent, received this year one hundred and twenty-three Protestants into the Church. As some English troops in winter quarters at Mechlin were greatly distressed for food, some of the Fathers begged a daily supply of bread and soup, and gave them, on meeting to receive it, suitable religious instruction which led to good results.

There were at this time many additions to the English troops in Flanders, and the report states that all, except a few, had either already been reconciled to the Church, or were in a fair way of being so.

A Protestant soldier at Herenthals was in the habit of showing his obstinacy in his own opinions by thrusting out his tongue in derision when any priest or religious passed him. During a drunken quarrel the man was wounded in the tongue, which became in consequence so enlarged and inflamed that it protruded several inches from his mouth ; and in this terrible state, abandoned by all, he miserably died.

1670. After a long break in the Annual Letters, the report observes that during this year two camp missionaries acted alternately as chaplains to the English forces encamped outside the city. They had by sermons and conferences brought thirty-six soldiers into the Church.

1671. The departure of the English troops from Ghent deprived the Fathers of the opportunity of exercising their zeal and charity. The death of Father John Poyntz, *alias* Stevens, is recorded (see *Collectanea*). The unfortunate Father William Berry left the Society this year at Ghent, "under the hallucination of so escaping temptations, a thing the more deplorable as he had been very exemplary in the observance of rules."³

The Spiritual Exercises were delivered to four convents during the present year.

1674. This house was assigned as the residence of the camp missionary, though he is seldom here. Father George Wise was chaplain this year, and by his zeal and industry brought ten soldiers to the Catholic faith.

³ The real name of Father William Berry, *alias* Hutchinson, was, we believe, Corker, and he was a nephew of Father Francis Corker, *alias* Berry. (See *Collectanea*, note, under title Berry.)

1675. The death of Father Francis Nelson is recorded. He was Procurator at Brussels, and died a victim of charity when attending the plague-stricken soldiers in the hospital of Brussels. By his own and his successor's exertions seventeen of the poor soldiers were converted from heresy.

1676. Many English nuns of Ghent made the Spiritual Exercises this year with great fruit.

The visit of an Oxford student, a B.A., to the College and his making a retreat in it, are recorded. (See *Collectanea*, under name Mainwaring, Joseph.)

1677. The camp missionary, Father George Wise, received thirty soldiers into the Catholic Church, of whom some were English and others Scotch. Among them was an officer of good family. Twelve more persons were received by another Father.

1685—1690. The report gives an account of the successful labours of Father Francis Miles among the English and Scotch soldiers at Ghent, of whom above one hundred abjured heresy and became Catholics, in spite of the opposition of their officers and of the heretical ministers.⁴

1690—1696. The annual report is from the pen of Father John Clarke, the apostle of Belgium, who was camp missionary this year at Ghent. It is headed, "For the Annual Letters of the Tertianship of Ghent," being "A short and compendious narrative of events and of fruit gathered in the mission among the English soldiers at Ghent for the five years I lived there." Some of these events having been already noticed in *Records S.J.* vol. v. pp. 204, seq., are omitted here. The report is divided into six sections, prefaced by the following remarks :

I write under orders of obedience, though I gladly do so, considering that hence the praise, the mercy rich towards all, the justice, and the bounty of our good God, will be clearly shown by examples of sweet experience. God is truly wonderful in His goodness, performing prodigies, causing light to shine in the midst of darkness ; calling things that are not as if they were ; raising up the poor from the dunghill, and, by His wonderful though sweet power, of the hardest stones raising up children to Abraham. Admirable power ! He is able to bring good out of evil, rather than not permit evil to exist ; this truly belongs to the merciful God, to draw forth peace from war ; penitence and sanctity from sin ; the glory

⁴ See *Records S.J.* vol. v. p. 205 and note.

and the strength of the Church from the blood of martyrs ; and out of those very things, which are really impediments to salvation, to occasion the vocation, the sanctification, and glorification of many. On this account England is happy, although unhappy in her error, obstinacy, and inhumanity by every species of cruelty towards Catholics. The good God knows not how to forget His own work, nor to destroy His own island ; Mary cannot but preserve her own dowry ; and Peter, a kingdom subject and bound to him by a perpetual investiture. In the midst of darkness the English now [speaking of her convert soldiers] find light ; that plain truth from which they fly, even against their will they possess, and though intent on war, and amidst the din of arms, they learn to enjoy the delights of interior peace ; and, lately oppressed as well by heresy as by crimes, they commence a life both Catholic and Christian, to their own great good and equal joy. Happy also is Ghent, as yet the chief rendezvous of the English, as it has been from the commencement of the war, and perhaps the first theatre of all Europe, if one regards therein the Divine mercy so wonderfully moving, drawing, converting, and crowning also those who on many accounts one would have reckoned the most to be deplored ; and if you likewise consider that by means of one little College of the Society of Jesus, amidst enemies of the Gospel, often resisting and always threatening, such great spoils are recovered to God, so many prizes snatched from the jaws of a cruel Hell ; so many souls sent to Heaven ; so many consecrated to a pious life and uniformly moral conduct ; so many sermons preached with such great fruit to nearly the entire English army ; so many bad marriages corrected ; so many women of bad character torn away from vice and either sent back to their homes or lawfully married ; so many general confessions of the whole life heard ; so many helps brought to the Catholics, either in the way of instruction, or obtaining liberty of conscience, or to the needy of soul ; the hospital almost daily visited, teeming with every species of the most severe and pestilential diseases ; and such charity diffused to all for so many years.

I beg the reader to follow me in briefly relating what was effected by the members of the English Province at Ghent, for the glory of God and the good of souls.

I will state, firstly, the number (more or less) of the con-

versions for the time, nearly five years, that I have been here. Secondly, the wonderful circumstances connected with these conversions; thirdly, examples of Divine mercy; fourthly, some effects of the Divine justice in the cases of those who either would not receive or else despised the proffered grace of conversion; fifthly, the heroic courage of some in defending the faith once received; sixthly and lastly, various other effects, and not a few, of the advantages arising from the Mission of Ghent.

I. *Conversions to the faith.*—After referring to the labours of Father Francis Miles and his companion, who within two years had brought two hundred soldiers to the Catholic faith (*Records S.J.*, as above), he proceeds:

In the first year that I was at Ghent, almost a stranger, we converted scarcely more than forty to the faith; although many Catholics received comfort from the sacraments, which they had for many years either neglected or not received for want of opportunity. Among the converts was a certain Jew, who at length by the aid of that mercy which knows no distinction of person and rejects no one, embraced with such earnestness and sincerity both the Catholic religion and its purity of life, that he still affords an admirable specimen of piety and virtuous living, and is exact and assiduous in frequenting the sacraments. It is worthy of remark, that whereas he was at the time of his conversion in the greatest poverty, yet being often solicited by his wealthy parents in Holland to renounce his religion and return to the enjoyment of riches, he became, almost on a sudden, so rich, by means of a legitimate profit received from a trade he had engaged in on my advice, and which he continues to receive to this day, as to attain to the position of one of the leading men in the city. He often acknowledged to me that this blessing had come to him from the good God.

In the second year the conversions of soldiers exceeded sixty or seventy, of whom the greater part went, as we may fairly hope, to Heaven from the hospital in the best dispositions.

In this year we received the sweetest consolations amongst the concourse of sick and diseased, who were sensibly touched by the great piety of the dying converts, and their ardent desire “to be dissolved and to be with Christ.” On this head I witnessed several wonderful examples, of which I offer a few below. The rest I omit for the sake of brevity.

In this year also various storms were raised against us, and against the soldiers, amounting as regards ourselves to threats, but in their regard to blows, imprisonments, and other tortures; yet neither was their courage nor our zeal lessened on this account. Indeed, the Society of Jesus knows how to fight under the banner of the Cross, it knows how to expose its life, its fame and peace, upon a continual cross for its Leader's sake, and to esteem it as gain, and as a good omen, to suffer reproach for the Name of Jesus. From hence, too, the desire of conversion arose in many souls, when they learnt that the religion of God must be that which the world contradicts, and which alone courageously endures for God; nay, the soldiers became so attached to us that they hastened in crowds to our sermons, and would never allow themselves to be taken to their own, neither by force nor by blows, and they almost universally saluted our Fathers with the utmost ceremony and reverence when meeting in public, whilst they passed by without notice, or were very careless in saluting, their own ministers.

In this year a certain Danish minister at Ghent, a dean and army chaplain, was brought to the point of acknowledging, with almost constant sighs and tears, that he was deterred from embracing the Catholic religion upon the grounds of continency alone, and that he was himself living in an evil state. He afterwards left the army and returned to his country.

Another minister also was brought so far as to differ from us in one point alone, but before the solution of his difficulty he returned to England. What became of him after that time we have not discovered.

A captain was also convinced of the truth, but hesitated for fear of being deprived of his commission, upon which he depended for his livelihood; and, indeed, this fear was a rock of scandal to many who would otherwise have become Catholics. This year also, two officers, a captain and a lieutenant, were converted, and both of them as yet persevere in living piously, and afford the highest edification; the first, having retired from the service, is free from all earthly cares, but the other remains still in the army amidst the din of battle.

In the third year about eighty soldiers were converted at Ghent, and above one hundred general confessions heard. Many Catholics who had scarcely dared to show themselves,

or to openly profess their religion, were greatly confirmed in their faith, filled with hope and joy, and by the grace of the Holy Ghost, so strengthened as to suffer divers reproaches, and some of them even dismissal from the army and severe floggings, rather than embrace heresy or deny the Catholic faith, to which indeed several so firmly adhered as to cause joy and even strength to the inhabitants themselves.

Two Catholic families were brought back who had been seduced by the French Calvinists, and another most respectable family was preserved by the wonderful grace of God from a great risk of falling into heresy.

A colonel in the English army, who was previously adverse to the Catholic faith, was so entirely converted in his last sickness, and changed into another man, that he not only abjured heresy and freely and joyfully embrace the Catholic religion, but also, in the few days of life that supervened, delivered long and very sweet discourses upon God, though quite unused to such things. Indeed, during his delirium from the violence of the disease, his only ejaculations were about God and Divine things, often invoking the Name of Jesus, till he at last breathed out his soul amidst seraphic ardours.

In the same year also, another officer of high rank was converted from heresy, or rather from atheism; and first by writing, then by word of mouth, retracted whatever scandal he had given to his friends in England, and expressed his sorrow for the grief he had caused to his excellent and Catholic wife. I beheld and admired the wonderful power of the merciful God in him, and he himself acknowledged how ready is the Father of mercies to receive even more than a prodigal son into His favour and friendship.

In the fourth year, amidst the public joy of the city, and the astonishment not less than the envy of the heretics, sermons were delivered by our English ecclesiastics in the church of the College of St. Pharaïldis, attended by such a great concourse of people, that, as the Protestants themselves declared, a larger church was required to satisfy the desires of the comers.

Among the converts were two French Calvinists, whose obstinacy, by its very pertinacity proved how truly wonderful was the force of Divine grace in them, as will I hope be also seen in the constancy of their perseverance. A subaltern officer, of good education and of a family of position in Scotland,

became a convert along with his wife; leaving the army he returned home. Three others were converted, who embraced the religious life; and two of these, as I hope, will become missionaries, to the glory of God and the good of the Church.

Lastly, in this the fifth year of my abode in Ghent, with our number of labourers increased by the Tertian Fathers, the frequency of the sermons, as well as the number of conversions was increased also. At the beginning of this year, sermons were preached every Sunday in three churches, attended in each by full audiences, and with no mean fruit, whether you regard the Catholics instructed and confirmed in the faith, and those reclaimed to a good life and converted to the faith, or heretics at least convinced of the truth and rendered familiar with us. There were two hundred converted from heresy to the orthodox faith, almost all of whom were tried in various ways, so that they are now, as we may hope, well disposed to final perseverance. There were upwards of one hundred general confessions and nearly fourteen hundred Paschal Communions of soldiers in our church. Amongst others, a subaltern officer and the wife of a captain were converted, besides another officer rendered well disposed and instructed, but afraid to submit, who delayed in the daily expectation of peace being declared, which would thus enable him to make a public profession of faith.

In this year also we were subjected to various complaints stirred up against us, besides calumnies, scoffs, and insults; but the fearless community, with united hearts and hands, prosecuted its work. These calumnies and falsehoods were carried to the Bishop, and to the commanders of the forces, by officials and ministers, burning with rage on account of their loss of credit and gains, rather than the dispersion or danger of their flocks. However, matters were amicably settled, or at least hushed up, and we go on peaceably with the work of God, in the gain of souls, though exposed to the devices, threats, and accusations of our opponents. Of the constancy of the soldier more is related below.

II. *The wonderful events that occurred in regard to several of the converts.*—It is not my intention to proclaim miracles, much less to invent them. The wonderful things I relate you may not call prodigies, but I would have you regard them as conferred by the power of a special grace, and by that bounty of the merciful God, that souls now for a long time dwelling in

the darkness and shadow of death are restored to the light of Catholic doctrine, to the field of the Gospel, and to Christ the only Saviour, the way, the truth, and the life.

A drummer had heard one of our sermons, and had received a certain light and a desire of conversion, but delayed it from day to day, when, behold! he was so terrified three or four times by frightful dreams, that he fled to the College and, trembling, related the matter, humbly begged to be instructed, and was at length sincerely converted.

Another aged and zealous soldier of the same class, highly esteemed and considered as a saint among the heretics, on account of his singular piety, was so touched with penitence by only one interview, that in a public assembly he indignantly flung away his heretical Bible.

A soldier in extremities experienced the efficacy of Divine grace, and the wonderful benignity of his Blessed Redeemer. He lay, given over by the doctors, wretched in body, more miserable in soul, crying out in his despair, turning on every side as one already condemned to Hell. Our Father ran to him, consoled, disposed, and baptized him, when, behold! a certain heavenly sweetness suddenly possessed his soul and pervaded his whole body. He appeared as though he already tasted Heaven, acknowledged that he now enjoyed true delights, and entirely renouncing all the errors of heresy desired only to be quickly dissolved and to be with Christ.

Another convert soldier, having received the last sacraments of the Church, was suddenly filled with such intense joy and gladness of soul, that he publicly declared it was impossible for him to hold his peace in uttering the Divine praises; and, accordingly, amidst acts of thanksgiving and fervent colloquies with God he fell asleep in the Lord, to the great astonishment of his comrade, then a heretic, who, before his friend's reception of the sacraments, had always heard him speaking about foolish trifles or upon dangerous topics.

A woman was also picked up in the streets, abandoned both by her husband and her friends. She lay at the point of death between her two little babes, almost dead. One of the Fathers being called, ran to her, baptized the infants, of whom one immediately went to Heaven, the other as yet survives with the mother, who, being likewise converted and remaining firm in the faith, has cause for praising the sweet Providence of God.

Another soldier, being converted in the hospital, was so beside himself with joy and interior sweetness, that, although his strength scarcely allowed it, he crawled to a place apart. Having received the Viaticum, he became so absorbed in God and full of heavenly consolation, as to seem completely transported into Heaven, showing this by his gestures, actions, words, and sighs; nor did he cease speaking of God and Divine things until he expired.

One of our Fathers visited a woman dangerously ill, and heard her confession, doubting at the time whether she could live. However, either from joy and peace of soul, or from other cause, she felt herself in the course of two or three hours quite well and free from the disease. She declared to me afterwards that she attributed this favour to the efficacy of the sacraments.

Other instances could be supplied, but as it is not my wish to weary the reader, I pass on to the third paragraph to show several effects of the Divine mercy.

III. *Some examples of the Divine mercy.*

A man, advanced in years, after hearing a sermon, was inwardly touched with grief of heart, came to the Father, cast himself at his feet and begged him, with tears and groans, to appoint a day on which he might make a confession of sixty years' standing. A time was fixed, he came accordingly with a carefully written confession of his whole life, which he made amidst sighs and copious tears, so that the very ground was moistened. This penitent still perseveres in a holy life.

A woman of a respectable family was wonderfully led to the knowledge of the truth by the refusal of a Protestant minister to come and baptize her infant. She sent for a Catholic Priest, who came, and the effect of the contrast led to her being instructed and converted to the Catholic faith.

By means of sermons and conferences so great a change of heart was wrought that bad Catholics who had neglected their duties for eighteen or twenty, some even for twenty-four years, others for six or seven years, and very many for two to three years, were reclaimed and brought to confession and a new life.

Among these was a subaltern officer, who had for a long time struggled against Divine grace; the sight of his sins drawing him back and hindering him. After delaying

his conversion for a length of time in great wretchedness, he made his sacramental confession, became perfectly changed from that time and lived a truly Christian life.

One of a most profligate life, being inwardly moved by grace, after hearing a sermon, came to the Father and was so completely overwhelmed with tears, sighs, and moans, as scarcely to be able to utter broken sentences, deploring his sins and offences against so good a God. His whole-some sorrow continued for several days.

Another being often touched by grace, resisted it; at last he took courage, and made a solemn promise to God to come to our College. Scarcely did the house appear in sight, when, yielding to some secret force, either the inward struggles of conscience, or the instigation of the devil, he drew back. He frequently attempted to come on other days, but was as often withheld in a similar manner. At length the enemy was conquered. A Father came to him at his request, converted him to God and heard his confession.

A married man in England, the father of several children, was by the interior impulse of the Holy Spirit inflamed with so great a desire of embracing the Catholic religion, that he could procure no rest. At length when no opportunity presented itself of obtaining at home what he desired, he determined to leave his family and all he had to serve God in a distant land. He carried out this resolution with a generosity of soul and a fortitude almost unheard of, and, seeing no other means of crossing over, he enlisted among the soldiers bound for Belgium, and under the military garb was happily and joyfully converted.

Another who had been a wanderer through the world for many years, saw the truth of the Catholic religion, pondered over it, and was convinced of its necessity. Disobedient to the inspirations of the Holy Spirit, he still resisted for many years. At length by chance he came to our College, when the conversation turned upon the subject of religion. The Father urged him with such force that his reluctance was overcome and a day appointed for his confession, which he duly made and was reconciled.

Another soldier was so inwardly moved by the Holy Spirit, that for many days before his reconciliation he could think of and desire nothing but God alone, he devoted days and nights to salutary tears and heavenly desires, nor was he

able to procure any rest until, by Divine grace, he was fully converted and received into the Church.

A woman had for a long time prayed in England that God would deign to pour out light upon her, whereby she might be able to discover the evangelical truth. This was the constant end and scope of her prayers and desires. At length drawn by grace, through what accident she knew not, she came to Ghent. Being seized with sickness, she was carried to the hospital, where, as it was thought, drawing near to death she renewed her prayers, sighs, and tears. On account of her excessive grief she was thought to be out of her mind. After a time, getting better, she sought out the College, but for some reason or other was thrice repulsed. At last she entered the church, where she fainted away, and was carried into the sacristy, in which, coming to herself, she related the whole series of events, was duly instructed and, to her great joy, reconciled to the Church.

A soldier, overwhelmed by despair and the weight of his past sins, seemed to be bordering upon insanity. The Protestant ministers and his comrades abandoning all hope of helping either body or soul, at last sent to our College. A Father came and approached the wretched man, spoke to him, consoled and instructed him, and brought him to a most peaceful state of mind; and all this with the full knowledge of the greater portion of the English army.

We have abundance of similar examples, but to avoid needless repetition of these graces, we will turn to some examples of the Divine justice.

IV. *Examples of the Divine justice in the case of those who despised Divine grace.*—He who is a merciful the same is also a just God. He gives not His glory to another: they who despise Him, what wonder if they are brought low? If they who know their Lord's will, yet neglect to do it, what wonder if they are beaten with many stripes? So it is. Abused patience turns with God into anger, and they who resist the Holy Ghost, how can they obtain peace for their souls? Their perdition comes from themselves, and in the end their just Lord mocks at their destruction. So we see it to be in these instances.

There was another case of an unhappy soldier, no less deplorable, but more sudden. Being a little unwell he sent for me in the morning. I went. He was at the time with two comrades, and refused to admit me, saying he had

now changed his mind. I used every possible means, both with threats and entreaties, but it was useless; he resolutely answered that he desired neither my presence nor conversation. I departed, addressing him in these farewell words: "My friend, return to a right mind. God expects you; you must either repent or experience the rigour of His just judgment." I went away, and returning after a little time, I found that the man had suddenly died.

I heard from one worthy of credit, that a certain Catholic who had been accused by two or three, had suffered much on that account, but not without being avenged. For He Who says, "Vengeance is mine, I will repay," punished the offenders. One of the accusers became insane, another, being apprehended for robbery, was convicted and hanged.

It is remarkable that not one only, but several of those miserable persons who, blushing to confess God and the Catholic religion before men, either denied that they were Catholics, or else allowed of things contrary to its laws, when dying were by a wonderful Providence deprived of the consolation of confession, either by the Priest being engaged elsewhere, or else by sudden death in the night time. And a case of this kind very recently occurred to a certain woman, who, from fear of derision, durst not send for me. But it is not my intention to inflict upon my reader the further pain and horror of so sad a narrative of cases occurring here. Alas! how many examples of a similar kind could I produce, if want of time and memory, and the desire to be brief did not rather lead me on to the fifth and more cheering subject.

V. *The heroic fortitude of some in defending the Catholic faith, once received.*—[The eleven cases under this head, all of them exhibiting remarkable and edifying constancy on the part of the Catholic soldiers, have already appeared in *Records S.J.* vol. v. pp. 208, seq. It appears that in the case of the two condemned Catholic soldiers, the crime of the elder one was, in addition to his faith, his loyalty to King James II. Father Clarke was present at their death and gave them the last blessing.]

VI. *Other fruit of the Ghent Mission.*—Lawful marriages contracted by full thirty of the soldiers, who before this had for months and even entire years given public scandal. Great fruit has also been gathered in the reconciliation of whole families at variance with each other.

The conversion of some unfortunate women who were either sent home, in some cases by the aid and charity of our Bishop and others, or else were lawfully married to Catholics.

Great edification given to the whole city, the effects of which our College often experienced; the people became more friendly towards us, were brought nearer to God, and became more active in promoting His glory. The military were often drawn to visit us, and to ask us to attend and assist their sick, and often spoke about us in public and private with esteem and respect.

Much consolation afforded to the old Catholics; innumerable confessions were heard, and very many were reclaimed after a neglect of their religious duties of many years' standing; the practice of frequent communion was established, and the distressed and afflicted were helped in every possible way, so much so that the College was publicly styled "The refuge of the miserable."

After the above narrative was written sixty more converts were received into the Church.

A soldier who for a period of thirty-five years had wandered over the earth, his soul steeped in crimes, and his mind imbued with many errors, returning to himself was suddenly visited with such stings of conscience that he nearly lost his mind. Entering as it were by chance into our Church, he felt himself forcibly impelled to go to confession, and consulted a Priest, by whom he was advised to prepare himself for a general confession. This cost him a long labour; he confessed with the deepest contrition, and immediately after absolution was seized with a mortal sickness. During the whole of the three weeks that he lingered, being racked at the same time with the sharpest pains, he never ceased admiring and praising the Divine clemency, and so happily died.

Another, who for nine years had neglected his duties, went to the same Father's confessional. He was for a long time unable to lay open the hidden ulcer, and it was with difficulty that he could speak a word. At length after the Father had said much to him regarding the Divine mercy, bursting into tears, he said, "From this moment I resolve to lead a new life, and to give myself to penance. I had resolutely determined, however, if your Reverence had received me as harshly as two Priests to whom I went nine years ago did, that I would never again have recourse to the Sacrament of Penance, and I

confirmed this resolution by an oath to abandon myself to every species of crime." After a long preparation, and making a good confession, he appears to persevere in the practice of piety.

Many others who had made a similar resolution, have been repelled by the "Rigorists" in the Sacrament of Penance. Nay the Father brought back one who had sworn to take the life of his own confessor, and was ready prepared to carry his design into execution.

In the camp mission, as the English division of which the Father had the charge, was mainly composed of heretics, he was exposed to many labours and dangers. He stopped a duel which had already commenced between two leading officers of either nation, and the following day brought about a firm reconciliation. In like manner he daily arranged five or seven cases of enmities, quarrels, and fights.

Having disposed one under sentence of death to meet his end piously, he discovered that, being an Anabaptist, he had never been baptized, but had remained fixed in his errors. When now converted through the Divine grace, he baptized him; from which instant the man, who was in the flower of his age, and was previously greatly dejected by the fear of death, began so eagerly to desire it as the entrance to eternal felicity, that he excited not only the wonder, but the tears also of the spectators.

Another was so severely wounded in a quarrel with the citizens, that the medical men not only pronounced his wounds to be decidedly mortal, but that he would not survive an hour. The Father was called to him in the dead of the night, and having prepared him in the best way he could, heard his confession, immediately afterwards anointed him, and believing him now to be in his agony, began to recite the prayers for the agonizing. The sick man, seemingly relieved by the holy unction, fell asleep, reposed for some hours, and awoke afterwards with all appearance of danger vanished.

The report then refers to the two cases already recorded in *Records S.J.* vol. v. series xii. p. 211, of a sick officer in delirium, who during a few moments of lucid interval was disposed for death, and immediately after the reception of the last sacraments relapsed, and so remained until he died; and of a soldier who had been hanged and left for dead, but on the Father passing by and perceiving signs of life, was cut down, revived for a few hours, disposed for death, and was buried by the Father and assistants.

The missionary next relates, in the third person, his own dangerous sickness and consequent recall to Ghent; his labours there in the confessional and hospital, and the fruitless efforts of the religious in charge of the hospital to get him appointed permanent chaplain; also his efforts to remedy the terrible effects produced by "Quietism" and "Rigorism," the fruits of the Jansenistic heresy. (*Id.* pp. 211, seq.)⁵

1708—1711. The results of the three years' labour of the same indefatigable missionary have been already mentioned in *Records S.J.* vol. v. p. 211.

The report then refers to the Jesuit Fathers preaching to crowded audiences in several churches in Ghent simultaneously; to the storm excited against them by the heretical ministers; to the untimely end of an officer distinguished for his cruelty towards the Catholic soldiers and converts; of a Protestant minister who had falsely charged the missionary with a view to his dismissal; and of a pious convert soldier who before his conversion had always carried about him a picture of the Blessed Virgin, fasted on Fridays and Saturdays during Lent in her honour, and had always escaped unhurt in battle in the midst of his comrades falling around him. (*Id.* p. 212.)

A certain soldier of advanced age, and regarded among his own sect as a "Master in Israel," having been convinced by his own books, which he always carried about with him, of the falsity of the religion he professed, in a rage threw the books away in which he formerly so delighted, and confessed before a crowd of his companions that he had been hitherto deluded, but that he would now embrace the true and only religion. He kept his word, was received into the Catholic Church, and became thenceforward a pillar and strenuous champion of Catholicism.

Several by means of visions in sleep, either of the Blessed Virgin mildly drawing them, or of Christ terrifying them should they remain obstinate, were brought the following day to conversion, or if already Catholics, to make their general confession to me. Several of these converts being reported to their officers, faithfully and boldly endured cruel torments, imprisonment, long abstinence from food, merciless flogging, and daily confinement in chains.

The report then gives the case of an Englishwoman lately

⁵ Some of the cases reported and successfully treated by the Father are unfit for publication.

come to Ghent, who was instigated by some wretch to attend the Father's confessional under pretence of confession, but really for a base object. He converted the miserable creature, by the mercy of God, and having instructed her, sent her home in charge of a Catholic, on which account a new war was excited against him.

Another woman of good family had lived a scandalous life for some years. After travelling over a great part of Europe in her evil course, she at length providentially came to Ghent, on her way to England. She fell the same day dangerously ill, and being compelled by poverty went into the public hospital, where, seeing me, she called me to her, confessed who she was, and begged me to prepare her for a general confession, which I did during some days. I heard her confession amidst sobs and tears, and in a short time saw her die most piously after receiving the last sacraments.

A certain Fleming, after having spent thirty-five years in traversing Europe, Asia, and America, with the ruin of his soul, his religion, and all his goods, full of crimes and heresy, came by the over-ruling of the Divine mercy to Ghent, and was the next day seized with fever. I saw him and prepared him for a general confession of his whole life, which he made, and received the last sacraments. After suffering for some days with the greatest patience the severe torments of his painful disease, he died in the practice of heroic acts.

Another case is also mentioned similar to the one in *Records S.J.* vol. v. p. 207, of a soldier, who having been converted and having received the last rites, though believed to be already dead, came suddenly to himself as from a dream, and called out for water to be baptized, remembering that he had not yet received that sacrament. He was conditionally baptized, and then calmly expired.

A wicked woman, who had frequently excited the soldiers against me, and who had so shamefully sent the English-woman before mentioned to my confessional, at length overwhelmed by her crimes, returned to London, in order to live with her family there, but could find no repose until she returned alone to Ghent, where she called upon me, explained the cause of her journey, made a sincere confession of her whole life, and became a completely changed character. She returned home in the best disposition, and perseveres in a most excellent life with her numerous Christian family.

Two or three, as far as I recollect, being sincerely converted, by means of dreams or visions received in sleep, either of the glories of Heaven or of the final judgment, immediately embraced the true faith and led a moral life.

A certain officer feigned conversion in order to marry a respectable Catholic. After marriage, entirely casting off both his religion and his wife, the next time that he left the town with his company, he was killed upon the spot by a bullet.

Another very distinguished officer, although mentally convinced of the falsity of his religion, and of the necessity incumbent upon him of embracing the Catholic faith, as he acknowledged to me, delayed his conversion on account of his licentious life and human respect, and whilst commanding a very important expedition was struck by a bullet and killed.

I was summoned to a soldier who had deferred his conversion and confession till his death-bed, but before I could reach him, although I made all haste, the man suddenly died while walking in his room.

These among many other events occurred to me whilst working on the Ghent mission.

Another who succeeded me in the same mission reports the following facts during his short stay there.

A soldier on guard once fell asleep on his post and dreamt that whilst a procession of the Blessed Sacrament passed by, he refused to uncover his head, and had even uttered insulting and blasphemous words against the Holy Eucharist, and that he had immediately thereupon received a blow from a comrade with his musket. On the following day being on guard the same thing happened to him, upon which he hastened to be reconciled as soon as possible, and became thenceforward the best of Catholics.

Another likewise, on account of his having become a Catholic, endured for six years the severest tortures and laceration of his body, always with constancy and alacrity, rejoicing at the same time that he was allowed to suffer such things for the love of God.

1716—1717. Converts to the faith in 1716, were 18; and up to June, 1717, 12; total, 30; among these were one Englishman, and two Dutchmen of considerable note. Reclaimed from a life of obdurate vice, in the above period, 27; women of bad life (1716) 14; (1717) 16; total, 30; led to embrace the religious

life, or to make vows of chastity, (1716—1717), 10; general confessions (1716) 505; (1717) 267; total, 772. Confessions of persons out of the Church from one to twenty-one years (*circa*), 300; Extreme Unctions, 34; quarrels reconciled about 50.

The Spiritual Exercises of our holy Father St. Ignatius were given, in 1716, 12 times; in 1717, 8 times, total 20. A sermon is preached every Sunday and on most festivals, generally in French, sometimes in Flemish, to dense crowds. The confessional is attended daily throughout the year for several hours, extending sometimes to ten or twelve hours, in order to satisfy the multitudes approaching. The sick and dying are visited day and night, and catechism is delivered in some schools.

Amongst these labours, some events have occurred worthy of notice, which I here briefly subjoin.

A certain person of a profligate life given to excessive drink, was seized with *delirium tremens*, and suddenly became a furious demoniac, attacking every one he met, and casting himself headlong into whatever water he came to. The Prefect of our church, who was called to him, caused the madman to be apprehended, and strapped down upon a bed in his own house. The Father approached the man thus lying bound and still insane, surrounded by a crowd, earnestly praying for him. After persuading and warning him, and at the same time exciting his hopes in the goodness of God, the man on a sudden returned to his senses, and being touched with interior grief of heart, weeping and imploring mercy, made an excellent and minute confession of his sins, and half an hour after finishing it, relapsed again into the same state of insanity, and, having received Extreme Unction on the same day, he calmly expired.

Another in a similar state suddenly fell into a fatal disease. The same Father being called to him, so moved the man that by the grace of God, having made a general confession, he spent the whole short space of life that supervened between tears and continual prayers, notwithstanding he was suffering the most grievous pain.

Seven persons driven to despair had determined to commit suicide, and some of them had often attempted it, but through the exhortations of the same Father, having made a sincere general confession of their whole life, they were restored to peace of soul, and are now living piously.

An apostate from religion, after wandering about various

regions, was so moved by the admonitions and exhortations of the same Father that he threw himself at the feet of his Superior, and humbly and earnestly entreated for a penance commensurate with the gravity of his offence.

Six or seven cases of dangerous child-birth were miraculously relieved by drinking some of the water blessed with a medal of St. Ignatius.

Six or seven families were afflicted by long diseases and mortality amongst their cattle, caused, it is believed, by an evil spirit, and by means of poison. They procured some of the same blessed water, and applying it according to circumstances, were happily and speedily freed from so terrible a scourge.

WATTEN NOVITIATE.

1608. Many difficulties and long delay attended the arrangements for establishing the Novitiate.¹ In the Annual Letters of the College of St. Omer for 1608 we read that another and no less pious, though far more advantageous work for the good of souls was accomplished by the labours of our Fathers of St. Omer's College. Not far from St. Omer lies Watten, once a city, now a village, in which is a monastery dismantled and burnt by the French heretics. The church remained entire although much defaced, as also a house built by the preceding Bishop. The building is grandly situated upon a hill, with spacious orchards surrounded by a high wall, and is valued at three thousand florins a year. Our Fathers begged it from the present Bishop,² who is our great friend, for the use of the English novices. No one can tell how much labour and trouble, or what prayer, it occasioned our Fathers (and especially the good Father Rector Schondonchus, to whom the chief merit is due) to bring the matter to its desired end. All the powers of Hell appeared to combine against it, and enemies rose up from the least expected quarters; the leave obtained from the Prince was suddenly recalled, and all were in despair except the Rector, who caused prayers to be said, and wrote to Cardinals, and even to Popes and Princes, and

¹ It will be remembered that the property had been purchased many years previously, but in consequence of the jealousy of the Archduke Albert towards the English nation, the opening of the Novitiate was delayed until his death. The house had long been used as a Residence by the English Province.

² Dr. James Blaze, O.S.F.

yet notwithstanding all this, four years had elapsed before the final settlement. The house was arranged at much expense to receive many novices, the church, a magnificent one, was restored and altars supplied, so that on the feast of the Nativity of the Blessed Virgin High Mass with organ and a good choir was celebrated, such as had not been remembered since the foundation of the church. Crowds flocked to it, and the sermon was preached by a Flemish Father, and confessions heard. Much annoyance was subsequently caused by the leading heretical ministers.

1624-5. This was the first year of our removal from Liege. The new habitation seemed to inspire fresh ardour in the novices, whilst at the same time it afforded matter for the exercise of patience and labour in fitting it up for our needs. It pleased God also to visit them with a violent and contagious fever which carried off one member. This was Father Thomas Stephenson, a "septuagenarian major" (See *Collectanea*), who died on the 21th of March, fortified by all the rites of the Church. He had been thirty-seven years in the Society, and was professed of the three vows. He was called by God to religion when a prisoner in the Tower of London, being then loaded with chains, in daily expectation of severer tortures (for which that prison was famous), and awaiting capital punishment. When captured and examined before the Privy Council, his replies to the questions were made with an intrepidity and zeal that excited the admiration of the very enemies of the faith. Sent into banishment, he was assigned to the Austrian Province, and after his noviceship was long employed in teaching. From thence he went to Rome, where he assisted Father Parsons in writing. Returning at length to England he was so worn out by nearly twenty years spent in the most wretched hiding places of the mission, that he was at last sent to Watten for necessary repose. He was a man of primitive and truly religious simplicity, open-hearted, and candid, and hence, even in his extreme old age, dear to all. He showed great assiduity in his literary pursuits, as also in his devotions, even till death, and was most laborious in instructing youth and instilling the Christian doctrine into the tender minds of children. He composed in English a useful catechism containing the principal heads of the faith. His erudition was varied and extensive, he was well versed in Hebrew and Greek, and remarkably so in Latin. He gave much study to Sacred

Scripture and especially to ecclesiastical history, though he contrived to conceal his learning by his simplicity and modesty, which latter virtue always led him to take the first opportunity of asking pardon if he thought he had in the slightest manner given offence to any one.

Besides the above, two of our Society died.³

The spiritual progress of the novices is praised, especially upon the important points of sincerity and candour in the manifestation of conscience; also their industry in learning the foreign language of the country in order to render themselves useful to their neighbours, for it was the wish of the founder when the house (which formerly belonged to the Canons Regular) was handed over to our use, that we should instruct in Catholic piety the numerous neighbouring villages, by means both of catechism and preaching. It was therefore thought fit that some of the novices should learn the Flemish tongue, which by persevering labour and patience they accomplished, and went the round of the villages catechising, and this in spite of all the inconveniences of weather and the winter storms. Each Sunday two or three Fathers also attended the villages to preach and hear confessions. The people consequently daily flocked to our church, and often two or three hundred (a large number for this dreary locality) would receive Holy Communion in one day. The clergy also, who were at first averse, became warmly attached to us, and not only asked us to visit them, but made the Spiritual Exercises in our house with great fruit and spiritual relish. Many bad confessions of long standing were rectified, and some English converted from heresy. Among these was an aged man, who trembled and shed abundant tears as often as he reflected upon the dangers to his faith he would incur should he return to England; and when he was unable to get leave to remain with us as he greatly desired, he determined to abandon his country and live in Ireland rather than incur the risk which he feared.

1625. Thirteen were this year admitted: four Priests, eight Scholastics, and one Temporal Coadjutor. The deaths of two novices are recorded, viz., Gabriel Colford and Henry Woodford.⁴ Several facts are worthy of note regarding the latter of these. His self-contempt was great, he cultivated a tender devotion to the Mother of God, especially in the sufferings of

³ See Appendix to *Collectanea*, pp. 952, seq. and note.

⁴ See *Collectanea* and references.

his last sickness, of which a few instances are recorded. Nearly all the community were attacked by various diseases in the spring or autumn ; but when the sickness abated they continued their usual labours in catechising, preaching, and hearing confessions in the neighbouring villages, their work being attended with much fruit. Among other instances of conversion a remarkable case is given of a man who had been long suspected of actively spreading the new dogmas, and had even been punished by the magistrates for distributing heretical books. Nor was the suspicion groundless, for on falling dangerously ill he exhibited great opposition to the Catholic rites, and would not listen to the exhortations of the parish priest to prepare for death by receiving the last sacraments. The Priest, in his anxiety for this poor sheep, sent for one of the Fathers and told him the case. The Father encouraged the Priest and bid him not despair as long as life lasted. On his being taken to the sick man's house, he saw clearly that more than human means were needed, and began at once to implore the help of God. He then tried another plan, asking the sick man, in a most kindly manner, what his name was. When he replied, "John," that is my name also, said the Father, and therefore we must needs be friends. Then, taking occasion to speak about the Saints of that name, St. John the Evangelist, St. John Chrysostom, and others, he asked him whether he would prefer to enjoy eternal glory with his namesakes in Heaven, or eternal pains with the damned in Hell? On the sick man choosing the former, the Father told him that he must do all the works of the Blessed, and at length brought him to a profession of the Catholic faith ; the next day he heard his confession, administered the Holy Eucharist and Extreme Unction, and, while praying by his side, the man died with signs of great joy and contrition, having asked pardon of all for the scandal he had given. This conversion caused great astonishment to the parish priest, and gave equal satisfaction to the people.

The Spiritual Exercises of St. Ignatius were again delivered at the College to the parish priests, with much fruit.

Distressed Englishmen who frequently called at the College were relieved. The English and Irish soldiers in the service of the King of Spain were attended to, sermons were preached, confessions heard, and the hospitals visited. An English woman, wife of a soldier, who had long wished to become

a Catholic, was instructed and reconciled to the Church upon her deathbed in the hospital, having received the last sacraments.

1626. The Christian doctrine was taught by the novices in fifteen villages with no small fruit. The natives seemed to like hearing their mother tongue from the lips of foreigners, as a pleasure and novelty. The parish priests made the Spiritual Exercises of St. Ignatius at the College, and one of them entered the Society. The piety of the country population around is highly praiseworthy. They attended the sacraments on solemn festivals from distances of five, six, and seven miles. Some English were received into the Catholic Church.

1630. The Lenten preacher and catechist made great efforts to secure a larger attendance of the people at the usual sermons upon our Lord's Passion, for it was notorious that, with the exception of some of the more respectable citizens, the seats were frequently empty, the labouring class fatigued with their week's toil either staying at home idle or, what was worse, frequenting the taverns and public-houses, and there spending their wages. The preacher therefore conceived the happy idea of interrupting the sermons by dramatic representations of the Passion rendered by the children. Their tender age, ingenuous acting, the variety of scenery, and novelty of the thing, succeeded beyond expectation. The feelings of the auditors were excited even to tears, and the church itself, although capacious, was now too small to hold the crowds. This pious emotion daily increased and spread to the neighbouring and even the more distant villages, multitudes from which flocked to the church; the taverns were deserted, and the inn-keepers themselves almost in despair eagerly accompanied the rest to the Exercises.

1633. A novice was sent, during the inclement season, to a village two long leagues distant, to beg alms from door to door, according to custom, before taking his first or simple vows of religion. On his return, one of his companions fell so lame either from blistered feet or a strain as scarcely to be able to move a foot. On perceiving this he condoled with his Brother, and then turning himself to God, earnestly prayed that his companion's suffering might be transferred to himself. Wonderful to relate! he had scarcely conceived the wish when the other recovered, whilst he himself who had been hitherto sound, was seized with great pain which continued not only for

the rest of the journey, but for several days afterwards, so that he had great difficulty in returning home and in performing the usual exercises of the community.

The death of Father Thomas Durand is reported at Watten on September 14 (see *Collectanea*). He was the Procurator of the house, and is believed to have contracted the seeds of his disease by hearing the confessions of soldiers. He was thirty-five years of age, had been in the Society thirteen, but had not taken his degree. Strong in body, he was an indefatigable missionary and a special lover and observer of religious discipline. He attributed his vocation to the Society to the Blessed Virgin Mother of God, and in return for so great a favour was ever particularly devout to her. He was a singular admirer of the works of St. Jerome, especially his strong language against heretics.

1635. The annual report refers to the reception into the Society and the pious death of a Baron's son, educated at St. Omer's College, already noticed in *Collectanea*, p. 14, Anonymous.

1636. Abundant occasion was afforded this year for the exercise of patience and charity by the distress among the people on account of the war raging in the neighbourhood and a terrible pestilence which devastated all the villages far and near. A Scholastic Novice and a Temporal Coadjutor died of it; and a Priest who, after a trial of four years, had been dismissed on account of scruples, also died calmly and peacefully.⁵

1637. The Novitiate still suffered severely from the effects of the war and of a malignant fever which had succeeded the plague of last year. It attacked all the community and carried off two; the first being Gerard Corby, Temporal Coadjutor, whose Biography is given in *Records S.J.* vol. iii. p. 62, seq. The second was Father Edmund Cornely (whose real name was Downes). He is highly eulogised, and acted as prefect of the farm. (See *Collectanea*, under *Downes*.) He was a holy man, and spent twelve years of his religious life in the Watten Novitiate; he never changed the humble office to which he had been appointed, and never lost the first spirit and fervour of the most perfect novice. One of ours being asked by an extern what he knew remarkable in the Father, replied that he had never observed anything in him that was not holy. Another

⁵ This was Father Thomas Green.

called him, in brief, a mirror of religious perfection. Both spoke most truly. When some asked him why he was so scrupulous in regard to the orders of Superiors, "Believe me," he replied, "what is done out of obedience is well done, and never fails of the desired success." Remarkable for his humility and self-contempt, he was a man of the highest candour and simplicity of soul, and of incredible industry in a multitude of occupations, and, though distinguished by no special gifts of learning, yet he shone in the eyes of all by his virtue alone, being when living the object of their admiration, and when dead of their veneration. The Fathers of the house were, as usual, employed in ministerial services among the neighbouring population.

1638. By the exertions of the Fathers the practice of monthly Communion was widely extended among the people with manifest fruit. The parochial clergy, with the Bishop's sanction, were invited to meet at the College for ecclesiastical discussions. One of the Fathers was chosen to preside and to give judgment upon the questions from the most esteemed theologians. These pious practices however were violently interrupted by the sudden invasion of the French army about to invest the city of St. Omer, and to lay waste, as a preparatory step, all the surrounding country by fire and pillage. The community hastily retired to Ghent. They returned again on the siege being raised, but found the house, which had been occupied by the soldiers, in the utmost confusion, the crops on the farm and all the fuel having been destroyed and burnt, and the wheat carried off. The whole of the adjoining village had been burnt down. The retiring army had left the plague behind them, which attacked the community, of which three died, viz., Father John Burton (whose real name was Baron), the Minister, and two Temporal Coadjutors, Arnold Tona, a novice in his first year, and William Bedell,⁶ a man of great piety and religious virtue, who before entering the Society had suffered the loss of property and liberty, being imprisoned for his faith.

1639. The war still continued in the country and a great part of the rural population had retired into the towns. The Fathers rendered all the spiritual assistance they could to those who remained.

1640. The community in consequence of the war had been obliged again to leave the Novitiate, and this time they retired

⁶ See *Collectanea* under respective names.

to St. Omer's College. Whilst walking out in the neighbourhood, the novices were attacked by the enemy and stripped of their clothes; three of them escaped by fording the river. The community soon afterwards returned to Watten. Much spiritual fruit was gained by the Fathers among the people.

1641-1644. In 1641 the war between France and the Spanish Government of the Low Countries still continued. An army again invaded the parts about Watten, laying all waste and taking a strong military post, its only protection. Immediate retreat was necessary, and on Easter Sunday after Mass, the Rector and novices marched to Bergos-St.-Winnoc, where they were received by the Rector of the College with all possible affection and kindness. The French then besieged the town of Aire, upon which the Fathers and novices retired to St. Omer, the usual place of refuge, and remained there for six months. The Spaniards defeated the French and relieved Aire, which enabled the community to return to Watten.

The case of an unfortunate Scholastic named Joseph Ingleby, who had been in the Society for ten years and was determined to leave it, is fully detailed as a terrible and instructive warning to his brethren and to all religious in general. He had been sent from Liege College to the Novitiate to recover his vocation and religious spirit. He left, however, and, when seized with remorse of conscience, lost his mind, became a demoniac, and soon afterwards died at Dunkirk, in the hospital, having, in a partially lucid interval, received conditional absolution and Extreme Unction at the hands of the Rector of Watten, Father Francis Forster, who had hastened to Dunkirk on receiving the intelligence. He calmly expired, giving the most satisfactory signs of perfect contrition. He was a native of London. (See *Collectanea*, p. 391.)

1642. Many hardships and privations were suffered this year in consequence of the war. The labours of the Fathers among the neighbouring population were unusually great and successful, though much impeded by the tumults of war.

1643. The country became more free from the contending armies. The Fathers made frequent excursions, preaching, catechising, and hearing confessions, with most satisfactory results. The fervour of the novices was increased by the example of some persons of more mature age, who had joined

them from England. One of these had been a Protestant minister, a man of great capacity, deep learning, and highly esteemed in the Protestant Establishment, in which he was an Archdeacon and held other wealthy preferments. Having by the light of Divine grace been brought to the knowledge of the orthodox religion, he left his benefices and country, and not only became a Catholic, but determined also to embrace the counsels of the Gospel by entering the Society of Jesus.⁷

The Civil War and persecution in England forced many of the Catholic nobles to become voluntary exiles to the Continent, where they could practise their religious duties in peace. Some made the Spiritual Exercises of St. Ignatius. Three Knights and their attendants did so at the Novitiate, with much piety and good results.

1645-9. During the war the Novitiate had been occasionally occupied by the French, as before mentioned. The premises were subsequently occupied as a military post and regularly fortified, the church converted into a stable, part of the house burnt down, furniture destroyed, walls demolished, woods levelled, and the whole property encumbered and cut up with military works. After a time the post was abandoned, the works removed, and the community allowed to return, in October, 1648, from St. Omer's College to their ruined property. This state of things had continued for six years. The population of the villages also returned and frequented the restored church in greater numbers than ever, so that three Fathers were scarcely sufficient to attend to them. The Fathers also visited the English soldiers stationed in the neighbourhood and reconciled twenty-seven of them to the Church.

1651-2-3. During the year 1651 the invading army had laid waste everything in Flanders, not excepting churches and monasteries, yet the Novitiate, although much exposed to injury, remained untouched, and so great was the kindness of the soldiers towards us that, when our cattle were occasionally driven off they would compel their comrades to restore them, and this sometimes even by force of arms. The Fathers had been accustomed to feed daily fifty, sixty, or even a hundred of these soldiers; but they ascribed their exemption from injury to the goodness of God, through the

⁷ His real name was Richard Milesen. He entered the Society under the name of John Daniel. (See *Collectanea*, under MILESON.)

intercession of His Blessed Mother, in whose honour a Votive Mass and special prayers were daily said.

The report then alludes to the entrance into the Society of Brother Henry Forster, formerly owner of Copdoke, county Suffolk. (See his life in *Records S.J.* vol. ii. series iv.)

From this time until 1676 the reports contain but little information of general interest. They relate the fervour of the novices, and the increase of piety with the frequentation of the sacraments among the population, so that the Fathers were often obliged to ask assistance in their missionary work. The novices, who, by assiduous application, quickly learnt the language, gave catechism and the Christian doctrine in the neighbouring churches. Often as many as one thousand five hundred communicants attended the church, some coming from a distance of ten miles.

1676. There was war again, in which the house suffered serious losses and many inconveniences. Pestilence also attacked the neighbourhood, and there was no lack of opportunities for the exercise of charity in attending and assisting the plague-stricken. More than thirty families fled to the College for protection during the siege of a neighbouring garrison by the French; but all this did not interfere with the usual missionary excursions of the Fathers and novices.

1677. This was a fatal year for the Novitiate on account of another siege of St. Omer by the French. Soldiers were quartered in the College for three months, and a loss of two thousand four hundred crowns was sustained. The insolence of the troops exposed the community to great danger. On Christmas Day, during the solemn Exposition, armed Spanish soldiers entered the Church and forcibly carried off an inhabitant of the neighbourhood to the terror of the congregation.

1685-1690. A Confraternity of the Bona Mors was erected in the church by a special Bull, *in perpetuum*, obtained through the Father Assistant of Germany. It was opened with great solemnities on Sunday, March 3, 1696, and was productive of great good among the people.

On the feast of the Holy Angels, the first Sunday in October, 1694, a solemn function with grand ceremonial took place in the church in honour of the Angel Guardians. There was High Mass, with exquisite music, sermon, and procession, in which the pious Earl of Castlemain took part. A beautifully

carved and decorated statue of an angel, silver-gilt, was during the procession borne upon the shoulders of a Priest, preceded by another bearing the cross, accompanied by acolytes, to a chapel that had been erected, with an altar, by the wayside, about five hundred yards from the church. It was open, but protected by iron railings in front and much frequented by the people.

A young lady of high rank and personal attractions, a penitent of one of the Fathers, entered the Order of St. Clare at their convent of Gravelines. She had great combats to undergo from the enemy of souls, but by the powerful grace of God overcame them all. A man of position who sought her hand, was so enraged at the event, which he maliciously attributed to the Father who was her confessor, that he not only assaulted him, but afterwards at the convent, with terrible imprecations, called upon the evil spirit "to cast him into some abyss and drown him." He appears to have been heard, for whilst the Father was riding upon a gentle and quiet horse, he was suddenly flung into a deep ditch full of mud and water, the horse falling upon him. He struggled hard to extricate himself and felt as though some unseen power hindered his getting out. At length he succeeded by the aid of his good angel guardian, and one of the Fathers who accompanied him, but was half choked with the muddy water. After resting at a cottage for some hours, he proceeded on his way. In the evening of the same day, on visiting the convent, he was informed by the nuns of the curse uttered against him by the lady's suitor.

The return of the temporalities of the Novitiate for the year 1699-1700, states that hospitality threw a heavy burthen upon the house, though it was a necessary one, because from the earliest times, when it belonged to the monks, this obligation was affixed to it.

1705. The report observes: "Although this house, buried in the remote solitude of the mountain, would seem to be rather devoted to the study of the interior life alone, nevertheless the novices once a week gave catechism and the Christian doctrine in the villages to the distance of two or three German miles. On the greater feasts one thousand, and often one thousand two hundred from these villages flocked to the church to receive the holy sacraments, which might well be styled the sanctuary of those rural districts.

The death of Father Sir John Warner (*alias* Clare) is recorded at Watten, March 21, 1708. (See Biography, *Records S.J.* vol. ii. series iv.)

1710-11. The report is almost entirely devoted to the extraordinary missionary labours of Father John Clarke, the missionary at Watten, and to the numerous miraculous events accompanying them. Some few of these have been already published in *Records S.J.* vol. i. pp. 213, seq. Many remarkable and supernatural cures by means of water blessed with a relic of St. Ignatius are mentioned, in addition to those named in *Records*, as above. These extended also to diseased cattle, and the esteem in which the blessed water was held among the population was so great that they came to the College from a distance to beg fresh supplies of it.

The Confraternity of Bona Mors erected in 1696 had increased to seven hundred members, and produced great piety among the country Catholics, whose regular conduct nearly resembled that of religious.

A remarkable instance of prescience is recorded. A very pious Catholic, who had attained the age of one hundred years, being in perfect health, observed one day to his family that he owed a debt to the Blessed Virgin for some favour, and would make a visit of devotion to a certain chapel dedicated in her honour, after which he would go to a house, naming the place, where he should die on such a day, naming it and the exact hour. The event proved the correctness of the prediction, for, having taken a last farewell of his family, he made the above-mentioned visits, and quietly expired at the exact hour which he had predicted.

II.

BIOGRAPHIES, &c.

FATHER WILLIAM HOLT.

FATHER HOLT was a native of Lancashire, born in 1545; he made his earlier studies at home, and his humanity and philosophical course at Oriel College, Oxford. Having studied Protestant theology for some time he became disgusted with heresy, left the University, and arrived at Douay College with several other youths in 1574. After three years' theology he was ordained Priest in 1576, and in the same year was sent to Rome, to await an appointment in the English College, which His Holiness Pope Gregory XIII. was then about to establish by a conversion of the ancient English Hospice into a Seminary for English students, and had ordered Cardinal (then Dr.) Allen to send over some picked youths to begin it. Father Holt entered the Society May 15 (Father More says November 8) 1578. At the conclusion of his noviceship he repeated theology for two years, when at the urgent request of FF. Parsons and Campion for labourers to assist them in gathering in the abundant harvest in England, he was sent over with Father Jaspar Haywood soon after July, 1581. Having spent a short time in missionary labour there, especially in Staffordshire, where, with Father Haywood, he made many converts,¹ he was sent on a special mission to Scotland, and was there apprehended in March, 1583, great fears being entertained that he might be handed over to the agents of Elizabeth.² He laboured most successfully in Scotland, and frequently wrote to Dr. Allen, with whom he was on terms of very strict intimacy. The Doctor, in a letter to Father Agazzari, Rector of the English College, Rome, dated Rheims, September 3, 1582, says, "Father William Holt also conducts

¹ See *Collectanea*, title Haywood, above.

² Douay Diary, *Records of English Catholics*, p. 349

himself admirably, and is a very remarkable man.”³ In another dated March 14, 1583, he writes: “Father William Holt of your Society is very well. I received a letter from him written in the beginning of January. He is a man most fitted for that place, and a distinguished missionary. Pray communicate this to my most Rev. Father General, and to the excellent Father Creighton. There are some things in his letter which I would not read promiscuously to Catholics and students (lest it might reach the ears of our English heretics, and so impede and lead to the punishment of Priests, and to a more strict surveillance of the incarcerated Catholics), but to selected persons and leading patrons.”⁴ In another letter, April 23, 1583, he further says: “Of the arrest of our excellent Father William Holt, I write more fully to Father General; others will probably write to you.”⁵ Once more, May 20, 1583: “Regarding the arrest and imprisonment of the good Father William Holt, in Scotland, I have written before; and I now learn that he was tortured upon the rack, but he admirably preserved both faith, courage, and taciturnity. May God comfort him.” Father Henry More⁶ observes that

At this time the unfortunate Queen of Scots was kept a close prisoner. Amid the hardships of her captivity, her main anxiety was for the Catholic religion, and the welfare of the prince, her son, so she asked for a person whose learning, piety, and tact might avail to support the Catholic cause, and to insure its safety. Father Robert Parsons made choice of Holt, who, bearing letters from the captive Queen, penetrated into Scotland.⁷ At first he was well received, and by the kindness he experienced at the hands of influential persons, was encouraged to hope for a brilliant success. He had, however, reckoned without the stricter Calvinists, whose machinations frustrated all his endeavours. In this they were supported by the intrigues of Elizabeth and her creatures, who demanded that Holt should be apprehended and examined under torture. Out of regard for his mother, the King would not listen to this, and he was

³ *Records of English Catholics* part ii.

⁴ *Id.*

⁵ *Id.*

⁶ *Hist. Prov. Ang.* lib. vi. n. xxv. p. 268.

⁷ Mr. Simpson, in his *Life of Father Campion*, observes, p. 196: “Parsons had known Holt for two years, and when in September, 1580, the Queen of Scots caused it to be notified to him that she would be glad to have some Jesuits sent to instruct her son, the young King, in the Catholic faith, Holt was at once suggested to Parsons’ mind as the proper person for such an undertaking, which he carried out much to Parsons’ satisfaction.” In the Cotton MSS. *Caligua*, vol. vii. n. 56, British Museum, is an Italian letter from Father Alexander Seton to the Father General, November 4, 1582, upon the state of affairs in Scotland, in which he says that Father Holt had afforded the greatest consolation and satisfaction in the whole affair to all with whom he had treated.

encouraged in his resistance by the French Ambassador.⁸ Having spent two years in Scotland, Holt was set at liberty in 1584, and ordered to quit the country. Parsons writes to Ribadeneira in September, 1584, as follows: "William Holt who, as you have heard, was sent from England to Scotland, where he was for some time a prisoner, is now at last set free, together with two other Fathers, who with a lay-brother had been recently sent to that mission."⁹ In 1586, being summoned to Rome, he was appointed Rector of the English College October 24 in that year, which he governed about a year and a half. He was next sent in 1588 to Belgium, and resided at Brussels about ten years, where by his equability of temper and patience he baffled the intrigues of his enemies against his influence and good name. In 1592 the President of Douay College met him at the camp of Theodoric to confer upon matters of great moment to that College.

In 1581 Allen and Parsons, taking counsel together for the furtherance of Catholic interests in England and Scotland, deemed it of the highest importance to restore to liberty the Scottish Queen, whom Elizabeth had for twelve years past kept in close confinement. Among other means to this end, they thought it of no slight importance to secure the aid of Charles Paget and Thomas Morgan, who by constant correspondence with the Queen's relatives, were well acquainted with the state of Scotland. They therefore admitted them into confidence. Unfortunately a difference of opinion soon manifested itself, Allen and Parsons wishing to commit the matter to the good faith of the Pope, the King of Spain, and the Duke of Guise; while Paget and Morgan urged the Queen to

⁸ In the Cott. MSS. *Caligua*, vol. vii., are several letters between Walsingham and Elizabeth's agents in Scotland, Bowes and Davison, regarding Father Holt. In one dated March 4, 1582-3, Davison informs Walsingham of the apprehension of William Holt, the Jesuit at Leith, secretly entertained by Lord Seton, and appointed to a voyage to France, and thence to Rome. From these letters we learn the efforts made by Elizabeth to obtain possession of the prisoner's person, which would have inevitably resulted in his torture and death; but the young King, supported by the French Ambassador, refused to deliver him up, and put off his importunate suitors with fair promises. On one occasion Bowes tells Walsingham that the French Ambassador in his late interview with the King, had laboured earnestly that Holt might be speedily examined and handed over to him to take to France. He has also been advised of an intention of the stealing away of Holt, and a report was bruited through the town that the prisoner and his keeper had actually fled. So he (Bowes) obtained from the King a promise for Holt's detention, and to have him sharply examined within four days, and after his examination to be delivered to the writer for further examination on behalf of her Majesty. (These letters may be found in Nos. 104, 115, 126, 138.) In n. 22 (same vol.) is an extract from a deciphered letter, dated August 26, 1582, found upon Father Holt, sent from William Gibbé, in Spain, to William Brereton, *alias* Watts. It had been reported in Spain that a thought was entertained of drawing the King out of Scotland. "The King of Spain and all men there much misliked of the idea, which would be fraught with great inconvenience and cause great displeasure, and must not be thought upon."

⁹ During the latter part of his stay he was greatly protected by the young King. Father Parsons, in a letter to the Father General (*Stonyhurst MSS.* P. 494), observes that of the Society in August, 1584, Father Holt then in Scotland was the only one at liberty.

adopt a different plan. The different views of these few persons soon caused an almost general dissension, some siding with Allen and Parsons, others with Morgan and Paget. At length, in 1587, the unfortunate Queen was murdered, and Morgan with his companions was severely blamed because in their communications with that Princess they had employed intermediate agents who were either untrustworthy or deficient in prudence. In the meantime Holt was sent to Brussels. Paget and Morgan hastened thither, and though they were well received, they could not forget their former quarrel, and complained that while Allen and Parsons were listened to, no account was made of their advice. It happened that upon the discovery in Morgan's lodging of a libel in manuscript against the Duke of Parma, Allen, and the King of Spain, he received orders to quit the Spanish dominions. His partizans credited the Society in the person of Holt with having brought this about, the usual way with such people, and hence spared no pains to get Holt expelled in his turn. They presented to the Cardinal Archduke Albert an indictment containing thirty-six counts, charging Holt with having wrongfully imperilled the good name, the property, the liberty and life of certain persons, and insinuated disloyalty to the King. Duke Albert conferred with Father Oliviero Manareo, the Provincial, on the matter, desiring him to demand an explanation from Father Holt, and assigning him John Baptist de Tassi as an assessor. Father Oliviero, amazed at the number of the counts, handed it to Holt.

Father More, from whom we are quoting, then goes into the affair at considerable length, but, as it presents very little matter of interest, we refer the reader to that author. The result, however, was that the charges were fully investigated, and Father Holt was stopped in his reply by both the Assessor Tassi and the Provincial, who declared that they had heard more than sufficient to satisfy them upon every point, and the latter, snatching the Father's written defence from his hand, threw it into the fire. This occurred on the fourth Sunday in Advent.

Father Parsons, who was crossing from Barcelona into Italy, wrote to the Provincial about the affair as follows :¹⁰

I have not the slightest expectation that they who are seeking to bring about Father Holt's removal will cease their endeavours as an experience of many years assures me beyond the possibility of doubt, that the object of their attacks is not this or that Father, but the Society itself. The turbulent set at the English College at Rome petitioned for the removal of Father Edmund Harewood from the post of Confessor to the College, protesting that nothing else was wanting to restore peace ; but no sooner had he disappeared than the disturbances waxed more violent than ever, as the unjust spirits banded together in insurrection against the

¹⁰ More's *Hist. Prov. Angl.*

whole Society. From what was said of late by his Holiness to Dr. Barrett, President of Douay Seminary, it is now no secret that the very people who have been urging your Reverence to remove Father Holt, and would lure you and our other Fathers with the assurance that then all will be in peace, wrote to his Holiness not only against Father Holt, but against every one of our Fathers on the English Mission. As regards Father Holt, I know as a fact that he in his letters frequently and earnestly pleaded with the Spanish Court in favour of his most implacable assailants. But at this your Reverence cannot be surprised. In a cause so important as the reconversion of England, seeing, too, the poverty, liberty, and enforced idleness of so many poor exiles, the craft of the heretics who stir up these dissensions by means of their emissaries, what wonder that such things should happen? A godly and sensible man will neither be discouraged or misled thereby; it is sufficient for him to see on which side is reason, and on which passion. Not succeeding in dividing the English Fathers against each other, men of this sort address themselves to our foreign Fathers, whose knowledge of our affairs and of the people we have to deal with is not so extensive, and by dint of complaints, threats, clamour, specious reasons, and even flattery, strive to make them differ from us in their views and practical judgments. They judge rightly that to cause dissension between our brethren and ourselves is the surest way of wearying us out.

Such were the sensible remarks submitted by Parsons to Manareo, with whom the General Claude Aquaviva was not well pleased for his having so easily accepted a stranger as assessor in dealing with the case of a member of the Society. The reader who remembers Paget, Thresham, and similar names among those of the most steadfast friends of Fathers Parsons and Campion, will naturally be surprised at their disagreement with the Society, we are not, however, now speaking of our old friends, but of certain relatives of theirs, for whom, when they had sought refuge abroad, the Society strove to interest the favour of foreign princes, and to procure honourable employment, but whose imprudence frustrated all our endeavours, and so gave some colour to their complaints that the Society, despite of all its efforts on their behalf, was doing nothing for them.

The leading men among the Catholics, sided with Holt, as may be seen by a letter of Dr. Barrett, President of Douay College, dated November 12, 1596, which was signed by seven of the elder members of that Institution,¹¹ and by another dated a month later from Drs. Stapleton, Percy, and Worthington, and to these may be added a hundred other witnesses.

¹¹ This remarkable letter is referred to in the report of Cardinal Sega to the Holy See. (*Records S.J.* vol. vi. p. 52, seq.)

A letter concerning this business, dated January 4, 1591, addressed by Cardinal Allen to Paget, the foremost among Father Holt's accusers, may suitably be added.

As regards Father Holt, of whom you are the chief accuser, charging him with being guilty of unworthy and infamous actions, such as you cannot venture to commit to writing, but which you profess yourself able to prove against him, did I know that such was the case, and could I see that you were able to support your charges, he would meet with neither favour nor apology at my hands. But while accusing him so copiously you omit all particulars. You must, therefore, allow me to suspend my judgment until you establish part at least of your indictment. To this I am bound in all fairness and conscience in the case of any man, much more so then in the present instance, both for the honour of the Order of which he is a member, and because the estimate I have formed of his piety and fidelity has endeared him to me. I have in all confidence availed myself of his services in England and Scotland, and at the place of his present sojourn in Belgium. He has ever conducted himself well, and so as to win the approval of our leading men; and the credit he now enjoys with the Governor of Belgium and his counsellors, is due far more to his worth and abilities than to my recommendation. Neither the Prince nor his council would refuse to attend to your grievances if matters were really so serious as appears to you, and proof were forthcoming. Until then you must not be astonished that I maintain my former estimate of Father Holt."¹²

In order to bend somewhat to the storm, Holt was succeeded by Father William Baldwin, and retired to Spain. He had scarcely reached Barcelona when he breathed his last in 1599. In his latter moments he remarked that notwithstanding the clamour raised against him, he had never lost one hour's sleep. His removal did not help to calm the factious spirits, as Father Baldwin soon discovered. The conspicuous absence from the six and thirty counts of the indictment of all mention of a plot against the life of Elizabeth, which Father Holt was said to have abetted (Camden mentions it), shows that it was deemed at that time a threadbare slander, which Camden himself refutes, when with simple ignorance he informs us that, having kissed the Sacred Host (a thing which is nowhere done), Holt swore that he would forthwith give a large reward as soon as the blow was struck, and he (Camden) ingenuously confesses that such was the wickedness of the times that men dealt treacherously with their fellows, urging them on to their ruin under false pretences, setting snares to entrap each other, and sometimes overwhelming them with false charges.

¹² See Parsons' *Brief Apology*, p. 36.

In the Public Record Office, London, *Mary Queen of Scots*, vol. xvii., is a letter from the Queen to Father Robert Parsons, dated Chartley, May 29, 1586. The Queen also sent a duplicate dated the following day to Father William Holt, then at the English College, Rome. This latter is in the collection of the Rt. Rev. Dr. Kyle, Preshome. Both were written in cipher, and deciphered by Thomas Phelippes. We subjoin a copy of that to Father Holt. They are printed in Prince Alexander Labanoff's *Recueil des lettres de Marie Stuart*, vol. vi. pp. 333, seq.

Chartley, May 30, 1586.

Good Father,—Your letter of the 10th of December, 1584, and of the 10th of March, 1585, came no sooner to my hand than the 15th of the last moneth. So as the occasion of the content of them being past, and not knowing trewlie how things synce have succeeded, or stande yet at this present, it is impossible to me to give yow any substantial answer. Nevertheless may I say that if during my abode at Winkfielde I had receaved your forsayd, I had had the monye which I requyred, I thinke I could have brought that to passe which you did propone unto me ; the sayd howse being verye fytt therefor, circuit wholly with wood, and at that tyme in the winter season as you desyred ; besydes that my new kepers, to make me more willingly grante to the change from my ould keper and his rownds, gave me much more libertie then I was to have. But now, both myselfe and my folkes here, are so straytlye looked unto, and kept so close, as that neither . . . nor any of them have power to practise any within this house to my devotion,¹³ except him onely that leadeth this entercourse, and without I were assisted by some of my kepers servants, it is now impossible for me to escape. The gate so neyld, never one window of my lodginge, nor way about the howse, being almost [eyther] day or night without a sentinel. Wherefor unstainge at that designe for my deliverie, whereof I can put yow in no hope, considering the state I am in presentlie, leave not to continue to labour by al meanes for the restablishing of things in this natione, the weale and prosperitie whereof and of the good men, and trew Catholikes of the same, I shal always prefer to all greatnes and particular contentment of myne owne ; and wil thinke my life well bestowed to that ende, whenever occasion shalbe offered. Give right affection and thankes in my name, to my cozen Prynce of Parma, for the honourable testimonie I have, by his letter, of the good wil he beareth me, which accepting, and not now able to requyte but by the like onlie, I pray yow to let him understand that sith that it hath pleased the Kinge of Spayne, my good brother, to make a special choise of him to have from henceforth the whole charge and menaging of the enterprise propounded for the restablishment of this state, so, inasmuch as I may, for myne owne parte, I shal alwayes esteeme for no smalle hoppe to concurre in an action so important for the weal and common quyetnes of all Christendome, with a Prynce

¹³ The letter to Father Parsons runs thus : "kept so close as it hath not hithertill bene in my power to practise any," &c.

to meete in al respectes for the effectuating same, as he is. And sherefor if it please him that he advise with you al in those parts on the fittest meanes for execution of his good intention, in the sayd enterprise, let him be sure that I shal therein corresponde, for my parte, with an intyre acknowledgment of how much I am behouldinge unto him. Therefor I remytt unto you to geve thankses for the diligent and good order which I understand he hath caused to be taken for the sendinge of 12,000 crownes I have asked, for the which I would not there were made suite; unless you saw some great facilitie to obtayne them in respect of the great charges that I am at, and have been forced to beare al this whyle duryng and synce my change forth of the Erle of Shrewsburye's hands, where all my intellygence have fayled me, not being able to recover others of new without new meanes. Also that such occasion of importance may fall out on the sodayne, either for my escape, or otherwise, which for wante of readye and sufficient meanes in hand I shal be forced to let slyppe. You know how I am used in France, and my dowrye during the warres there, is to diminish more than ever; which notwithstanding [I wold] no way importunate the Kinge of Spayne nor the Prince of Parma, lykinge a great deal better to suffer, than by [than beg] any wayes, beinge no lesse oblyged to you for the paynes and travayle yow have taken therein for me, as if it shoulde have taken effecte. For as much as I cannot write to Master Owen more then the aforesaid, I referre unto yow to imparte the same unto him, and withall to witnes the accomt I make of the good will towards me. God Almightye preserve you.

From Charteley, the 30 of May, 1586.

Endorsed "Queen of Scotland, 30 May, 1586. The last I received."

Father William Holt was the author of a valuable and interesting document, the draft of which is preserved in the Archives of the Archdiocese of Westminster, ix. 444. This paper is printed in the *Records of the English Catholics*, by the late Rev. Dr. Knox, of the Oratory, pp. 376, seq. "How the Catholic religion was maintained in England during thirty-eight years of persecution, and how it may still be preserved there, 1596." A translation is subjoined.

1. A.D. 1559. Elizabeth, the self-styled Queen of England, suppressed the public exercise of the Catholic religion, introducing in its stead divers heretical rites. She deprived and imprisoned all the Bishops and such of the inferior clergy who remained steadfast in the faith; nor did she spare the nobility or others of the laity, except two, who bore their testimony to the faith in exile. All the Bishops stoutly defended the religion they had hitherto strenuously propagated, and consequently they remained in durance until death. In like manner several Priests and many of the laity bore the plunder of their temporal goods, chains, and even torments and death, in defence of the faith. Further, many learned men sought refuge beyond the seas in the neighbouring country of Belgium.

2. From their place of exile they soon began to publish throughout England treatises against schism and heresy, written in their

mother-tongue, not, indeed, without cost to themselves; and by this means not only the steadfast were, by the gracious aid of Christ, more firmly established, but numbers of the fallen returned to truth and unity. All who administered or partook of the sacraments of the Church both shunned and abhorred the conventicles of the heretics.

3. Among these English refugees, besides men of learning and mature age, there were also young students who sought on a foreign soil to pursue their studies and practise their religion in freedom and peace. At first they studied and lived by themselves. It occurred to persons of approved wisdom that it were more fitting to gather these youths into schools or colleges; and that this might be accomplished if some one of established reputation, influence, and learning were to solicit the alms of the faithful, and thus provide for the spiritual and bodily needs of the students. That it would be easy for such an one to assemble those students and to draw to the new institution the best of the scholars of Oxford and Cambridge, and of the public schools throughout England. They hoped by these means (to the confusion of the heretical faction) that numbers might be rescued from schism and heresy, and a constant supply of labourers for the English vineyard might be kept up, and that thus, by God's mercy, the Church and Universities of England might be restored to unity.

4. Such were the plans and expectations of others besides Dr. William Allen (since created a Cardinal of the holy Roman Church) whose wisdom, piety, and learning are sufficiently attested by his works. On his return from Rome (A.D. 1568), whither he had been on a pilgrimage, he with two Professors of Douay who were his fellow-pilgrims resolved to gather the English exiles into the University of Douay, then recently founded by the King of Spain, in order that they might practise their religion and pursue their studies under collegiate discipline.

5. As is usually the case, this wise and pious plan failed not to meet with opposition, partly from those who object to scholastic theology, of which they know nothing, partly from such as deemed it impossible to maintain any considerable number of students on precarious resources. These latter succeeded at first in keeping back some few students, and in discouraging certain intending benefactors. Notwithstanding these hindrances, Allen, casting all his care upon God, and buoyed up by the marvellous and almost unlooked for charity and encouragement of certain holy souls, persevered in his purpose, and with the approval and confirmation of His Holiness St. Pius V., opened the English College of Douay, A.D. 1569.

6. During the first years his students were few, and owed their scanty subsistence to the benefactions of certain abbots in the neighbourhood of Douay, and other good people; while Allen, who was one of the Regius Professors of the local University, cast his stipend into the common fund, and fared like the others.

7. As the number of the students increased, while certain benefactors began to fail, Allen looked about him to find some stable source of income. His chief hope was in our Most Holy Lord, Gregory XIII. Wherefore he obtained letters of recommendation both from his fellow Professors in the University of Douay, from the magistracy and town counsellors of the city to our Protector, Cardinal Moroni, as also from the Fathers of the Society of Jesus

to their General, in order that he might thus make known and recommend his petition to the Holy Father. Both prelates most eagerly and kindly supported his petition to His Holiness.

With as little delay as possible, our Most Holy Lord, of his admirable and spontaneous desire to succour an afflicted Church, presented, rather than granted, a monthly subsidy of one hundred crowns, beginning from April 15, 1575. He had already heard, but was now assured of the fact, that this Seminary had yielded much fruit, and gave fair promise of an abundant increase. From the outset the students had devoted themselves to the study of sacred theology; several of their number had graduated in this faculty, and A.D. 1573, some having taken Priest's Orders, had proceeded to the English Mission. In 1579 our Most Holy Lord Gregory XIII. added another fifty crowns to the monthly subsidy.

8. Meanwhile the same Holy Father at the solicitation of Allen and of the Jesuit Fathers, changed the hospital of the English pilgrims into a College.

9. A.D. 1580. The two Jesuit FF. Robert Parsons and Edmund Campion were sent on the English Mission. Their labours are still continued by other Fathers of the same Society, who are now working there with marked success. But when after a rigorous search, Father Campion had been at length taken, tried in every way, harassed, and most cruelly tortured on the rack, and then suffered a most glorious martyrdom, the fury of the heretics raged no less against Father Parsons, who was summoned from England by his Superiors, and going to Spain obtained a yearly subsidy of two thousand golden crowns for the support of Douay College.¹⁴

10. Nor did his labours for the Seminaries end here, since, owing to his exertions and pious zeal, no less than to the princely munificence of his Catholic Majesty, two other Seminaries for English students were founded and well endowed at Valladolid,¹⁵ and Seville in Spain,¹⁶ besides a third at St. Omer.¹⁷

11. From these four Seminaries (that at St. Omer being a merely preparatory one for boys, who are afterwards sent to Spain), and from the Society of Jesus no less than six hundred Priests have been sent upon the English Mission. Of these about one hundred and fifty have suffered martyrdom in England, some sixty are yet in prison, while a certain number have died of the diseases resulting from their pious labours. Of the one hundred and twelve Priests who in one year were banished from England, a certain number have returned thither, others have died abroad, others still survive, so that without counting the old Priests of Queen Mary, and the earlier reigns, of whom some forty or fifty still remain, we may say that there are no less than three hundred Priests now in England.

12. It is marvellous to relate their success, fervour, courage, and zeal in their labours. Not only their native country, but all Christendom has beheld them with admiration, and many thousands in England have been won back to the Church. It is even supposed that despite the persecution, England now counts many more earnest Catholics than before, when the danger of loss of goods and life was wanting to stir up the fervour of the faithful. Be this as it may, certain it is that souls far more holy and glorious must wing their way to Heaven from the prisons, and out of the

¹⁴ A.D. 1582.¹⁵ A.D. 1590.¹⁶ A.D. 1592.¹⁷ A.D. 1593-4.

midst of vexations and all kinds of persecution wherein they have been tried and purified as by fire.

13. It must be understood that from the very outset of this sending new Priests into England, Elizabeth with all her council was greatly incensed against them, and against all who entertained them, conferred with them on religious matters, or in any way dealt with them. They imagined that with the defection of part of the ancient clergy, and the gradual extinction of the remainder by death, every vestige of Catholicity would disappear when they were gone. But when they beheld a new progeny of learned and steadfast youths sent forth to labour for the uprooting of heresy, in order to vent their rage they promulgated yearly new laws, which were executed with tyrannical vigour, and strove by employing every means both at home and abroad to close England against the Fathers of the Society and the Seminary Priests, as appears both by their privily introducing false brethren who were to cut off many at one stroke by poison,¹⁸ or to sow the seeds of discord in the several communities, or to brand with infamy every Seminary student, and by the sanguinary edicts which are yearly added, and most mercilessly executed. The sole difference between this English persecution and those the primitive Church had to face is that the former is confined to a somewhat small kingdom, while the arm of the Roman Emperors stretched over extensive territories. But the more our tyrants raged, the more strenuously did our two famous champions, Allen and Parsons carry on the war, and encourage their followers by their influence and example to do likewise, according to the measure of each one's state and condition. Allen was empowered by the Pope to grant such missionary faculties to those he deemed fit to be sent, as might be required by the character of the subject and the need of his ministry. He exercised this commission principally in the Douay Seminary, which he had founded and continued to govern until he was raised to the purple. After his promotion he appointed a successor, and received the appointment of Prefect and perpetual Visitor of the English Mission. On the other hand, Parsons was commissioned by his Superior General to superintend the same mission, so far as the Fathers of the Society were concerned in it, together with such Priests as might be sent from the Spanish Seminaries, which, as we have said, owe their foundation to his endeavours. Thus the important work of the English Missions is under the guidance and control of the two illustrious men, yet such is their unanimity that it were difficult to discover any tokens of a distinct government, or of differences of opinion between them, neither has there arisen any discord among the English missionaries, which they have not been able forthwith to appease to the full satisfaction and content of both parties, as well as of all others.

14. After the death of our Moses (Cardinal Allen of pious memory) serious disturbances broke out in the English College at Rome, and some of the younger students displayed great insolence towards their Superiors and their well-affected companions, the unhappy results of which are scarcely yet remedied. It is difficult to say how this state of things was brought about, unless indeed we see in it the craft of the devil, who is ever on the look out for an

¹⁸ Referring to Baynes' conspiracy to murder Allen and the community of Rheims. (*Records of English Catholics*, part ii.)

opportunity of doing mischief. It has so happened that, within these latter months there has been a lull in the persecution which heretofore has served as a rough sort of ecclesiastical discipline to keep men to their duty. Whether we may attribute this to the cunning of the heretics who are aware that they have taken nothing, but rather harassed their cause by persecution, or to the goodness of God, who will not suffer His chosen ones to be tempted beyond what they can bear, but with the temptation makes a way of escape, who may tell? Be it as it may in the present position of our affairs, it were well to deliberate as to the line of conduct to be followed, both to guard against the new dangers that are now hanging over us, and in order that the Catholic faith, which has been so wonderfully preserved in our country, nay more, which is daily spreading in it, may still be maintained, and rapidly increase to the greater glory of God.

15. We have thus dwelt at length on the falling away under Elizabeth of the kingdom of England from the obedience of the Apostolic See. We have shown how the Catholic faith, in despite of persecution, has not only survived, but is openly and wonderfully professed, and thus the more plainly to set forth the unspeakable mercy and goodness of God to His people, in that it has pleased Him to prosper this work by unlooked for aids, amid so many tribulations, afflictions, and obstacles, which, humanly speaking, were insurmountable; and also that the serious consideration of the past may conduce to plans for future action, lest a work so happily begun and carried on hitherto with such marvellous results, should come to nought, as we have to deplore in the case of other undertakings, in consequence of the perversity of men and the lapse of time.

16. We have said above that all the Catholic Bishops of England and nearly all the old clergy have died off in prison, or exile, or in other places. We have seen that five Seminaries have been founded beyond the seas for students of this nation, which together with the Society of Jesus, have sent forth no less than six hundred good and well-trained Priests into England. Further, that after the glorious confession, death, imprisonment, and repeated banishments of a number of them, there are still in England three hundred Priests occupied in teaching the Catholic faith and administering the sacraments, without counting a remnant of the old clergy, who are still engaged in these ministries. We have shown that all these missionaries depended for their direction either on Cardinal Allen, of pious memory, or on Father Parsons, but that while he lived the Cardinal had been appointed by the Apostolic See sole Prefect and Visitor of the whole mission, in whom alone resided the power to command and to enforce obedience. We now add that since his death there is no one who has succeeded to his authority, or whose special duty it is to look after the good estate of the mission.

17. In all submission, therefore, to the good pleasure and better judgment of those set over us, we deem it necessary, and we are convinced that such is the desire of each and every one who is competent to express an opinion on this matter, that an English ecclesiastic of established reputation should reside in Rome, with the special charge of looking after the well-being of all English Priests, be they in England or abroad. Our most illustrious Protector might entrust many things to his zeal and discretion, yet so

as to retain his authority as Prefect of the Mission (always supposing him to be pleased to accept it), with this ecclesiastic as his vicegerent. Being a native and wholly taken up with English business, he will have exact knowledge as to what needs doing, changing, establishing, or correcting in the ecclesiastical affairs of England, and would thus be able to impart accurate information, when called for, both to the Cardinal Protector and to His Holiness, as well as to ensure the due execution of their mandates and ordinances. We may hence expect a great increase in the spiritual fruitfulness of this Mission, while it will help to lighten the cares of His Holiness and of our Cardinal Protector. Should it seem good to the Holy Father and our Protector to confer on him the title and authority of Prefect of the Mission, it would, in our humble opinion, be more conducive to the interests at stake, but this we leave to their better judgment.

18. Next, the interests of religion in England seem to us to require that His Holiness should establish a certain gradation among the missionaries labouring there, *i.e.* that some of the more experienced be set over their fellows, in subordination to the above-mentioned Vicar of the Protector, or Prefect of the Mission, to whom they would have to render account of what was doing or to be done in England: they might be invested with a certain jurisdiction, so as to be able to apply remedies in cases of unsoundness of doctrine, or lapses in morality, especially in those of minor importance, so that there would be no need of applying to Rome, unless when things of greater moment are in question.

19. And should it be deemed advisable to raise them to the episcopal dignity, it would be a great solace and help to many; first, on account of the Sacrament of Confirmation, the strengthening efficacy of which, though needed by every Christian, is now especially called for to enable English Catholics to withstand their persecutors; and then, the Sacred Chrism and Holy Oils have to be sent each year over the seas, with no small difficulty, and at great risks, and it is long before they can be distributed over England. Thirdly, the episcopal office would render it easier to repress restless spirits, and to keep both clergy and laity within due bounds, as Bishops can command more respect and reverence than those who are not invested with the like dignity.¹⁹

20. If we are asked what need England has of Bishops, seeing she has done without them for many years, we reply that the greater their need, the longer the faithful have been deprived of them. We may further add that Gregory XIII., of happy memory, seriously proposed to send them Bishops, at the advice of Cardinal Allen, and that this project was all but realized, although the prisons still contained some of the former Bishops to whom Catholics could have recourse, for necessary occasions. In the meantime, our most Holy Father died before coming to a final decision. There was at that time less call for Bishops, for such was the authority and influence of Cardinal Allen, that of himself with a

¹⁹ The opinion expressed by Father Holt upon the point of the necessity for establishing episcopal authority in England, and his urgent desire for it, strikingly coincides with that of Father Robert Parsons, as given in a letter to the Rector of the English College, Rome, dated London, September 17, 1580. (Father More's *History of the English Province*, book iv. n. 18, p. 146.)

single nod, as it were, he could keep everything in order by his letters. Lastly, experience and daily observation show that the beginnings of such undertakings as these go on pretty smoothly, while their further progress most commonly entails greater care. Nay, it is wonderful that among so many of equal standing there has not yet appeared any call for the authority of a Superior. It is not, however, to be expected that so happy a state of things will last. Many competent men are of opinion that now all the former Bishops and Cardinal Allen are dead, the best remedy for the late murmurings and disturbances in the English College at Rome, and certain suspicions and jealousies that have arisen in England, is to establish some authority and thus introduce subordination. This proposal, however, we must humbly and earnestly submit to the determination of His Holiness and of the most illustrious Cardinal our Protector, that they may take measures for the progress of the Catholic Church in that kingdom and for the solace of its afflicted members. Thank God, there are not wanting men fitted for so high a position, whose virtue and learning have enabled them to give unmistakable proof of their fortitude and discretion on the English Mission. His Holiness and our Cardinal Protector may easily take the informations needed concerning them from the English in Rome, besides what may be ascertained from their agents.

21. The third requisite for the successful progress of the English Mission is that special care be taken of the government of the several English Seminaries now established to ensure a succession of Priests. If these continue to send forth good, pious, humble, and mortified workers, teaching both by word and example, we may assuredly look forward, with God's blessing, to the most glorious success of our efforts. But if, on the contrary (which God forbid), they yield an unfruitful harvest, by sending out froward, conceited, restless, insubordinate men, our undertaking will soon come to nought, and a greater desolation will overtake the Catholics than has ever been brought about by the persecutions of the heretics. The first and most ancient of these Seminaries, that founded at Douay by Cardinal Allen, and, as was but fitting, governed at his sole discretion, is now under the exclusive direction of the President, who takes counsel in the matters with which he has to deal when, and from whom he chooses, in a word, it has no other rule but the will of the President. From its very beginning, it yielded an abundant harvest, which of late has shown signs of decrease. The Seminary at Rome, the two in Spain, and that at St. Omer are all in the hands of the Fathers of the Society. Of these, thank God, the three last mentioned have ever been and still are free from disturbances [*their students have invariably behaved with the greatest edification to their fellows, to the satisfaction of their Superiors, and the confusion of the turbulent*].²⁰ In the English College at Rome, however, the studies and piety have been interfered with more than in the other English Seminaries, especially in these two last years which have elapsed since the demise of Cardinal Allen. Did this arise from the turbulence of the students, or the evil suggestions of those without? We do not venture to express an opinion. The remedy for this untoward state of things is to get rid of the factious spirits, and

²⁰ Erased in original.

to root them out as far as may be possible. This might indeed entail the ruin of one or two (the chances are equal that it might not, but would rather help to save some, who would otherwise be lost), but this were a less evil than the corruption of a whole community. Still greater care must be taken not to promote any unworthy subject to Holy Orders. Should such unworthiness come to light after ordination, the party should not be sent to England, but be placed elsewhere, where his behaviour may give the least scandal. These, or the like remedies, should it please His Holiness to approve and command them to be applied, would serve to keep the Seminarists from stirring up factious quarrels, and lead them to submit to guidance in a humble spirit, so that even such as have gone astray, might, through Divine grace, come to a better mind.

22. Lastly, as there is always a number of Englishmen to be found in Belgium, either of residence in that country, or of such (ecclesiastics mostly) who are on their way to or from Rome, or other places, it would, we think, be advisable to appoint there a trustworthy and discreet person to be in constant correspondence with the Prefect of the English Mission in Rome, and those set over the clergy in England. He should be provided with the means of forwarding letters and other things from Rome to England, and *vice versa*, and be able to give trustworthy information as to ecclesiastical matters and persons in either place. The importance of some such measure to the due selection of the priests destined for the English Mission, and the good government of the Colleges, can be duly appreciated only by those who see how easily credulous men are led to grumble and to create disturbance by lying rumours often coined for a purpose.

23. The realization of these proposals would entail no great expense, nor are there wanting qualified persons of that nation in numbers sufficient for His Holiness to choose those best fitted for these several posts, either in Rome, in Belgium, or in England.

24. Further, should His Holiness be pleased to appoint a person in Spain to give information concerning such English clergymen as are there, it might do good, and could surely do no harm. But as we are wholly ignorant of the requirements of the case, we forbear from making any suggestions.²¹

²¹ This document affords an opportunity of referring to the attempt (or rather intended attempt) of a student to poison the President (Dr. Allen) and community of Douay College, then at Rheims, mentioned in the report of his Eminence Cardinal Sega upon the English College, Rome, and the English Mission, dated 1596, and published in *Records S.J.* vol. vi. The Cardinal calls the delinquent by the name of *Vane*, instead of his true name Baine (or Banes). The unhappy man appears to have been brought to repentance, and Father John Bridgewater, in pp. 238, seq., of his *Concertatio Ecclesie Catholicae in Anglia*, publishes his recantation dated from his chamber at Rheims, May 13, 1583, signed "Richardus Bainius, Sacerdos." We forbear to enter into the details of his horrible disclosures. He attributes his fall to pride and voluptuousness, leading by degrees to a loathing and despising of everything holy, and finally to heresy, infidelity, and open blasphemy. He describes his intended plans of returning to England, openly professing heresy, attacking the Catholic Church and religion, and making a special onslaught upon Rheims College, its President and community, and to lay his designs for the murder of the President, and whole community before the Privy Council, and urging it upon them. We learn from the Douay Diary (*Records of English Catholics*) that he was ordained Priest at Soissons in September, 1581,

Father Holt had for his penitent, when at Brussels, Mary Percy, afterwards the Foundress and Lady Abbess of the English Benedictine Dames, and he decided that the convent she designed to erect, should be of the Order of St. Benedict, because that Order had been the most numerous in England before the fall of religion, and had also been the cause of the conversion of England.²²

As in the case of Father Robert Parsons, Father Holt, who was likewise in high esteem with the King of Spain, is frequently named by the mendacious spies and emissaries of the Privy Council in their "advertisements," as may be seen by a reference to the State Papers of the time in the Public Record Office. In *Dom. Eliz.* vol. cclxviii. n. 79, 1598, is an intercepted letter from Holt to Hugh Owen and Richard Bayley of Brussels, partly in cipher. Also one in the Lansdown MSS. vol. xcvi. n. 85, British Museum, dated June 6, 1593, to the Cardinal Protector of Rome. There is likewise in the Public Record Office, *Dom. Eliz.* vol. cxxxvii. n. 2, an original letter in affectionate terms from Father Holt to Philipson, Principal of his old College, St. Mary's Hall, Oxford. It was probably written from Rome.

Health in Christ Jesus.

My Thomas, the dearest of my friends—I beg you to restore Mr. Edward Rishton the articles, which I left in your charge on my departure for him. They consist, if my memory serves me, of a feather bed and sundry books, and if anything else, he himself knows and you are not ignorant of. I trust the matter to your prudence and fidelity. . .

He then continues at considerable length to give his quondam friend very wholesome advice regarding the vanity of all earthly and transitory things, and earnestly calls upon him to have a care for the salvation of his soul beyond all concerns, and concludes :

May God illuminate your understanding and move your will to apprehend those things which concern the salvation of your soul.
Farewell in Christ. Yours more than ever,

Cal. of April, 1580.

WILLIAM HOLT.

To his very [good] friend, Mr. Thomas Philipson, Principal of St. Mary's Hall in Oxford, be these delivered.

This letter was, no doubt, intercepted, and probably never reached its destination.

and sang his first Mass October 4th following. The following entry appears under date of May 29, 1582: "In carcerem coniectus est Richardus Banes, Presbyter." He is more fully referred to in *Records of the English Catholics*, part ii. (1882), the letters, &c., of Cardinal Allen.

²² Communicated by the late Dame Mary English, O.S.B., St. Scholastica's Abbey, Teignmouth.

FATHER GILES SCHONDONCK, S.J.

FATHER GILES SCHONDONCK was a native of Bruges, born August 31, 1556; he entered the Society in 1576, and was made a Spiritual Coadjutor in 1592. He was appointed third Rector of the English College S.J. at St. Omer in 1600. As he possessed great talent both in teaching and governing, besides being a good preacher, under his management the new College, founded, as we have seen, in 1593, greatly increased, and soon numbered above one hundred scholars. Upon the solid foundation created by his talents, his successful method, and tender piety, rested the enduring character for practical religion and classical attainments which that College maintained until the tyrannical expulsion of its members by the Parliament of Paris in the autumn of 1762. After filling the office of Rector for seventeen years Father Schondonck died January 29, 1617, æt. 61. A letter written on the same day in Latin by the Rev. John Wilson, announcing his death, and containing his eulogy, is preserved in the Archives de l'Etat, Brussels. A copy may also be seen in Father Richard Cardwell's *Collection*.¹ We subjoin a translation.

Rev. Father in Christ,

Pax Xti.

Yesterday about eight o'clock in the evening it pleased the Divine Goodness, to remove, after a painful illness of nearly two years' duration, from this miserable life, as we may justly hope to a better one, the Very Rev. Father Giles Schondonck, the most respected Rector of this English Seminary, having been previously fortified with the last sacraments. He laboured under asthma and a disease in the chest, producing continual loss of appetite, which gradually brought on so great a debility that prolongation of life could be attributed only to his excellent constitution. Some months ago the disease increasing, he took to his chamber, and then to his bed, and began to prepare himself for death. After three weeks the force of the disease appeared to subside, and hopes were entertained of his recovery; but a pain in his side and a general restlessness warned us that his end was near.

Yesterday morning as the medical man considered him to be in danger, the Father was asked whether he would not wish to receive the Most Holy Eucharist, since especial signs of weakness were apparent. "Most willingly," he replied, "if that is your opinion." However, having broken his fast, he asked out of respect to the Sacrament, that it should be deferred till the next day, adding that if danger was imminent he could receive by way of viaticum at any hour,

¹ Vol. i. p. 263, *Stonyhurst MSS.*

even though not fasting. The physician being referred to assented ; but the disease rapidly gaining ground, the doctor being called in about mid-day at once changed his opinion, and declared that he should be immediately fortified with the last sacraments. "Most gladly," the Father said, "I receive this word ; for this alone I wait ; I would often have received it before, but you deferred it. Now, if you please to grant it, I desire nothing more, but I accept it as the highest benefit." And turning to the crucifix he said, "Lord I will not refuse labour, but whenever it seems good to your Divine Majesty, take away this useless and unworthy servant."

They then brought the Most Holy Mysteries, and the *Confiteor* having, according to custom, been devoutly said before absolution was given, he wished to ask pardon of all for the faults he had committed in word, deed, or conversation. Having made a general confession to the Spiritual Father, he returned thanks to God for the special favour of dying in so great an assembly of his beloved Fathers and Brothers, greatly extolled the charity and affection of all shown towards himself, and testified his own sincere affection for all in return, and finally desired to renew the formula of his vows in public, which he did with great fervour.

In receiving the sacraments he himself made all the responses. All being finished, he addressed for a full quarter of an hour, the scholars who had asked his last blessing, until he was quite exhausted. He spoke much of his affection for England, and hoped that the Lord of His special providence and care, both for themselves and for England, would provide them with a suitable Rector. He earnestly exhorted them to piety and obedience, and to a diligent observance of the admonitions which upon his death-bed he had written with failing sight and a trembling hand, as a lasting memento of his love towards them. His appearance promised three or four days' longer life, but he scarcely survived for four hours, when, surrounded by many Fathers and Brothers, during the accustomed recital of the commendations of a departing soul, he most placidly slept in the Lord, and like an expiring lamp, died without any visible agony.

The circumstances attending his birth were remarkable, as were those of his whole life, for both his parents were well stricken in years, and long ceased to have children. But still ardently desiring to have a son named after his father, Giles, and to dedicate him to the service of God in His Church, they earnestly implored this favour of God, who was pleased to grant it. This child of prayer being born on the vigil of St. Giles, was baptized on his feast and received that name. He filled various offices in the Society with great credit, being Professor of Poetry, Rhetoric, Greek, and Latin for many years ; Prefect of Studies for seven years ; Confessor, Minister, and Monitor of ours, and Preacher for many years. He was during twenty-five years Rector, eight of which he spent at Courtray and seventeen at St. Omer.

To speak fully of his character and high virtues would require a volume. I therefore refer this to his more extended biography. He was a man of wonderful talent, of singular prudence, accompanied with such a graceful manner of address, that it rendered him dear to men of position and gave him great influence amongst them. It was but reasonable that he who had been obtained of God by the prayers and vows of his pious parents, should be such as he was. He also possessed great judgment both in spiritual and

temporal affairs, was esteemed as an oracle, and was generally consulted on all matters of great importance. He appeased many quarrels of seculars, arranged many difficulties amongst religious, was indefatigable in labours, and a true son of the Society. He excelled in the instruction of youth according to the Institute of the Society. And indeed his skill and industry in advancing this Seminary, rendered it so celebrated, that it was held in the highest esteem amongst even the adversaries of the faith in England.

He was so sedulous an administrator of his office, that whilst in good health he always earnestly applied himself to it, desiring that all affairs of moment should be referred to himself; and whilst laying sick he wrote many things appertaining to piety, and the best mode of instruction of the students, leaving to his successors the results of his long experience.

He also possessed great zeal for souls, but especially manifested it towards the most afflicted kingdom of England, for the conversion of which he strove both by labours and prayers. Hence arose his great care in instructing the scholars from England, and imbuing their minds with piety and learning, well understanding how much the good of the Universal Church depended upon the reduction of England to the orthodox Catholic faith, and how much that reduction depended upon the good education of its youth, and lastly how greatly that instruction depended upon the paternal and cordial affection of the Rector towards it; so that it was very often said of this College that whoever the Rector was, he ought to be regarded as one born in the midst of England.

In duties of religion he was most accurate, and an exact observer of ceremonial and ecclesiastical rites, which he took care should be performed with great decorum and piety, so much so as to excite devotion in the souls of the beholders, being an especial lover of propriety and neatness in all things, but chiefly in those that appertained to the service of God. He excelled in piety towards the Most Holy Mother of God, whose devotion and honour he laboured to promote by many excellent means. He ordered her litany to be sung with great solemnity on festivals and Sundays, often accompanying it with pious exhibitions which tended to excite devotion; as did also the Sodalities which he erected, and the rules of the Sodalists, and their exercises which he wrote on his death-bed. At the ringing of the Angelus bell he never omitted devoutly to salute the Blessed Virgin Mary, no matter by what business or in whose presence he was detained; and when after receiving the last sacraments he was addressing and exhorting the surrounding scholars, who were there awaiting his last blessing, on the Angelus bell ringing he broke off his address to salute the Blessed Virgin according to custom, adding thereupon that four thousand days' indulgence was gained in memory of that most happy hour of the Incarnation of Christ, and subjoining many things tending to piety, after which he resumed his interrupted discourse.

His patience was most remarkable during the whole time of his sickness, but especially during the last months. By lying in one position his body became so sore that he could neither lie or be moved without the greatest suffering. It happened opportunely that the new cemetery of this church, which he had laid out with such great care and labour, had been lately consecrated by the Bishop, and, at the request of the College, he was the first interred there. It is to be piously hoped that this long

continued trial of patience served not only completely to purge away any stains from his soul, but moreover to serve as an accumulation of great treasure of merits. Nevertheless our charity towards him moves us to commend him according to the custom of the Society to the prayers of all. Your Reverence will therefore be pleased to obtain the usual suffrages of the Society for his soul, and to commend me also in your Holy Sacrifices and prayers to God our Lord.

St. Omer, January 29, 1617.

Father Henry More,² speaking of Father Schondonck, observes that the Seminary of St. Omer daily increased in prosperity, in the number of its scholars, and in its buildings, both those purchased and those that had been erected; what was far more excellent, it grew in piety and learning. From the very commencement its members contended for equality with the best scholars of the neighbouring countries gathered in the most flourishing school of the day, belonging to the Belgian Fathers of the Society; and in following years, when its schools were established within its own walls, a numerous youth studied the Greek and Latin languages, so assiduously and so successfully that its fame was widely spread, and gained the admiration of very learned men. Father Giles Schondonck, a native of Bruges, who followed Father John Foucart as Rector, was a man by birth and education most competent for the formation of youth after the highest model. His chief aim was to take such boys as were fittest for good training, and these he would either send back to their own country or else pass them on to Rome and Spain for their higher studies—not slightly instructed, but thoroughly grounded in their humanity studies. Therefore from the very outset he joined the study of Greek with that of Latin, heard the scholars with great interest and rewarded them by his approbation. Then, when they had mastered a certain quantity of verbs, he prepared them for translating during their *concertatio* in the refectory some of the more easy passages of the Greek Testament, or from Isocrates, or Chrysostom, and the like; one while rendering the Greek into Latin, another the Latin into Greek. When they had made a little progress he gave them certain subjects of argument or theses upon which they would dispute, at first with previous preparation and afterwards extemporarily—the one defending, the other attacking, and so refuting each others arguments, at first in Greek then in Latin.

² *Hist. Prov. Angl.* lib. v. n. vii. p. 163, 164.

It followed that by this practice scholars from the classes of poetry and rhetoric readily disputed in either language upon any matter proposed on the spot. Strangers invited to table were allowed to test them by proposing any subject they chose, and one and all highly applauded their ability, industry, promptitude, and gracefulness of manner, and fully appreciated in youths of such tender years their acquaintance with both languages, their abundance of matter and thought, and their remarkable acumen. Nor was the success of this Father less evident in forming the morals of his scholars. Being remarkable himself for his good bearing and refinement of feeling, he imparted the same to these youths, and arranged the order of domestic duties from morning till night with such discretion that this also was a subject of admiration to all, and in after years he induced the Belgian Fathers to adopt the same admirable discipline. To render piety more agreeable to the students he wished that as many as possible should learn music and singing; having bought an adjoining house and converted it into a chapel, he caused the sacred functions to be performed with care, and accompanied with music. Lastly he established sodalities amongst the scholars themselves, under the title of the Most Holy Virgin and Our Lady of the Angels, that those who made slower progress in virtue might be incited by the ardour of their leaders. These two ornaments of virtue and learning promoted by the Rector during his seventeen years of government rendered the College so famous that English Protestants themselves were moved to love and veneration for this Father, and they could not forbear praising even that which their laws condemned. The Catholics, indeed, were universally desirous to place their children under his protection, so that with such good auspices the College soon increased to upwards of one hundred boys.

Father Bartoli,³ after speaking highly of the good Father, adds the testimony of the famous Sir Toby Matthews, son of the Protestant Archbishop of York, who on his return from Rome to London lived for a time at the College of St. Omer. In a letter dated Calais, June 19, 1607, to Father Robert Parsons in Rome, the "Father of his soul," he writes: "In my return I have seen this no small and very famous city, but it contains within it nothing so admirable as the Seminary of St. Omer. Amongst all that I have seen in my life I have

³ *Inghilterra*, lib. x.

never met with a place more like to that which I hope one day to see in Heaven,—such great devotion, such great regularity, so great joy,—a Superior worthy of such subjects, and on the other hand, subjects corresponding to so worthy a Superior. I know not whether they hold themselves more bound to him for his paternal love of them, or he to them, because by how much the more they progress in virtue by so much the more do they advance in his esteem and praise.”

As Father Giles Schondonck took a lively interest in the establishment of the Institute of the Blessed Virgin Mary by Mrs. Mary Ward in the city of St. Omer, we subjoin the grant of approbation and confirmation of the Institute by the Bishop of that See, and his exoneration of the Jesuit Fathers from all blame for the exertions made in its behalf, referred to in the annual report of the College of St. Omer for the year 1608, p. 1151, vol. ii. note, above.⁴

‘To all and singular to whom these presents shall come, James Blaise, by the grace of God and the Holy Apostolic See, Bishop of St. Omer, salvation everlasting in the Lord.

1. Whereas certain noble and devout English virgins, having quitted their country, now overrun with heresy, have taken up their abode in this city, where they are occupied in furthering their own salvation and perfection, and in educating such girls as are sent to them from England.

And whereas certain parties in ignorance of the real state of the case have spoken untruly of their Institute, we declare by these presents that from the time these virgins first entered upon their course of life they have adopted, we have been fully informed of the state of affairs.

2. *What has given rise to this Institute.* First. The noble and devout virgin, Mary Ward, having desired some years since to open a house of St. Clare for the convenience of English maidens unacquainted with any other but their native tongue, through the good offices of the Fathers of the English College, a certain house was obtained at Eeckelstbeca from the Most Hon. Lord de Guernonval, Governor of Gravelines. But as by the advice of the Most Rev. Masius, Bishop of Ypres, of pious memory, our Most Serene Princes would permit the establishment of the new community only on the three following conditions, to wit: (1) That for safety’s sake they should live within some fortified town; (2) that they should not quest, or be mendicant; (3) that they should remain subject to the Ordinary. The Rev. Father Rector Schondonck, with the other Fathers of the same English College, obtained another site at Gravelines from the aforesaid most noble Governor. Now, by the authority of the Most Illustrious and Most Rev. Lord the Nuncio Apostolic, committed unto us by his letter addressed to us under date of July 22, 1609, we have withdrawn certain English virgins from the Convent of Poor Clares at St. Omer, for the purpose

⁴ From *Angl. Hist. S.J.*, pp. 159, seq. In Archives S.J., Rome (Latin).

of beginning a new convent, and have appointed one of their number their Mother or Abbess, who because she had hitherto been so accustomed, preferred being subject to the Order, rather than to the Ordinary. As she earnestly pressed this petition, the aforesaid Father Rector obtained its fulfilment from the Most Rev. Father Nay, Commissary General of the Minorite Order in Belgium.

3. The aforesaid Mrs. Mary Ward, on hearing that henceforth they were to forego the aid and direction of the Fathers of the Society of Jesus, who had hitherto been her spiritual advisers, did not join this community. Being therefore in doubt as to what kind of life she should embrace, she was counselled by the English Fathers to enter with her companions in the well known Convent of Benedictine Nuns at Brussels, where she would enjoy every spiritual advantage, for at that time the Convent of St. Monica at Louvain had not been opened.

4. But as she declared that her views were directed to quite another kind of life, the Rev. Father Rector suggested to her the Teresians or Carmelites, and lent her the life and rule of the Blessed Mother Teresa, which he had brought with him to Louvain, and extolled to her on many occasions the perfection of this Order.

5. *Plan of the Institute.* But the aforesaid Mrs. Mary Ward and her companions, wishing to render to their country certain services which are more or less incompatible with the usual routine and strict enclosure of monastic rule, had resolved to devote themselves wholly to the teaching and education of girls whom their parents might send them from England. This determination of theirs had been further strengthened by their study of the constitution and rules of the Society, in an English version, wherein they beheld a most perfect model of the life, which, as far as befitted their sex, they had resolved to embrace.

6. Our Most Serene Princes, in their letter of A.D. 1612, have been graciously pleased to charge both us and the Governor of St. Omer to see that neither fitting premises, nor the good will of the public, be wanting to these aforesaid virgins. And previously to this the Most Illustrious and Most Rev. Archbishop of Rhodes, Apostolic Nuncio, had recommended them in a most kind letter, and when here, at our desire, had given them Holy Communion.

7. Their numbers having increased, they drew up in writing their plan of life and their Institute, which, when it was translated into Latin, we attentively examined, approved, and warmly commended in the Lord. We further exhorted them to profit by daily usage and experience, in order to make such additions, alterations, and modification as the Spirit of God might suggest. Mrs. Ward, their Mother and Superior, having obtained much light from on High, has done good service in this matter, yet without publishing anything that had not been beforehand submitted to our approval, so that when time had matured the work, it might at length be submitted to our Most Holy Lord for his approbation.

8. (1) Their Institute begins by inculcating the most perfect self-abnegation, and lays the most solid foundations for the spiritual life. It next constitutes a solid condition of life by the taking of three essential vows.

9. (2) It sets forth a well conceived plan for the education of girls, with a view to their training in godliness and the accomplishments befitting their sex, whether they be found hereafter suited to the religious life in any of the convents of their nation established

here in Belgium or elsewhere, or whether they return home to govern their household in a godly and prudent way. Further, this Institute removes every obstacle in the way of salvation, and provides those spiritual aids which ward off dangers and sweeten labour. Hence we have been not a little surprised to find that there are some who are never tired of inveighing against this way of life, which is beyond all praise, a fact which we must ascribe to their being misinformed, or wholly ignorant of the matter in question.

10. Now the charges against them which have come to our knowledge, may be summed up under the following heads :

1. That these ladies call themselves religious women.
2. That they have undertaken apostolic missions in England.
3. That they have deterred others from entering religion, and have kept them in their own community.

To charge 1. Now we have carefully inquired into each of these charges, and can assert that neither by any peculiarity of dress, nor by monastic enclosure, nor by acts, nor by any rule, nor by the assumption of the name have they given themselves out to be nuns or religious women. They are fully aware that the title of religious depends solely on the grant of the Apostolic See. Nay more, we have been informed of the wise instructions of their Superior, which were repeated before her departure for England, enjoining them when asked whether they were nuns or religious women, to answer both publicly and in private that they were not. Neither have they called, nor do they call, themselves religious, nor are they deemed such by others. If anyone by reason of their godly and regular living choose to call them religious, they are not to be blamed, as every man of sense will allow. They have put away the vanities of the world, even as other pious and praiseworthy virgins who still remain therein have done, and have taken vows. After two years' probation, they bind themselves to perpetual obedience to the Superior they choose from among themselves, to poverty and chastity according to the plan set forth in their Institute, thus being content with the substance of the religious state in the sight of God, without troubling themselves about the name thereof.

11. To charge 2. They have not set on foot apostolic missions, but using liberty, common to all, they have occasion from time to time to go to England on business, as for instance to secure their dowry, and the like. Thus it is only lately that with our full knowledge five of their number went thither. The first to go was Mrs. Ward, their Superior, who having received the Sacrament of Extreme Unction, being upon the point of death, was ordered by her physicians to try her native air. She was accompanied by one of her community, who went to nurse her during her convalescence, and set out about Christmas. The third was a Miss Browne, summoned home by her father, who was dying, and is since deceased. He was a knight and paternal uncle to Viscount Montague. The others went either to recover their patrimony, or to collect the pensions of their pupils. If, while at home, they profit others by their good example and godly conversation, who may blame them?

12. They have kept back ladies passing through St. Omer to other convents.

To charge 3. After strict inquiry we find this charge to be wholly contrary to fact, for since the year 1610, in which they

commenced, no less than forty-nine ladies have taken St. Omer on their way to other religious communities. Five went to the new monastery in Paris; ten to the monastery of St. Benedict in Brussels; eight to that of St. Augustin at Louvain; three to Douay; to the Poor Clares at Gravelines nineteen; to the same order in this city, two; to the Teresians, two (one of whom, a sister of Mrs. Ward, the Superior of these virgins, has been sent to Poland); not to mention three others, who but yesterday started for Gravelines.

It is also to be borne in mind that for the most part they usually confessed to Rev. Father Roger Lee, a real Jesuit, filled with the Spirit of God, who, as far as his Institute allowed him (and no further, as we are able to attest), ministered to them from the beginning with the warm approval of good men, and whose removal from St. Omer we cannot but lament as a loss. Nor do these ladies demand at the hands of the Fathers of the Society aught but the services they render to the rest of the faithful; they go to the church of the English Jesuits for confession, Communion, and sermons: they apply to them for exhortations, direction, and the ministry of the sacraments, and no more. We have appointed a Priest of established reputation, whose duty it is to administer to them the last sacraments when occasion requires, and who, together with a respectable layman, overlooks their temporal business.

13. I remember that similar slanders in regard of these pious ladies were circulated three years since. No sooner had they been brought to our knowledge by a letter from an illustrious English gentleman, than we rebutted the slanders, and we have ordered a copy of the letter we then wrote to be appended to these presents. How guiltless they are of intercepting by their persuasion any who intend to go elsewhere, will appear from a document subjoined to this letter. The maidens of gentle or noble birth, whether of the house of Shrewsbury, or of Dorset, of Southampton, Montague, Harrow, or Lowne, who have embraced this Institute in this our city of St. Omer, have been sent here for this special purpose by their friends, to the number of about thirty, and counting the pupils entrusted to them for education and training, together with their household servants, they number about sixty.

But what wonder if, in the beginnings of their community, they have not been able to supply other convents with subjects? In the first place they needed persons sufficient in number to form a community; they required a Superior, her Vicar, a Procuratrix, mistresses to train and instruct their pupils in letters, in the genteel accomplishments of embroidery, singing, music, &c. They wanted a person to superintend household matters, a dispenser, a door-keeper, a sacristan for the chapel, a gardener, a prefect of health, an infirmarian, besides those required for the several household offices of baking, brewing, cooking, tailoring, and mending for the laundry, and so on.

Hence so far is it from being the fact that their manner of living is a novelty in the Church, or prejudicial to other religious houses, on the contrary the truth is it flourished of old in the Church (especially in times of persecution), and like the houses of St. Agnes at Douay, St. Omer, Mons, Valenciennes, Brussels, and elsewhere (which, as far as we are aware, no one has objected to, spoken evil of, or wrongfully suspected), it will serve as a never-failing nursery to the convents of the same nation established in Belgium; and those who are so

concerned for the said convents will do them better service by striving to foster concord between them and this godly Institute, and by binding them together in the closest bonds of mutual charity, than by disturbing the peace of others, and burdening their own consciences. Nor are there any grounds for the slander current against the English Jesuits, of whom some are said to approve, others to disapprove this Institute. We have seen the letters and testimony of the leading Fathers, of their most distinguished and, we may add, their most learned men from Italy, Spain, France, Germany, England, Belgium, all of whom agree in highly extolling this Institute. Nay, the very day on which we are writing these presents, there has been shown to us a letter lately brought from England, written in London at the beginning of this month by an influential and intelligent person, a copy of which we have appended to this letter, wherein is declared the high esteem in which these virgins are held in England. We may further assert that in this our city they are highly respected for their eminent virtues, the edification they afford, and the noble work to which they have devoted themselves. Such is our opinion of this angelic manner of life, which has been suggested by the Holy Ghost for the evident advantage of the English Church and of the English convents. In witness whereof we have authenticated these presents with our signature, and ordered them to be stamped with our seal.

St. Omer, from our Episcopal Palace, this feast of St. Joseph, March 19, A.D. 1615.

(Signed) F. JAMES, Bishop of St. Omer, with the apposition of the great seal belonging to the same, oval in shape, stamped on a mass-bread of a red colour.

Lower down was added :

The Most Rev. Lord Bishop of St. Omer has commanded another quaternion containing the eight papers, to which he refers in this testimonial, to be appended thereto. In testimony whereof I, the undersigned secretary of the aforesaid Most Rev. Lord, by command of his Most Rev. Lordship, have affixed my sign-manual to these presents, at St. Omer, this twenty-eighth day of March, A.D. 1615.

(Signed) DESCAMPS, Secretary by Command.

Having collated this present copy with the original letter signed and sealed as above, I have found it agrees word for word with the same. By me the undersigned Notary, 2 April, 1617.

DESCAMPS.

Several long appendices are referred to in the above documents, and are headed :

I. That the pious Institute and Society of English Virgins is lawful, although not yet supported by Pontifical approbation. (On seven pages.)

II. An account of the Institute. (Eleven pages.)

III. A case stated and the following three questions asked, with the replies to each. (1) *An hoc institutum sit licitum ac pium?* (2) *An Episcopus possit id approbare et confirmare?* (3) *An hoc institutum debeat censeri status, ita ut virgines illud amplexæ possint censeri accepisse statum et vitæ rationem immobilem?* (Five pages.)

THOMAS WOODHOUSE, FATHER S.J., MARTYR.

WE proceed to give the two relations of the life, sufferings, and death of this noble martyr for the faith, promised in the notice contained in the *Collectanea*, p. 859.

The earliest relation is dated 1574.¹ It bears upon the front page the following endorsement in a different hand :

“1573, Gulielmus Wuddus in carcere Londinensi detentus, potest admitti in Societatem. Carmina scripta ab eodem in carcere.”

It states that William Woodhouse was born of respectable parents ; was by profession a Priest ; was seized while celebrating the Holy Sacrifice at the altar, in the reign of Queen Elizabeth ; cast into prison for that cause, and afforded for several years such an example of piety and constancy as to endear himself to all. He was inflamed with so great a love for the Society of Jesus, and desire of entering it, that he wrote to the Superior in Paris,² earnestly entreating him to deign to admit him (unable indeed to be present in person, though he was so in heart) ; and begging that if not thought worthy to join the body of the Society, he might yet participate in its merits and indulgences, provided the constitutions of the Society permitted it. During his imprisonment he omitted no duty of charity and piety ; and, so great was his sanctity and integrity of character, that his keeper allowed him to make secret excursions to his friends by day, and gave him the freedom of the prison. He made the best use of this privilege, saying Mass daily in his cell ; exhorting his fellow-captives to constancy with wonderful effect ; secretly visiting the sick poor, as far as circumstances permitted ; confirming the pusillanimous and those who vacillated in their faith ; and

¹ *Anglia Necrol.* 1573—1651. In Archives S.J., Rome. He is erroneously called William in this account, but the identity of the two is beyond doubt.

² There were no Jesuits in England at that time. This was not the only instance of an application to the Provincial in Paris for leave to enter the Society in the absence of any Superior in England. Two cases of Secular Priests in England, admitted by the Paris Provincial, 1582, are given in the notice of the martyr Woodhouse in the *Collectanea*. But the fact of his admission to the Society by the Provincial of Paris is fully confirmed by Father Henry Garnett, the Superior of the English Mission, in his letter referred to in the Appendix to the *Collectanea*, p. 967. A full copy of this important letter is given further on in this Addenda.

freely rebuking the obstinate if he met with any. He showed the utmost intrepidity in all these acts, fearless of danger arising alike from time and place; and no persuasion of his companions could induce him to intermit his daily Mass and Office, although the severest storms against Catholics appeared imminent, for his highest desire was to shed his blood in the Catholic cause, through the daily yearning of his heart for the glorious palm of martyrdom.

The time was now at hand when the good God had decreed that his desire should be accomplished in this very prison, and after a marvellous manner hitherto unheard of at this sad period.

The writer then refers to the private letter written by the martyr to Cecil, the Lord High Treasurer, the contents of which, he thinks, Cecil never revealed to any mortal man; and, therefore, it is left uncertain what these were, though much, he adds, may be gathered from the martyr's statements and replies, when examined by Cecil as to the authorship of the letter, and from his earnest warnings to Cecil, with denunciations of the Divine judgment, and entreaties to him to consider his own salvation and that of the Queen and country, especially after the late excommunication of Pope Pius V.³

On reading the letter Cecil fell into a great rage, and sent orders to heavily chain the martyr, and consign him to a dismal cell, all which he bore with great constancy and tranquillity. After some days he was summoned to appear before Cecil, and, on being asked if he was the author of the letter, and was willing to abide by its contents, he intrepidly replied that he was the writer, and would not retract a single word. Then Cecil, in much anger, cautioned him to be careful what he was about; adding threats of the gallows, the knife, and the fire. The confessor replied, with unchanging countenance, that, having long since placed all these things before his eyes, he was not now going to follow his advice; that he trusted in Christ, and was ready to seal his conduct with his blood. Cecil then questioned him upon his unusual mode of addressing him by calling him "Mr. Cecil," instead of "My Lord Treasurer," which dignity the Queen had conferred upon him. The confessor, in reply, denied the authority of the Queen, which had been suspended by the excommunication of Pope Pius V.,

³ The original letter, however, is preserved in the *Lansdown MSS.* British Museum, among the Burghley papers, and is given below.

until she did penance and submitted herself to the Sovereign Pontiff and the Holy Mother Church.

He was then remanded back to prison, and soon afterwards summoned to the bar and indicted for high treason. On being called upon to plead, according to custom, he protested against the right of secular judges to try Priests and spiritual causes, which appertained to the Church alone, begging that this silence might not be interpreted in prejudice to the justness of his cause, for he could take no other course for the glory of God. After this he said he was prepared to answer, and, being interrogated upon the aforesaid matters, replied with such boldness and constancy that the Catholics themselves, who were (secretly) present, were in great admiration, and the heretics above measure astonished at such unusual freedom. He was thereupon treated with the greatest indignity and contumely, and held for a fool.

Being condemned to death for high treason, he received the sentence with an unchanged and serene countenance, as the highest favour from the hands of God. He was then removed from the bar, loaded with fetters, publicly insulted by the mob and by boys, who called him in derision "the Priest," and was thrust into that part of the prison appropriated to robbers, a most dismal place, where, before his time, the Carthusian Fathers of blessed memory had been incarcerated until their deaths.⁴ On the following day he was visited in prison by an heretical preacher, the Dean of St. Paul's, a man "unworthy of the title," who had hoped to draw him into the jaws of his heresy, and imbue him with its poison. But the confessor of God severely rebuked him, and compelled him to retire with the words, "Begone, Satan." He was again besieged by the heretics, and removed to a chamber thirty or forty steps higher up, where he was loaded and lacerated with iron fetters, and treated with every kind of insult.

The next day, Friday, being the feast of SS. Gervase and Protase, he was laid upon a hurdle and dragged at a horse's tail to the place of execution. Here, falling upon his knees, with his hands crossed upon his breast, he commenced to recite aloud the Lord's Prayer in Latin, and had proceeded as far as "sanctificetur Nomen Tuum," when he was interrupted by the Sheriff, and ordered to desist and pray in English. "Why do you trouble me now?" said the martyr, "I pray thus

⁴ See *Troubles*, by Father Morris, series i., and frontispiece.

for thy peace." "Dost thou still persevere in thy obstinacy?" rejoined the other. "Away with him, executioner, strip him of his garments, put the rope about his neck, and do it quickly." All things being ready, the Sheriff turning to him. "Remember," said he, "what thou art about, and what thou sayest. Recollect how greatly thou hast offended God, the Queen, and country; there is yet space for repentance. Therefore I order you to pause a little, and ask pardon of God, the Queen, and country." "Nay," said the Priest bravely, "I, on the part of God, demand of you, and of the Queen, that ye ask pardon of God and of the Mother Church, because, contrary to the truth, ye have resisted Christ the Lord, and the Pope, His Vicar upon earth."

The heretics hearing him mention the Pope, a name so odious to them, were enraged and raised a great clamour in which nothing was heard but shouts of "Hang him, hang him," upon which significant words he recommended himself to God, and the cart was drawn away. Then follows a shocking account of his brutal butchery alive, his quartering and boiling, with the suspension of the quarters upon the four gates of the city, his head being fixed upon London Bridge, according to the savage custom of the times.

Father Woodhouse was of the middle stature, with rosy and fair face, except that the latter part of his chin was adorned by a blackish beard, he had full eyes, a composed countenance, bearing a joyful expression, which he retained to the last, and a robust body. In all the circumstances of his eventful time he ever displayed self-possession and intrepidity, was assiduous and devout in celebrating Mass, and most fervent in the exercise of charity towards all. So observant was he of humility that, after receiving from the Fathers of the Society of Jesus the favour he had petitioned for, he scarcely revealed it to any one except to his own confessor. He had for many years past earnestly desired to die for the Catholic faith, and his ardent longing would frequently break forth by stealth, for instance, when it was announced that Parliament had passed an edict to destroy all Catholics, he raised his hands to Heaven and prayed that he might be one to suffer.

The second narrative is headed :

Relation of the sufferings and death of Mr. Thomas Woodhouse, sent to Rome by Father Garnet. Died June 19, 1573.⁵

Sir Thomas Woodhouse⁶ was made Priest in the time of Queen Mary, a little before her death, and presented to a parsonage in Lincolnshire, which he enjoyed not a whole year by reason of the change of religion, which he could not be content to follow. Wherefore leaving his living he went into Wales (1560), where for a while, in a gentleman's house, he taught his sons ; but could not continue there unless he would dissemble his conscience. He left that place, and, within a while, was taken and sent prisoner to the Fleet in London, where he remained till the great plague in London, the fifth year of this Queen's reign,⁷ when Mr. Tyrrel, the warder of the Fleet, procured a warrant of the Queen to go to his house in Cambridgeshire, and to take with him all that were in prison for the Catholic faith under his charge.

Whilst Mr. Tyrrel lay there with his Catholic prisoners, sure enough as he thought, Mr. Woodhouse came unto him, and calling him aside said unto him that, for as much as he did eat flesh in Lent openly at his table in the sight of all his prisoners and others, although there was present divers reverend doctors⁸ to whom it did rather appertain than to him to admonish him of his fault, yet he being a Priest, and knowing Mr. Tyrrel to be a Catholic in heart, could do no less than advertise him that he did ill, and desire him with all due respect to leave it. Mr. Tyrrel, as he was a right courteous gentleman, did quietly hear him and courteously answer him, but the next day fell to his flesh as before. After dinner Mr. Woodhouse took time to find him alone, and began to deal with him again to make him keep Lent better, but prevailed nothing. Wherefore Mr. Woodhouse told him that if he eat any more flesh he would tarry no more with him ; to which Mr. Tyrrel answered nothing, but laughed to himself thinking Mr. Woodhouse could not depart though he would. Once again Mr. Woodhouse advised him as before, and threatened him to depart if after this third warning he profited nothing ; whereof Mr. Tyrrel made no account till the next day after but one, that he and all the other prisoners were set at table, except only Mr. Woodhouse, and one sent to call him, who brought word that he was not to be found in all the house. "In good sooth," quoth Mr. Tyrrel, "then I trow he hath kept promise with me," and sent two or three to look about better for him. In the meantime he told them at table all that had passed between them two, and word being brought that he was not to be found, he sent with all speed men on horseback to follow him the way that might be imagined he would go. Much labour they wasted and could not hear of Mr. Woodhouse, which did not a little trouble Mr. Tyrrel. At last he sent one to London with a letter to his deputy in the Fleet, to cause search to be made in London for him. The deputy having read his letter, bade the bearer return with all speed and tell his master that Woodhouse came thither at

⁵ *Stonyhurst MSS. Anglia*, vol. i. n. 3.

⁶ Priests were frequently styled "Sir" in early times.

⁷ The great plague was in 1563 (Stowe).

⁸ Dr. Henry Cole, of laws and divinity, Dean of Paul's. Dr. John Harpsfeld, Archdeacon of London, and D.D. Dr. Nicholas Harpsfeld, his brother, and LL.D. Dr. Draycourt ; Dr. Harcourt ; Mr. Wood, Bachelor of Divinity.

such an hour, and said he would dwell in the Fleet and not in the country; and so he received him and lodged him in his old lodging.

At dinner and supper, while the heretics said grace, he would not put off his cap; wherefore, when the heretics complained, he was set in the stocks.

In God's cause he feared nothing, and always had a great desire to suffer for the Catholic faith.

When it was told him and other Catholics that in Parliament was passed an act the day before, which would bring all Catholics to the gallows, he kneeled down and bareheaded prayed God that he might be the first; and never was so merry as when storms were towards him.

He said Mass daily in his chamber, the heretics knew it very well, and yet he would not leave it, although the Doctors willed him not to be so bold.

Once being at Mass with him, a heretic, lodged in the next apartment, perceiving he struck fire did call the rest of his friends, and had thought to have taken us all, who were five in number, and came and bounced at the door with lusty blows three several times, so as the door was like to be laid on the floor. Mr. Woodhouse turned to us before consecration, and bade us be of good cheer, for (his life upon it) they should have no power to take us, after which we all thought ourselves as sure as if we had been in a castle; and, as he promised, we were safe, for they went away.

He never for any peril refused to reconcile any that would come to the Catholic Church. He persuaded a gentleman (Mr. Thomas Gascoigne) that was prisoner for debt in the Fleet to be reconciled; and reconciled him (although before he had daily gone to the church in the Fleet), to the great peril of both their lives, for the heretics seeing the gentleman practise much with Mr. Woodhouse, and absent himself much from their church, reported how the matter stood, and talked much thereof; which, when the gentleman understood, he told Mr. Woodhouse, desiring to know of him what answer to make when in judgment he should be demanded who reconciled him, "for I (said he) will never deny that I am reconciled." Mr. Woodhouse bade him freely confess the truth, and say that Woodhouse did reconcile him, for he was ready to avouch it with his blood; as sure he would have done, if it had come to the trial, but God Almighty reserved him for a more glorious martyrdom.

At such time as Dr. Storie was judged to die, Mr. Woodhouse called his keeper to him, and with many fair words, some gift in hand, and large promises if he would keep his counsel and do a message to Mr. W. Weston, utter [outer] barrister of Lincolnshire, who had married Dr. Storie's daughter, and was then close prisoner in the Fleet. He opened to his keeper the secret, wherein he showed more fervent charity to his neighbour than deep judgment in worldly affairs; for he, hoping the Queen and Council (which they could not do by law) would be content to accept another man's death, that would willingly support all those pains for Dr. Storie whereunto he was adjudged, that his life might be spared, and would need have his keeper to will Mr. Weston to make means to the Council for his father-in-law's life, if a man could be found that would die for him, and to assure Mr. Weston that he would be the man that should willingly play that pageant to save Dr. Storie's life.

Mr. Woodhouse wrote a letter to the Treasurer; what was contained in it was secret only to God and them, for anything I could learn. The third or fourth day after Mr. Woodhouse was carried to the Treasurer in a Priest's gown and cornered cap. The Treasurer called him unto audience, where he sat in a chamber alone, and seeing him, such a silly little body as he was, seemed to despise him, saying "Sirra, was it you that wrote me a letter the other day?" "Yes, sir" (saith Mr. Woodhouse, approaching as near his nose as he could, and casting up his head to look him in the face), "that it was even I, if your name be Mr. Cecil." Whereat the Treasurer staying awhile, said more coldly then before, "Why, sir, will ye acknowledge me none other name nor title than Mr. Cecil?" "No, sir," saith Mr. Woodhouse. "And why so?" saith the Treasurer. "Because," saith Mr. Woodhouse, "she that gave you those names and titles had no authority so to do." "And why so?" saith the Treasurer. "Because," saith Woodhouse, "our Holy Father the Pope hath deposed her." "Thou art a traitor," saith the Treasurer. "*Non est discipulus super magistrum*," saith Mr. Woodhouse. Then the Treasurer paused awhile, and after said unto him, "In the superscription of thy letter thou callest me Lord Burghley, High Treasurer of England." "I did so," saith Woodhouse, "for that otherwise I knew my letter would not come to your hands." Then the Treasurer began to dispute with him against the Pope's authority, and the other did defend it, and heated the Treasurer a little. Yet at last he grew cold again, and asked Mr. Woodhouse if he would be his chaplain, and he said "Yea;" "And wilt thou say Mass in my house?" "Yea, that I will," saith Mr. Woodhouse. "And shall I come to it?" saith the Treasurer. "No," saith Woodhouse, "that ye shall not, unless ye will be reconciled to the Catholic Church." And so he was sent back again to the Fleet, where he was separate from his companions, and put in a chamber by himself.

Either then, or some few days after, a smith was called to lay irons on him; which being done, Mr. Woodhouse rewarded him with two shillings. But seven days after, when the smith, by order of the Council, had taken off his irons, he stood with cap in hand, looking to be rewarded much better than before, till he saw Mr. Woodhouse attend to his business and little to mind him, that he thought it necessary to put Mr. Woodhouse in remembrance with these words: "Sir, this day seven-night when I burdened you with irons you rewarded me with two shillings; now that I have taken them away, for your more ease, I trust your worship will reward me much better." "No," saith Mr. Woodhouse, "then I gave thee wages for laying irons on me, because I was sure to have my wages for bearing them; now thou must have patience, if thou lose thy wages, whereas thou hast, with taking away mine irons, taken also away those wages I have for carrying them. But, come when you will to load me with irons, and if I have money thou shalt not go home with an empty purse."

By this time all England was full of Mr. Woodhouse's writing to My Lord Treasurer, and all heretics said he was mad, or else condemned him for a great traitor. The Catholics thought it great folly in him wilfully to cast himself without necessity into these troubles, not without peril of all other Catholics, at least of those that were in prison. Yet the wisest sort, and those that knew Mr. Woodhouse well, would not enter into judgment of him,

but said that the end would try whether it came of God or by illusion of the devil, being assured the man was of good life and a most zealous Catholic.

The Council, understanding that some had said he was mad, would willingly have brought the world into that conceit of him ; and, to that end, sent for his chamber fellow, Sir Richard Cooke, a Priest, to see if of him they could, by examination, get anything to prove him mad or lunatic, and besides, they called Mr. Woodhouse before the whole body of the Council to examine him at large. He came before them, when all the Council was placed at the Council board, and drew himself to the lower end of the table to show his humility, and then made a short courtesy as he would have done to so many gentlemen of worship. He was called to the upper end of the Council board, and there commanded to kneel, which, for all that, he would not, but stood still upright. The Treasurer understood the cipher, and began to ask him which of them all he took for the greatest heretic. Mr. Woodhouse answered that he took not him for the least. Here they examined him rather to prove him out of his wits than guilty of treason, thinking it better to whip him in Bridewell, to his utter discredit, than to hang him for a traitor with peril of that which might ensue. To conclude, it would not succeed as they imagined. They asked him many things, and to all he answered soundly and soberly. Amongst others, one said to him : " Oh, poor fool, the Pope hath nothing to do in this realm." He answered : " Christ said unto Peter, *Pasce oves meas, pasce agnos meos*, and I say that if Christ have in England either sheep or lambs, the Pope, who is Peter's successor, hath to do in this realm." Another saith : " This is thy dream." " No," saith he, " it is not my invention, but the opinion of St. Augustine and other Doctors of the Church."

When they could not prove him mad they dismissed him for that time, and another day made him be called before the Recorder of London and other Commissioners, when he denied the Queen to be Queen. " Oh !" said one, " if you saw her Majesty you would not say so, for her Majesty is great." " But the majesty of God," saith Mr. Woodhouse, " is much greater." At other times he was called to examination both privately and openly, but always showed himself to be one and the selfsame man ; so as, in the end, they thought good to indict him and arraign him, and so to put him out of the way ; yet, notwithstanding, he lived more than two months after he was arraigned.

When he had been some few days separate from his chamber-fellow, there came one of the servants to the window, and asked him how he did ; of whom he asked what news, and what was said of him ? The servant answered that it was said he should be removed to the Tower to be racked. " No," saith he, " I cannot believe that ; but, notwithstanding, bring me true news here that it is so, and thou shalt have a crown of gold for thy pains." The next day after, either this servant or another brought him word how it was reported through all London that he should be put to death the next week. " No," saith he, " I shall not die these two months and more." Wherein he said true.

When they of the Council thought good to arraign him, they commanded him to be put in a more vile place, where the poor prisoners were lodged, but in a several place by himself, where he had commodity to show his liberality ; for every night what he had

in his purse he gave away, and, notwithstanding that it was very hard to carry him any money without manifest peril, yet would he never be persuaded to keep anything over night.

At the last he was led to the Guildhall of London to be arraigned ; where being called to appear, he answered he was there. Being commanded, as the manner is, to hold up his hand, he did so, and the indictment was read, after which he was asked what he could say for himself in answer to the indictment, which was of high treason, for denying her Majesty to be Queen of England ; to which he said, they were not his judges, nor for his judges would he ever take them, being heretics, and pretending authority from her that could not give it them. And they replied that it was too late to say so, for by holding up his hand at the bar he had admitted them for his judges, and by law could not after refuse them. To which Mr. Woodhouse said that of their law he was ignorant, and therefore they ought not to entrap him [it] being usual in cases doubtful, which did not touch the fact immediately, to allow to the person indicted some learned counsel, whereof now he had no need for this point, if they would begin again with him and let that go for nothing which was passed. But, say what he would, nothing would avail him. He was found guilty by a jury empanelled, of high treason ; whereupon the sentence was given that he should be led from thence to Newgate, and from Newgate, at the Queen's pleasure, to be drawn on a hurdle to Tyburn and there to be hanged till he was half dead, and then to be cut down and bowelled and after quartered, his bowels to be burnt, and his head to be set up on London Bridge, and his quarters at four several gates.

When he was led to Newgate by the way he was ill treated, being tugged and lugged hither and thither, weak and sore laden with irons ; in so much as going up the stairs at Newgate, he fell down divers times on the stairs ; and to one that seemed by his words to pity him, he answered with a smiling countenance that these troubles were sweet to him. To another who gave him a blow on the face he showed a loving compassionable cheer, saying : " Would God I might for thee suffer ten times as much that thou might go free for the blow thou hast given me. I forgive thee and pray to God to forgive thee even as I would be forgiven."

For the little time he had to abide in Newgate, he was put in a place where ministers and whosoever listed might repair unto him. Divers ministers disputed with him. One specially there was, which, whilst a friend of mine was present, would needs prove there was no Purgatory ; but Mr. Woodhouse so behaved himself, as all the Protestants were ashamed of their minister, and my friend, as he told me, marvelled to hear Mr. Woodhouse speak so learnedly, being always holden of those who knew him, for a man of much more virtue than learning.

He went to his death very quietly and patiently, saying his prayers in Latin ; which when they that went to see the execution perceiving they willed him to pray in English, that all who were present might pray with him, to which he said that with the Catholics he would willingly, but, as for the others, he would neither pray with them, nor have them to pray with him, or for him, being assured their prayers could do him no good, as his prayers, he trusted, might do them ; and therefore he would willingly pray for them all. They hastened his hanging, because

his speech did not please them, and also his cutting down, so as he went between two from the gallows to the fire, near which he was spoiled [stripped], and came perfectly to himself before the hangman began to bowel him ; inasmuch as some have said he spoke when the hangman had his hand in his body seeking for his heart to pull it out.

And this is all that I can say of Mr. Woodhouse for this time. If hereafter anything else come to my mind, I shall not fail to advise you thereof.

*Letter addressed by the martyr, Thomas Woodhouse, to Cecil, Lord Burghley, Lord High Treasurer.*¹

JESUS.

Your Lordship will peradventure marvel at my boldness that dare presume to interpell your wisdom, being occupied in so great and weighty affairs touching the state of the whole realm. Howbeit, I have conceived that opinion of your Lordship's humanity that ye will not contemn any man's good-will, how simple or mean soever he be ; which maketh me bold at this present to communicate my poor advice, what is very requisite and best for your Lordship to do in so great and ponderous affairs. For so much, therefore, as our Lord and God Jesus Christ, hath given supreme authority unto His blessed Apostle St. Peter, and, in him, to his successors the Bishops of Rome, to feed, rule, and govern His sheep, that is to say all Christians, at such time as He said unto the same His Apostle thrice, "Feed My lambs, feed My lambs, feed My sheep," my poor advice is that ye humbly and unfeignedly, even from the very bottom of your heart, acknowledge and confess your great iniquity and offence against Almighty God, especially in disobeying that supreme authority and power of the See Apostolic, so ordained and established by the King of kings and Lord of lords, Jesus Christ ; and that in all dutiful manner and apparent fruits of penance, ye seek to be reconciled unto that your supreme Prince and Pastor here on earth, appointed and assigned unto you by your Lord God and Redeemer Jesus Christ. Likewise that ye earnestly persuade the Lady Elizabeth (who for her own great disobedience is most justly deposed), to submit herself unto her spiritual Prince and Father, the Pope's Holiness, and, with all humility, to reconcile herself unto him, that she may be the child of salvation. Now your Lordship hath heard my poor advice which, if your wisdom shall not disdain to follow, I hope it shall turn, through the mercy of God, to the preservation of our dear country, and to a most flourishing and happy state in the Christian Commonwealth, and shall also redound unto your eternal salvation, honour, and glory. But if, which God forbid, ye shall contemn and neglect the same, I fear it will be to the great desolation and ruin of our beloved country and people, and to the utter subversion and perishing of you and yours, for ever in hell ; where is the gnawing worm, where is the unquenchable fire, where is weeping and gnashing of teeth. Dixi.

My Lord, for this my poor advice, I require no other thing of your Lordship but that ye will not molest by any means this bearer, who is wholly ignorant of the contents and a hot Protestant ; nor

¹ Burghley Papers, *Lansdown MSS.* vol. xcix. fol. i. British Museum.

yet the warden, nor yet the gaolers, who are likewise ignorant of my doings ; for they lock me up more closely than I think your Honour would they should, and suppose I have neither pen, nor ink, nor messenger.

Your Honour's humble and daily beadsman,

THOMAS WOODDUS.

November 19, 1572.

The late Mr. Richard Simpson, in an article headed, "Thomas Woodhouse," in volume x. of the *Rambler* (new Series, 1858), pp. 207, seq., gives a copy of this letter. It confirms the surmises entertained as to its contents, by the author of the early relation of 1574, and likewise the statement in the later relation, as to the attempt to pass off the martyr as insane, for, as Mr. Simpson observes, the Lord Treasurer Burghley, or those who arranged his papers, thought so little of this letter that it was classed with a series of madmen's letters, such as we suppose public men are used to receive now and then.

The writer in the *Rambler* complains much of the omission of Woodhouse, and other martyrs of that class, such as the Priest Plumtree, Dr. Storey, Felton, James Leyburn, Esq., and others, from Bishop Challoner's valuable *Memoirs*, as they manifestly shed their blood in defence of the authority of the Holy See, in the matter of the excommunication and consequent deposition of Elizabeth, unless and until she should submit herself to the Church and do penance ; and especially in upholding the Papal Supremacy and denying that of the Queen in spiritual causes. The author of the article excuses the Bishop on the ground of prudent caution, writing, as he did, in times and under circumstances that might have brought the venerated biographer under the reach of the penal laws which were yet unrepealed and in full force.

MR. JAMES BRIGHOUSE, A YORKSHIRE GENTLEMAN.

THE following interesting account of the conversion and edifying death of a Yorkshire gentleman, who, like so many of his time, became a schismatic out of fear of the terrible enactments against Catholics, is taken from *Anglia*, vol. i. n. 3, *Stonyhurst MSS.*, and follows immediately after the above relation of Woodhouse, divided only by a line drawn across the MS. and is in the same handwriting.

There was in Yorkshire, about four miles from Richmond, one James Brighthouse, a gentleman who had married Sir Christopher Medcalf's daughter, and lived always in such sort as no man could tell what religion he favoured ; for he never talked of matters of faith, but lived as a civil worldly man with both sides, suffering every one to say what he would. His most abiding was in Carlisle, about my Lord Scrope, under whom he had some office there or else was Captain.

One day finding himself with a little ague in his back, he left Carlisle and rode home to his wife, to whom, at the first sight, he said he was come home to die with her, and therefore desired her to make ready a bed for him with all speed, for he was sick and weary. When he had reposed a little while he called his wife and desired her for God's sake, for all the love that had ever been between him and her, and as she tendered the salvation of his soul, she would find means to get him a Catholic Priest to hear his confession. His wife sent to Gainforth [Gainford], about a mile or two from thence, to call the Presy [Parson], who then served the cure there, and he came. But Mr. Brighthouse, when he saw him, told him that he was not for his purpose, being in schism as well as he, and blamed him very sharply that he would for any cause leave God's true faith and Church, to live in heresy and schism, to his utter damnation ; and so sent him away, defying him and all such as he was, and such as he followed.

Another time he besought his wife more earnestly than before to use all diligence to find out one that was Catholic indeed. But whether she could not find one, because none would trust her, being a heretic as she was, or made conscience to serve her husband in this his desire, I know not, but she, when he was near his end, came to tell him that none was to be found but such as he of Gainforth was, whom he had sent away. Whereupon he made be called in all those men and women that were to be found in the house, and in presence of them, whom he desired to be witnesses of that he said, he protested that he was a Catholic, and did believe whatsoever the Church of Rome did teach, repenting with all his heart that for worldly respects he had followed the Queen in her religion, which was damnable heresy, to his utter damnation, if God showed not great mercy on him. "Marvel not," saith he, "that I speak thus plainly, for I am going to that place where she is nothing feared, and if God would give me life, ye should see I would neither fear her, nor live as I have done." Then he turned his words to our Saviour Jesus Christ, professing in their hearing all the chief points of the Catholic faith, as the Credo, the Seven Sacraments, the Pope's authority, &c., accusing himself of all his sins in general with great contrition, and calling earnestly for pardon by the merits of Christ's Passion, with such good words and such hope of mercy, that, though he could not have a Priest to hear his confession and reconcile him, yet he would never despair, he said, of mercy so long as he drew breath.

When he had ended this he turned him to the wall, and within a little after died.

WILLIAM ELPHINSTON, NOVICE S.J.

IN the brief notice of this holy novice of the Society of Jesus, already given in the *Collectanea*, part i. pp. 224, seq., reference is made to a life in MS., written by Father Jerome Platus, S.J., preserved in the Minerva Library, Rome.

We are indebted to the Rev. Joseph Stevenson, S.J., for a deeply interesting biography of Elphinston, grounded upon the above MS., interspersed with historical, contemporary, and other notes, which appeared in the Catholic monthly serial, *The Messenger of the Sacred Heart*, for August, 1881, and in several consecutive numbers.

Anxious to secure still further publicity for a biography at once so beautiful and edifying, we proceed to avail ourselves of the kind permission of the Editor of the *Messenger* to reproduce it *in extenso*.

CHAPTER I.

THE SOCIETY OF JESUS IN SCOTLAND.

At a very early period of its existence the Society of Jesus took a lively interest in the spiritual welfare of the United Kingdom, and that interest has never ceased to manifest itself, under one form or another, until the present time. For obvious reasons, such remote localities as Scotland or Ireland were selected as the scenes of missionary labour in preference to England, where every attempt of this nature was watched with jealousy and repressed with severity. The opportunities which from time to time have presented themselves for the efforts of the Society have been faithfully accepted by it, in accordance with the spirit and the example of its great Founder, to whom the recovery of Great Britain to the faith was always an object of especial interest. At the request of Robert, Archbishop of Armagh, Ireland was visited by Alphonsus Salmeron and Paschasius Broet, two of the original Fathers of the Society,¹ who, on their recall homewards by St. Ignatius, spent some time in Scotland, where they laboured with considerable success. They obtained the

¹ See the Life of Alphonsus Salmeron, prefixed to his *Comment. in Hist. Evang.* Colon. 1602, fol. He was sent into Ireland by Paul III. in 1541, from which he escaped with difficulty into Scotland.

patronage of James V., who steadily adhered to the faith, regardless of the solicitations of his uncle, the brutal Henry VIII. The return of Mary Stuart upon the death of her husband, Francis II. of France, led to the mission of Nicolas Gaudanus into Scotland, who was instructed to assist the young Queen with advice as to the mode in which she could most easily and effectually encounter the difficulties of her position. The long letter, full of interesting details, in which Gaudanus gives a detailed history of his adventures in Edinburgh and elsewhere in Scotland, has lately been recovered, and has been printed by the Jesuit Fathers of Maria-Laach. He was accompanied by Fathers Edmund Hay and William Crichton,² and followed at no great interval of time by William Murdoch, James Tyrie, and many others, whom it is not necessary to mention in detail on the present occasion. We pass on to the more immediate object which at this time claims our attention, viz., to bring before the notice of our readers a young Scottish member of the Society of Jesus, of whose biography less is known than is worth knowing. It is necessary, however, before beginning the narrative, to state the resources from which it is chiefly derived.

Among the manuscripts belonging to the Library of the Minerva at Rome, which is attached to the great convent of the Dominicans, is a manuscript which contains a life of William Elphinston written by a well known author, Jerome Platus,³ whose work in commendation of the Religious Life has been translated into nearly every European language. This piece of biography possesses the rare merit of telling, in clear and simple language, without effort or exaggeration, the process by which a mind of no ordinary grasp and acuteness was led to abandon the religion in which it had been educated in order to embrace a faith which that mind had been taught to hold in abomination. It also throws light upon the state of feeling which prevailed in Scotland during the later years of Queen Mary. But in drawing up his account of his deceased friend, Jerome Platus had a higher object in view than merely to depict an amiable and interesting character.

² On Gaudanus, Hay, and Crichton, see Sacchini, *Hist. Soc. Jesu*, A.D. 1562, p. 109.

³ Jerome Platus (Piatti), born at Milan, entered the Society of Jesus in 1568 and died in 1591. His work on the Happiness of the Religious Life, first published by him in Latin in 1580, has been translated into French, Italian, German, and English. See De Backer, i. 576, who was not aware of the existence of this life of Elphinston.

He sought to place before his readers the portrait of one who, though but a youth and comparatively uninstructed in the faith, was thoroughly in earnest in his religion; one to whose heart that religion was an all engrossing thought; one who had given up all he had to give, and would have given more, in order to purchase that joy of the soul which springs from the peace of a quiet conscience. It is always deeply interesting to read the history of that wonderful process by which a soul is arrested in its course of worldly indifference; when it pauses in order to question the truth of its previous impressions and the safety of its present position; when, after due deliberation, it rejects what it had hitherto believed, and embraces what until now it had scorned. Through all this process Elphinston had passed, and Jerome Platus has helped us to understand how it fared with the traveller. The narrative in itself possesses much interest. It is sufficiently picturesque to win our attention and to attract our sympathies, and to sustain them to the last page. From whatever point of view we may regard it, this little sketch of an individual whose history is all but unknown seems worthy of our notice, and we now proceed to lay before our readers the following portrait of this young Scottish Jesuit.

The name of Elphinston occupies no mean place among the ancient nobility of Scotland.⁴ The family, widely spread in every direction, is doubtlessly derived from the locality Elphinston (or the town of Elphin) in the parish of Tranent, within the present county of Haddington. The ruins of a massive square tower, of a style of architecture which points to the reign of Edward the First, surrounded by a few stately old trees, still survive to point out the abode of the former lords "of that ilk."⁵ Nor is the castle of the Elphinstons the only object of interest in the locality, for the old town of Falsyde, and the decayed palace of the Setons, those trusty and trusted adherents of Mary Stuart, are at no great distance. Within the same parish were fought two great battles, Pinkie in 1547 and Preston Pans in 1715.

⁴ For proof of the antiquity of the family see Douglas' *Peerage*, i. 536; Prynn's *Edward I.* pp. 651, 657, 658, 659.

⁵ Certain objects of considerable antiquity have been found near this tower, and are now exhibited in the museum of the Antiquarian Society of Edinburgh.

CHAPTER II.

THE ELPHINSTONS OF ELPHINSTON.

The Elphinstons of Elphinston were like their neighbours—up and doing when work was to be done, good friends and true to their own kinsfolk, and men not safe to quarrel with. They left a name behind them in the literature of their country. When the Lothians were overrun in the great invasions of Edward I., the family abandoned their original abode, and distributed themselves in several new settlements, some in the Highlands, while some continued to prefer a Lowland home. One branch of them settled in Glasgow, and gave birth to an individual whose name is held in deserved admiration by the men who even to the present day continue to benefit by his wise and munificent liberality.

William Elphinston, a younger son of the family, settled in Glasgow as a merchant about the beginning of the fifteenth century, and seems to have realised a very comfortable independence. He had a son, who also bore the name of William, who from his childhood evinced signs of an extraordinary devotion.⁶ When he was in his fourth year he one day strayed from home, and after long search the child was found in the Cathedral of St. Mungo, praying devoutly at the altar of our Blessed Lady. A priest at the age of twenty-five, he devoted himself to the study of the Canon Law, for his improvement in which he went to the University of Paris. He visited Rome in 1453, with a retinue of six servants.⁷ He was recalled to Scotland, where his talents and piety soon brought him into repute. One piece of dignified preferment followed another in rapid succession; he was Official of Glasgow and St. Andrew's, Privy Councillor, Bishop, first of Ross and then of Aberdeen. He discharged the duties of each of these offices with mingled zeal and judgment.⁸ King James III. employed him on several embassies, and always had reason to praise his discretion. The whole of his diocese benefited by the strictness with which he rewarded merit. But

⁶ Many of the family became priests. The Register of Aberdeen mentions William Elphinston, parson of Clatt, for whose soul prayer was to be said in A.D. 1516. (Vol. i. p. 383.) Robert was Treasurer of Aberdeen in 1521. (*Ibid.*) William de Elphinston was Canon of Glasgow in 1448 and 1477. (Cart. *Glasg.* ii. 369, 435.)

⁷ *Rot. Scot.* ii. 371.

⁸ He was sent upon an embassy to Louis XI. of France, and afterwards to the Emperor Maximilian. (Spottiswood, p. 105.)

the Bishop's great claim upon the gratitude of posterity lies in the foundation of the University of Aberdeen, which he endowed with princely munificence. Born in 1437, he had already passed the allotted average of human life when the disastrous battle of Flodden placed the fortunes of Scotland in the power of a Sovereign who knew no mercy. The Archbishop of St. Andrew's had fallen in the battle, and it was necessary that the duties of that important see should be discharged by a man who had integrity and ability adequate for the occasion. A great council of clergy and laity was held at Perth about two months after the battle, wherein it was decided that the vacant diocese should be entrusted to the Bishop of Aberdeen, probably the only one on the episcopal bench whose honesty was all trusted, whose abilities had long been recognized, and whose patriotism was beyond suspicion.⁹ This design, however, was frustrated by the death of the Prelate, who, full of years and honours, departed from this life in the October of 1514.¹⁰ "At eighty-three years of age," says Archbishop Spottiswood, "his judgment in the weightiest matters of State was observed to be as quick, and his memory as ripe, as when he was in the middle of his youth."

While that branch of the Elphinstons which had settled in Glasgow had thus contributed to the general welfare and honour of Scotland, the parent stem had not degenerated from the ancient traditions of the family. Lord Alexander fell on the field of Flodden, and his son, of the same name, died at Pinkie.¹¹ The latter of these would seem to have acquired property in the county of Stirling, where he settled and took root, according to the statement of a genealogical account of the chief families of Scotland drawn up in the sixteenth century, and now deposited in the Archbishop's library at Lambeth Palace.

⁹ Dacre, in a letter to Henry VIII., written on November 13, 1513, mentions this meeting, in which it had been decided that the Bishop of Aberdeen should succeed to the archbishopric of St. Andrew's. (See *Brewer's Calendar*, n. 4556.)

¹⁰ He died on October 25, 1514, aged eighty-four; *Register of Aberdeen*, ii. 249, Cart. Glasg. ii. 616. "He left behind him," says Spottiswood, "ten thousand pounds in gold and silver, which he bequeathed to the College and for the completion of the bridge which he had begun to build over the river Dee."

¹¹ Douglas, *Peerage of Scotland*, i. 537. It is stated in the Lambeth MS. Collection of Scottish pedigrees, MS. 316, f. 74, that the Lord Elphinston slain at Flodden had married an Englishwoman that came with Queen Margaret, the daughter of Henry VII., into Scotland.

He was succeeded by his son William, who became the father of the William Elphinston whose biography we are now about to record. He also bore the Christian name of William in memory of his great predecessor, the Bishop of Aberdeen. Of his parents little is said either by Jerome Platus or the other authors who have made him the subject of a memoir. The noble descent of both parents is mentioned, more especially that of his mother, who is more than once said to have been of the royal family, and nearly connected with Queen Mary Stuart herself. Lady Elphinston died in or about 1575, when the boy was in his twelfth year; her husband, the father of the future Jesuit, was alive at the time of his son's death in 1584.

CHAPTER III.

WILLIAM ELPHINSTON; HIS EARLY EDUCATION.

William Elphinston was born on April 14, 1563, a period of humiliation and trial for the Church in Scotland. The Catholic religion, for its devoted adhesion to which it had been so conspicuous in former days, was in process of being overthrown by the declared Calvinism of the Earl of Moray, the future Regent of Scotland. The Jesuit Gaudanus, who visited it at this time in order to report upon its condition to the Holy Father, has left a picture of it, at which it is impossible to look without feeling that, humanly speaking, Catholicism had ceased to be the religion of the country when Mary Stuart took its government upon her. Lord Elphinston was one of the many nobles who had abandoned the Catholic faith in order to escape from the persecution and the loss to which its followers were now certain to be exposed, and in this he was followed by his wife. It would seem, however, that some members of the family preferred exile to an ignoble abandonment of principle, and carried their creed with them into a foreign land, where they were permitted to enjoy it in the peace of a quiet conscience.

Under such circumstances, it is not difficult to anticipate what would be the training of "the Master of Elphinston." Living the wild and rough life of a baronial residence in such a country as Scotland then was, the associate of the huntsman and the falconer, and the companion of the stable-boy, he must have seen and heard much to disedify and little to instruct. Fortunately, however, for his future career, he

escaped from such surroundings before they could exercise upon him the full effect of their pernicious influence. The whole current of his life was changed by the death of his mother, which occurred when he was about twelve years old. He seems to have been deeply attached to her, and possibly the warnings and entreaties which she had spoken while alive were recalled and treasured as holy memories when she was dead. He was now removed from his home, and placed as a page in the Court of James VI., at that time a boy of about Elphinston's own age. It was a change of scene and society, but it can scarce be considered a positive improvement. For the boisterous life of the baronial castle were now substituted the more refined, yet not less perilous temptations of the Royal Court. Here young Elphinston remained for six or seven years, in comparative idleness, his education all the while being pursued at fits and starts only, without regularity, without system, and at intervals wholly neglected. His deficiencies became more conspicuous as he advanced in years, and ere long attracted the attention and excited the regret of all with whom he came into contact, the King probably among the number. It was decided by his friends that he should be removed from the Court and sent to study in the University of St. Andrew's. The royal approval was obtained for this change in his education ; and the future Jesuit substituted the dress of a courtier for that of a student.

The Reformation exercised a baneful influence upon education in general, and therefore upon the Universities, over the whole face of Europe. Those of England and Scotland suffered among the rest. It could not be otherwise, for in every country the Colleges and the clergy were twin members of that one great body, the Catholic Church, and of them it was true that where one member suffers, all the others suffer with it. It would not be difficult to trace the process by which this result was gradually effected ; at present, however, we may look at the fact as it is recorded by the Reformers themselves. Let us accept Bishop Jewel as a witness whose evidence will not be impeached, and listen to the admissions which he makes to his most trusted correspondents. His acquaintance with Oxford began early, and continued all his life long ; we may accept him, therefore as a safe exponent of the condition to which it had been reduced by the Elizabethan Reformers.

Writing to Bullenger, in 1559, Jewel says : " Our

Universities are so depressed and ruined, that at Oxford there are scarcely two individuals who think with us; and even they are so dejected and broken in spirit that they can do nothing. . . . I cannot at this time recommend you to send your young men to us for either a learned or religious education, unless you would have them sent back to you wicked and barbarous."¹²

A little later in the course of the same year, he tells the same tale to Peter Martyr: "There is everywhere a dismal solitude in our Universities. Rather than agree with us in matters of religion, our young men take their departure."¹³

Matters had not mended towards the conclusion of the same year. "Both our Universities," writes the Bishop of Salisbury to the same correspondent, "are now lying in a most wretched state of disorder. They are without piety, without religion, without a teacher, without any hope of revival."¹⁴

Time passed on, the Bishops drew their incomes and were pacified, the affairs of State were said to be in a prosperous condition, but still learning and letters were disregarded. "Our Universities," repeats Jewel, "and more especially our Oxford, are most sadly deserted; without learning, without lectures, without any regard to religion."¹⁵ It is somewhat remarkable that not one of these striking passages is referred to in the Index to Jewel's works as given by the Parker Society.

When such was the condition of education in England under Elizabeth, we need not be surprised to find that in Scotland things were reduced to the same degraded condition, if not to a lower. The Reformation and desolation followed each other as naturally as cause and effect. There were no teachers, there could be no teaching. The Protestant clergyman, Lyon, in his *History of St. Andrew's*,¹⁶ places this state of affairs very clearly and fairly before his readers, so as to make any further comment unnecessary. He calculates that in 1559, St. Andrew's was the residence of an archbishop and about one hundred and sixty ecclesiastics of various degrees and orders. In 1570, Goodman was the only ordained Protestant minister, and to him was intrusted the spiritual care of

¹² Letters, p. 1213, Parker Society edition.

¹³ *Ibid.* p. 1214.

¹⁴ *Ibid.* p. 1225.

¹⁵ *Ibid.* p. 1234.

¹⁶ Edinburgh, 1843, 8vo.

some twelve or fifteen thousand people. The University fared even worse than the Church. It is stated that in 1577, "by the carelessness and avarice of former rulers, a great part of the property of this University had been wasted, and the patrimony of one of the Colleges almost annihilated."¹⁷

CHAPTER IV.

UNIVERSITY LIFE IN SCOTLAND. ST. ANDREW'S AND GLASGOW.

When young Elphinston had gone through the course of philosophy, such as it was, which St. Andrew's could give him, he was removed to the University of Glasgow. It was supposed at this time that while St. Andrew's excelled in the study of philosophy, the science of a more advanced theology was successfully cultivated at Glasgow; and as it had been decided by Lord Elphinston that his son was to become a preacher, it was necessary that he should undergo a course of study in this so-called Theological Seminary. To the College of Glasgow, then, was young Elphinston sent, in order to qualify himself for the ministry, by which it was intended that he should share in the spoils of the ruined cathedrals and religious houses.

The Rector of the University of Glasgow at this time was Thomas Smeaton, formerly a Catholic priest, but now an apostate. His history is a curious one, and it is worth repeating. There need be little doubt as to its general accuracy, for he himself narrated it to his friend and pupil, Melvil, in 1578, as the two were journeying from St. Andrew's to Edinburgh; and Melvil has inserted it in his Diary.

The Reformation found Smeaton a Catholic, and so earnest was he in his faith, that he abandoned his home in order to be able to practise his religion by seeking a refuge in France. Mr. Thomas Maitland, whom he met in Paris, attempted to win him over to the new creed, but in vain. Some doubts, however, seemed to have remained behind. Thinking that he would "leave nothing untried and assayed pertaining" to the solution of the great question by which he was agitated, he resolved to quiet his doubts by endeavouring to become a member of the Society of Jesus, "who," said he to Melvil, "were the most learned, holy, and exquisite in the Papistry." He came to a decision which marks the state of his mind at the time when he formed this resolution. If he liked the

¹⁷ Lyon, ii. 181.

Society, he would stay in it; if not, it was but folly to seek further. Accordingly, he found means (how he effected it we do not know) to enter as a novice in the Jesuit College at Paris.

Here Smeaton found a countryman and a friend in the person of Father Edmund Hay,¹⁸ who throughout the whole career of this miserable apostate treated him with the greatest sympathy and kindness. Hay advised him to join the Novitiate at Rome, and Smeaton set out upon his journey. He took Geneva on the way (why he made such a detour is not explained), and there he fell into the company of two of his countrymen, Andrew Melville and Gilbert Moncrief. Although they were Presbyterians, Smeaton took them into his confidence, communicated all his plans to them, and craved their prayers. Of his purpose they could see no good warrant, but they promised their prayers, shrewdly expecting that the result would be what they desired. On his arrival at Rome, Smeaton was gladly welcomed at the Roman College, and for a time all was satisfactory. One of the Fathers (whose name is not mentioned in Melvil's Diary, but whom we know to have been the celebrated James Ledesma),¹⁹ was at this time employed in instructing certain Protestants, whose conversion was expected, and the novice was permitted to accompany him and to be present at these conferences. On their way back, Smeaton discussed with his companion the arguments which had been advanced by the heretics, whose side he took, merely, as he said, by way of disputation. But the tone of his mind and the drift of his reasoning soon became evident to Ledesma, and the general orthodoxy of the Scotchman began to be suspected. The result which might have been expected was not long in following. After residing for eighteen months at Rome, he received instructions from his Superiors to return to Paris.

The same sad process of assuming the person of an heretical disputant was continued throughout the whole of the journey through Italy and France. In every house of the Society where he found food and rest he contrived to introduce into the conversation some point of debate between the

¹⁸ A native of Scotland, Rector of the Colleges of Paris and Pont-à-Mousson, Father Provincial of France and Assistant at Rome, where he died November 4, 1591. (See De Backer, v. 280.)

¹⁹ Ledesma entered the Society in 1556, and died in 1575. (See De Backer, ii. 355.)

Church and the Reformers, and on every occasion he took the side of the latter. By the time he reached Paris his faith had reached its extreme point of attenuation, and at last he abandoned all intention of continuing to be a Catholic.

Father Edmund Hay had probably been made acquainted with the religious vagaries of his countryman, whom, however, he received very kindly and entertained very lovingly. Smeaton at last "discovered himself to Mr. Edmund, who, notwithstanding he saw his mind turned away from their Order and religion, ceased not to counsel him friendly and fatherly, and suffered him to want nothing." The advice which he gave him was sound and generous. He advised him to go to a quiet College in Lorraine, probably Pont-à-Mousson, when, in the peace and calm of a religious house, he could work out the question to its final results. There he would find an excellent library; there he would be undisturbed; there he should lack nothing that was necessary for him; there he might keep himself quiet till God wrought further with him. Smeaton's good angel had not yet deserted him. He saw the wisdom of the advice, and he resolved to accept it. He had made some progress on his road pointed out by the Jesuit Father, when he was prostrated by an attack of fever. All his doubts and fears revived, and "he resolved to abandon that damnable Society." On his return to Paris, Mr. Edmund "kythes nothing but loving friendship to him," but Smeaton remains unmoved. Paris was his home until shortly after the date of the Massacre of St. Bartholomew, during which he found refuge in the house of Walsingham, the English Ambassador, in whose retinue he returned to England. After teaching a school for a short time at Colchester, he found his way back to Scotland, where he was promoted, first to a church in Paisley, and then to the more elevated dignity of Rector of the University of Glasgow, to which he was appointed in the year 1583.

Such was the individual to whose care the intellectual and moral training of the young Elphinston was entrusted. Smeaton took a fancy to the lad, and showed his affection by supplying him with a private key, by means of which he could get out of College at any time of the night he pleased. He and his friends made frequent use of this key, and during their nocturnal rambles many a window was broken, and many a door was battered. But we are assured that it was nothing more than a boyish prank, for Jerome Platus is careful to tell

us that the morality of the party did not suffer. We are bound to accept the word of such an authority, but we are not bound to admire the description of the University of Glasgow, or the morality of the Rector.

"About the time of the Reformation," says an ancient authority, "the University of Glasgow was brought almost to desolation." It must have been owing chiefly, then, to his own efforts that Elphinston recovered the ground which he had lost at home, at school, and at St. Andrew's. Nature had endowed him with talents of no mean value, and among others, in an eminent degree with the art of speaking, which he was required by his tutors to cultivate, as being likely to forward his promotion in the ministry. He was proud of the gift which he possessed, and by no means unwilling to display his eloquence, which was remarkable for its abundance, acuteness, and elegance. As to the doctrines which he was there taught, the average Calvinism of the day, they made little impression upon him. He mastered them by his intellect, and could defend them in disputation; but they never touched his heart, or gained the assent of his judgment. He told Platus that even at this early period of his life he was the prey to many harassing doubts and scruples, which kept him in a continued state of suspense. This wavering condition was increased by the study of a book written by Eccius²⁰ against Calvin, which at this time happened to fall into the hands of the young student. He kept it in private and studied it carefully. It amused him, and at the same time interested him to propound to Smeaton and the other Professors of the University the objections against the Protestant creed with which Eccius furnished him, and he could not fail to notice the weakness of the arguments by which they attempted to support their position. The process went on in his mind until he became convinced that Glasgow could not supply the teaching which he needed, and without which he could not be at rest. After having spent one entire year within its walls and gaining nothing, he left it, and having paid a short visit to the home of his childhood, he made his way back to the Court of King James. Here he found his elder brother, who had established himself in the King's good graces, and seemed inclined to follow the life of a

²⁰ Here the memory either of Elphinston or of Jerome Platus seems to have failed him. Eccius, as is well known, was a voluminous writer against the errors of the Reformation, but no work of his bears the title quoted above in the text.

courtier. William spent a few months in this ungenial society, but to no good end. He was not happy; he was making no progress, either spiritually or intellectually, not even in the furtherance of his own fortune. The King was among the first to observe his dissatisfaction. He noticed also that although he had good natural talents, they were lying dormant. He was fond, moreover, of patronizing learning, and he was interested in the youth because he was of his own kindred. Influenced apparently by a kindly motive, he sent for Lord Elphinston and his elder son, and with them discussed the necessity of doing something to enable William to push his own way in the world. During the conversation it was suggested (it is not stated by whom) that he should finish his studies in a foreign University. The proposal, if it did not originate with James, met with his cordial approval. He promised that if it were faithfully carried out, and the results were what he anticipated, he would take upon himself to be a kind and liberal patron to the young student. The plan met with universal approval, and was now considered final. But opposition arose from a quarter from which it was least expected, and for a time it appeared as if it would be fatal to Elphinston's journey to the Continent.

CHAPTER V.

ELPHINSTON LEAVES SCOTLAND AND ARRIVES IN FRANCE.

When Smeaton, the Rector of the University of Glasgow, heard that his late pupil was about to leave Scotland and to study in a foreign University, his hatred of the Papacy and all who professed it burst out afresh and blazed furiously. He appealed to Lord Elphinston; he appealed to the King himself, urging them to think in time of the dangers to which the youth would be exposed, should he happen to fall under the influence of the Papists. They were at once so cunning and so kind, that they would most probably make him their captive. It was remembered that two of William's brothers had already settled in France, where they had yielded to the fascinations of the Wicked Woman clothed in scarlet. Why sacrifice another victim to Moloch? Smeaton was ably supported by a numerous party in James' Court, in which were conspicuous many of the Elphinston family.²¹ The dispute

²¹ Alexander Lord Elphinston, who was killed at Pinkie Cleugh, left two sons, who obtained offices in the household of James VI.—James as Cup-bearer, and Michael as Master of the Household. (Douglas, p. 537.)

ended in a compromise. It was decided that the original plan should be carried out, but upon the understanding that Elphinston should not remain in any country which was tainted by Popery. On no account might he enter Paris. All Catholics must be avoided, especially Jesuits. His destination was to be Geneva, which at this period was held to be the Athens of the heretics, the chosen abode of learning and orthodoxy. Willingly or unwillingly, our student gave his consent to these arrangements, and fettered by them, he embarked for the Continent.

When the vessel which carried him from Scotland had been at sea for a few days, she was chased and captured by some English privateers or pirates, who behaved to the crew of the prize with their accustomed brutality. All the sailors and passengers were plundered, losing not only their money, but even their clothing and everything they possessed. These sea-robbers, who were worthy to sail with Drake,²² Hawkins, and Frobisher, left them little more than a shirt wherewith to cover their nakedness. Thus denuded, they were landed, Elphinston among the number, upon one of the islands situated off the mouth of the Loire. It was uninhabited, and afforded them neither food nor shelter. Some fishermen, who by chance were passing, rescued them, and landed them at Nantes. The position of this young Scotchman was pitiable in the extreme. He was all but naked, he was nearly famished, he was entirely destitute of friends, he had no money, and he was ignorant of the language of the country. But he had one consolation. Bad as it was, Nantes was not so bad as Geneva.

²² Johnston, *Hist. Brit.* (fol.: Amst. 1655), gives us some curious information as to the doings of these marauders, which seems to be based on good authority. In one year Drake took the following prizes: a Spanish ship, with four hundred pounds weight of pure gold; three ships, with a large quantity of unwrought silver and precious merchandize; twelve ships laden with silk; a Spanish vessel, with eighty pounds weight of gold and a gold cross set with emeralds; another, with the same weight of gold and thirteen boxes *signati argenti* (? stamped silver). At last he was so laden with booty that the precious wares served as ballast. When he came home, his ship was regarded as a sacred thing by the people. The Queen kept up the delusion by dining in it and knighting the owner, *ut omnes cognoscerent quanta benevolentia virtutem honestaret.*

CHAPTER VI.

ELPHINSTON'S FIRST ACQUAINTANCE WITH A CATHOLIC PRIEST.

The trials and sufferings to which young Elphinston was now exposed were apparently of no very long duration. Hunger admits of no delay, and under its pressure it became necessary that he should find some way of satisfying its importunity. As he wandered through the streets of Nantes he happened to meet a person whom by his dress he concluded to be a Priest, and to this person he resolved to address himself in the hope of exciting his sympathy. Latin was the common language of educated men, and as Elphinston spoke it with fluency and elegance, he had no difficulty in making his wants known to the ecclesiastic. The Priest was surprised to find himself addressed by a ragged mendicant in terms which showed that whatever his dress might be, his education had been that of a scholar and his bearing and manners were those of a gentleman. The sympathy of the Priest was easily awakened. He took the interesting tramp to his house, supplied him with decent clothing, and gave him food and shelter. He listened with interest to Elphinston's story, and promised to help him to the best of his ability.

Here the young Scotchman remained a welcome guest, until refreshed and strengthened he felt that he could resume his journey. To his great joy he found himself at no great distance from the city of Angers, in which he was aware that a brother of his own had settled some time previously. Of this brother very little is told us by Platus, or any of the other writers who have touched upon the history of the family. We may infer that he had gone over to France in order that he might there enjoy the undisturbed exercise of his religion; but why he should have settled at Angers, or in what capacity he was there employed, we know not. It would seem that the intercourse between his family in Scotland and himself had all but ceased, and William doubted whether he would meet with a kindly reception from one of whom he knew so little and who might possibly consider him as a heretic and an alien. But Angers was on the road to Paris, and Paris was the point which, at this time, he sought to reach. If he doubted, his uncertainties were removed by his hospitable benefactor, who encouraged him to believe that his brother would act a brother's part towards him. After having spent three or four

days with this kind ecclesiastic, he bid him farewell and set out on his journey to Paris. As he was starting from Nantes, his friend constrained him to accept, for his viaticum, two pieces of gold.²³ What the precise value of the gift might be, I am not prepared to say, but it must assuredly have been a handsome contribution towards the expenses of such an easy journey as that from Nantes towards Angers.

This kind treatment, this disinterested liberality which he had met with at the hands of a stranger, had a marked effect upon the religious convictions of the young Calvinist. It put to flight several of the prejudices in which he had been educated, and taught him to question the truth of several others. He had been taught to believe that all Catholics, Priests especially, were a selfish generation ; that they were exceptionally hard and uncharitable towards heretics, with whose sufferings they had no sympathy. Yet here was proof to the contrary, proof afforded him by his own experience. Plundered by Protestants, he had been relieved by Catholics. If he had misunderstood the practice of the old faith, was it not possible that he had been misled as to its creed? These thoughts occupied his mind as he hopefully went on his road to Angers, and they were gradually matured until they obtained for him the grace of a sincere conversion to the faith, the first seeds of which were sown by the unnamed Catholic Priest who relieved the beggar in the streets of Nantes.

CHAPTER VII.

FIRST ACQUAINTANCE WITH A CATHOLIC BISHOP.

As has been already remarked, the journey from Nantes to Angers is by no means a long one ; the young Scotchman, with his two gold pieces in his purse, probably completed it within three days. He lost no time in visiting his brother, by whom he was received most kindly, and hospitably entertained. This excited some little surprise, but for this the Priest at Nantes had prepared him. The elder brother, whatever may have been his position, was enabled to introduce the younger to the Bishop of the diocese,²⁴ who gave him a

²³ *Duo aurea*, says Platus, which Patrignani renders *duo scudi d'oro*.

²⁴ Guill. Ruzé was ordained Bishop of Angers May 24, 1572, and died September 28, 1587. A letter from him to the Pope, in which he thanks His Holiness for having created him Bishop of Angers, is extant in the Archivio Secreto Vaticano, F. xvii. p. 613. In 1583 he assisted at the Council of Tours, and there evinced a deep interest in the conversion of

kindly welcome. William's manners appear to have been very winning, and the Bishop was captivated with his bearing and conversation. It so happened that at this time his lordship was occupied in a literary work, the preparation of which rendered it necessary that frequent reference should be made to the writings of the early Fathers and the schoolmen. Pleased with the intelligence of young Elphinston, in whom he easily recognized the presence of a cultivated and acute intellect, he determined to give him employment in the preparation of the work on which he was engaged. The offer was thankfully accepted, and the youth, so recently a shipwrecked wanderer in a foreign land, now found himself the inmate of an episcopal household which restored him to that social position which seemed to be his birthright. Here his mind soon recovered the power and the elasticity to which it had so long been a stranger. His daily occupation in assisting the Bishop in his literary work brought him into contact with Catholic literature, which he could now study in undisturbed tranquillity. He soon discovered that there were two sides to every question, theological and historical questions included; and that every statement, argument, and fact which did not harmonize with the narrow limits of Scottish Calvinism had been carefully kept from his notice. When he was in doubt he could receive the instruction of heads more matured and better trained than his own, and he listened, and meditated, and prayed. The difficulties and objections to which he had been a victim from his youth gradually faded away before the wise direction of the Bishop of Angers, and it seemed clear to all that ere long Elphinston would seek admission within the fold of the Church. At a later period of his life, when he made his celebrated address to Pope Gregory XIII., he referred with gratitude to the time which he had spent in the episcopal residence at Angers. It was to him, he said, the turning-point in his spiritual life; there he had felt himself sensibly moved to embrace the teaching of the Catholic Church and to open his eyes to the danger of the heresy in which he had been living until now. One of the most powerful of the many arguments by which he had been influenced in arriving

the Huguenots. Probably the researches on which he was employed when visited by William Elphinston had reference to this subject. (See *Gallia Christiana*, xiv. 584.) He is said to have translated into French the *Com-munitorium* of St. Vincent of Lerins.

at this conviction was that arising from the unity of the Catholic Church, of the practical working of which he himself furnished an illustration.

Bishop Ruzé was too wise to hurry the reception of his guest into the Church, and was contented to wait until a mind so earnest as that of Elphinston should have mastered the many difficulties which it had to encounter. He knew that at the right moment the light from above would be granted, and that the soul created for God would at last find its rest in Him.

CHAPTER VIII.

ELPHINSTON'S ARRIVAL AND RECEPTION IN PARIS.

Nothing could have happened more propitious for Elphinston than this visit to Paris. In Paris he found all that he needed—society, sympathy, and instruction. The close union which for so many centuries had existed between Scotland and France, had to a certain degree been weakened by the diplomacy of Elizabeth, but on each side there still existed a strong feeling which bound the two nations together, and induced them to make common cause against the enemy of the common faith. The men who could not, or would not, remain in Protestant Scotland found a second home in Catholic Paris, and among the refugees who were there congregated our Scottish student found a ready and a kindly welcome.

It was natural that in such a condition of society the religious element should largely preponderate. Men fled from Scotland because they cared for their religion, and they carried it with them. The Scottish Ambassador at the French Court was John Hamilton, Archbishop of St. Andrew's, whom Knox describes as one of "the chief pillars of the Papistical kirk;" who, with the Bishops of Dumblane and Dunkeld (the former of whom became Bishop of Vaison, and died a Carthusian monk at Grenoble), besides a large body of others of the clergy and laity, were content to suffer the loss of all things except the loss of their religion.²⁵ Among these exiles one of the most active was a member of the Society of Jesus named James Tyrie, to whom, as the especial agent employed by God's providence in the conversion of Elphinston, we may naturally devote a few remarks.

²⁵ It will be remembered that Elphinston's tutor at Glasgow, Thomas Smeaton, the apostate, spent some time at Paris, where also resided his opponent, Archibald Hamilton.

James Tyrie was born of good family in Scotland in the year 1543, and therefore witnessed the outburst and the earlier stages of the Reformation in his native country. What he saw did not impress him favourably with regard to it, and while but a youth he left his home never to return, and took refuge in Belgium. While in Louvain, he heard such an account of the Society of Jesus as induced him to think that in it he should find all that he longed after, but, resolving to do nothing without mature deliberation, he hastened on to Rome, and was admitted into the novitiate on August 19, 1563. He proved himself to be a model religious, and in due course was sent to Paris to make his profession of the four vows; and there, in the school of the Society, he taught first philosophy and then theology for many years. Merit such as his was speedily recognized. Advancing from one step to another he became Father Provincial of France, and finally Assistant for France and Germany. He died at Rome on March 20, 1597, leaving behind him several writings of acknowledged excellence. It was chiefly through the influence and example of this excellent man that Scotland gained such missionaries as Fathers Gordon, Murdoch, Hay, Holt, Creighton, Abercromby, and many others.

It is not difficult to understand that, under the guidance and instruction of such a man, Elphinston's doubts were speedily dispelled, and light followed upon his previous spiritual darkness. Jerome Platus tells us the system which Tyrie pursued in the instruction of his pupil. By him the controversy between Rome and Geneva was reduced to a few principles, and these were stated so precisely and at the same time so clearly, by the master mind of Tyrie, that the conclusion was inevitable. With this map of the controversy before him he saw how the land lay, if such an expression be permitted. This clear definition of the question at issue, followed by a short statement of the teaching of the Church, and supported by a few of the most powerful arguments—to one of Elphinston's mental powers and calm earnestness of purpose nothing more was needed, as far at least as external help was required. Tyrie felt convinced that the study of the Fathers, meditation, and, above all, prayer, would do the rest. Ere long the result showed that the system was a correct one. The master had done his work, and the pupil, feeling that he was in safe hands, was not inclined to trifle with the golden opportu-

nity. He had a sharp wit, keen and trenchant like the air of his own mountains, and he had an honest love of the truth for itself. He possessed certain moral advantages, which stood him in good stead in the hour when a final decision had become necessary. He had not debased and debilitated his body by the corrupting pleasures of sense, nor had he warped the simplicity of his perception by a wilful clinging to error. It could not be said of him that he had abandoned the truth, for he had never known it ; his heresy sprung from the misfortune of his birth and was the result of his education, not the malice of an evil will or the stubbornness of a perverse temper. To such a spirit to discover the truth was to accept it, and Tyrie rejoiced in seeing one more soul added to the one fold of the Catholic Church.

CHAPTER IX.

ELPHINSTON'S RESIDENCE IN PARIS.

After the first excitement of his reception had somewhat subsided, young Elphinston did what every wise convert will do—he wrote to his friends at home to announce to them the step which he had taken. It is easy to anticipate the result ; there was the usual angry and unreasoning protest, the usual misinterpretation of motives, and the usual conviction that all natural kindness had faded away from the heart of the convert. He was assured that he had been seduced and deluded, and that he would soon awake from the bedrugged sleep into which he had been permitted himself to be lulled in the lap of the Roman Circe. Happily, this prophecy was never fulfilled, for Elphinston thoroughly understood the nature of the step which he had taken, and was prepared to pay the cost, be it what it might. He had such confidence in the teaching of the Church, that he never wavered on any single point which she propounded for his acceptance, never neglected a duty which she enjoined him to observe. He never failed to keep every one of the fasts which were prescribed ; he never neglected to assist at a Mass the opportunity of hearing which was afforded him. Writing to one of his friends, he thus unbosoms himself : “ As for myself, I take God to witness that, since I have embraced the truth, so far from being able to express my feelings in words, I am utterly unable to conceive in thought the consolation, the calm and the joy, which God has vouchsafed to bestow upon me. It exceeds not only all

that the tongue of man has the power to utter, but also, all that the mind of man has the capacity to apprehend."

This influx of the Divine grace into his soul was needed to fit him to endure the trials which now awaited him. No sooner had the tidings of his conversion reached Scotland than one of the ministers there wrote certain "Declarations against the Church," a copy of which was sent to the individual whose conversion had called them into being. Elphinston replied to them with a learning and power much in advance of his years. But this was not all. At the same time his uncle (of whom we have not heard anything until now) addressed to him several letters full of anger and threats, among other things telling him how deeply offended the King was at his change. This is extremely probable. James, the child of Catholic parents, was placed by the unprincipled men into whose hands he had fallen under the care of George Buchanan, who trained him up to hate the religion for her devotion to which his mother died by the axe of the executioner. Thinking to terrify the recent convert into a recantation of his faith, these letters which he received from Scotland assured him that, into whatever depth of poverty and misery he might be reduced, not one penny should ever reach him from home, and all the more especially if the report were true which had reached his friends in Scotland, namely, that he had joined the religion of the Jesuits, thus anticipating by a sort of instinct the fact which actually happened.

In recounting to the Pope the history of his conversion, as he did at a later period of his life, Elphinston admitted that these bitter letters were a sore trial to him, and that he suffered deeply in consequence of them. They were more than a pain, they were a temptation, and he had to undergo a sharp mental struggle between good and evil in consequence. The King's promises often came into his mind, for if he had forgotten them for a time they were recalled by his uncle's letter. He had tasted enough of poverty to understand what it was, and he could not but contrast an actual present with a possible future. On the one hand were ease and dignity and wealth, and on the other, what?—exile from home, the loss of friends, a life-long struggle for a crust of bread, and a grave among strangers. How long the trial lasted we do not know, but we feel sure that, since he was faithful to Divine grace, that grace was given him at the fitting period, and all the more abundantly after these temptations.

The narrative of Jerome Platus at this point being founded upon Elphinston's own notes for his speech to the Pope on his first presentation at the Vatican, we are thus enabled to place before our readers what may be regarded as a piece of autobiography. Elphinston here tell us, as he told the Holy Father, that when he set himself to answer the letters which he received from his uncle, he felt so keenly the unkindness in which they were expressed, that he caught something of the same spirit, and was prepared and anxious to retaliate. Fortunately for him, a wise and kind friend was by his side, and counselled forbearance, and the good sense of Elphinston made it easy for him to accept the admonition. Conceived and expressed in this tone the letter was sent to his uncle. But along with it went another paper, which was intended to convey a statement of the reasons which had induced the writer to abandon Calvinism and embrace the teaching of the Catholic Church. Being addressed to no one individually, but to all his relations collectively, he argued that it could give no personal offence. How far he was justified in this pious opinion we are not told, but it must have convinced them that their young relative would not return to Scotland—at least, not as he had left it. This letter was of some length, was carefully and prudently expressed, so as to avoid giving needless offence, and was written with no little learning and eloquence. Unfortunately no entire copy of it is known to exist. The few passages for the preservation of which we are indebted to the affectionate care of Elphinston's biographer, appear later on.

CHAPTER X.

ELPHINSTON'S RESIDENCE IN PARIS. HIS JOURNEY TO ROME.

Judging by Elphinston's answer, the letters which he had shortly before received from his correspondents in Scotland must have been exceptionally annoying to him. There was the usual amount of angry invective—that he could easily bear—followed by passionate appeals, to which it cost him something to be indifferent. There were appeals to his nationality, always a strong sentiment in the mind of a northern; appeals to the family bond, which he had so cruelly broken by thus separating himself from his relatives and friends—arguments and entreaties which could not but occasion a sharp pang to the sensitive and loving heart of the young convert. Yet,

whatever it cost him, he was firm in his resolution ; and doubtless these very trials accomplished for him the gracious purpose for which they were intended, and of which he reaped the fruit at a later period and in a different locality. There was more peace for him, he said, in following out the course on which he had entered, whatever might be the temporal sufferings to which it should expose him, than he could expect to find were he to return to that system of fraud and falsehood in which he had been educated, and from which he had escaped by the wonderful interposition of God's good providence. Yet this decision did not arise from indifference. It was remarked, says Platus, that through the whole of his after-life he was keenly sensitive to every incident which affected the progress of the faith in the land of his birth. Had he lived, it probably would have become the field for his future labours. While he was in Rome the only subject on which he was inquisitive was as to the progress of religion among his countrymen. Its success gave him deep gratification ; any failure made him silent and thoughtful, and seemed to occasion him much sorrow.

Of this habitual tendency of his thoughts towards home, his early biographer supplies us with an illustration which fell under his own immediate observation. In his private prayers, in his colloquies with God and the saints, Elphinston invariably used the Latin tongue. When he was told that he might, if he pleased, employ his own vernacular, he declined to do so ; remarking that he could not overcome the repugnance which he felt in addressing our Lord in Scotch, for it reminded him of the misery of his former life at home, of the indecent liberty with which he heard the Divine Name addressed in the kirk : and of the falsehood, ridicule, and abuse which, in his presence, had been poured out upon God's saints, God's Church, and God's Vicegerent upon earth.

Elphinston's residence at Paris brought him into frequent intercourse with the best society which was to be found in that intellectual city ; and the simplicity of his manner and the grace of his conversation made him a general favourite. He was solicited by more than one noble family to undertake the education of its younger members ; an offer which must have presented many attractions to the penniless and homeless alien. The French Ambassador, who was on the eve of his departure to Constantinople,²⁶ was especially solicitous that the young

²⁶ Apparently this Ambassador was M. de Montaignac, whose instructions on being sent to Constantinople are dated July 24, 1573. They are

Scotchman should accompany him; and the offers which he made were liberal in the extreme. But they were ineffective. Slowly, perhaps, but certain and sure, there had grown up in Elphinston's mind the conviction that the lot of his inheritance lay before him in the far distance. What it might be he knew not, but nevertheless he began to make preparations for his journey to Rome.

CHAPTER XI.

ELPHINSTON'S ARRIVAL IN ROME. HIS INTERVIEW WITH THE POPE.
HE ENTERS THE ROMAN COLLEGE.

The decision was a strange one; and judged by the rules of worldly prudence it was open to many objections, because it was beset with many difficulties and afforded no corresponding advantages. Elphinston well knew that in Rome he had no means of support; he had no relations in the Eternal City, not even a single friend or acquaintance. Might it not at best be only a sentiment? He answered the question by setting out at once on the road. We shall find that the spirit of faith which carried him thither did not desert him at the end of his journey. Long as it was, he determined that he would make it longer by going on foot, and that in order to sanctify it he would offer up to God, as an atonement for the sins of his past life, all the fatigues and the sufferings which he well knew he would be compelled to undergo. Platus refers to these in general terms only, probably their full extent was never known to any one but by him who endured them. One incident only, which occurred at Turin, has been recorded. When the traveller reached that city he was utterly destitute; but there he encountered a Scotchman—under what circumstances we know not—who gave him a piece of gold, encouraged by which unexpected but opportune relief he continued his weary march with renewed energy. This event, and the others which occurred to him on the road, made a deep impression on his mind; so much so, indeed, that when, upon his death-bed, he commemorated all the loving interpositions of God's good providence on his behalf, he referred in a special manner to the care with which he had been guarded during his journey from Paris to Rome. Yet it was more than he could undergo; and although he accomplished it, it cost him his life. It broke extant in the MS. Geo. III. vol. cxi. fol. 289. He seems to have continued in office until 1592, when he was succeeded by M. de Breves. See the same collection, vol. cxiii. fol. 185.

down his constitution (active perhaps rather than robust), and left behind it the seeds of a disease which ere long developed itself, and from which he never recovered.

Almost immediately after Elphinston's arrival in Rome occurred an event which gave him the assurance that his aspirations were about to be fulfilled. Walking in the city one day he happened to encounter a certain William Chisholm,²⁷ a relation of his own, and a good Catholic, who was probably employed on some mission to the Holy Father in connection with the interests of Mary Stuart, Queen of Scotland. Chisholm took his young kinsman with him to his house, which afterwards became his home as long as he needed it, and until another home was provided for him by an event equally unexpected. There they discussed what course it would be best to pursue, a question the decision of which they wisely resolved to leave in the hands of the Holy Father.

The Papal throne was at this time filled by Gregory XIII., who took a lively interest in the affairs of England and Scotland, with a view of promoting in both the interests of the Catholic faith. In 1581 the celebrated Jesuit Father Parsons arrived in London, and opened a correspondence with the Scottish Court by means of another member of the Society named Crichton.²⁸ James looked upon the movement with favour, or pretended to do so; certainly it was well received by many of the Scottish nobility. The matter still remained in suspense at the time of Elphinston's arrival in Rome. Under these circumstances the sympathy of the Holy Father was easily enlisted in favour of a Scottish convert, and, through the intervention of Chisholm, he requested him to be in attendance on a fixed day at the Vatican.

When Elphinston was presented to the Pope he addressed His Holiness in a Latin oration, the notes of which were before Jerome Platus when he wrote his biography. After a short account of his family and early education, the speaker enlarged

²⁷ Platus does not enable us to identify this individual with any certainty. William Chisholm was appointed to the see of Dumblane in 1564, but having been expelled from that see by the insurgents, he was made Bishop of Vaison, 1569—1584. As he was frequently employed by Mary Stuart on diplomatic missions to Rome, he may possibly be the individual here referred to. See Keith's *Scott. Bishops*, p. 180. I find that Lesley, Bishop of Ross, had written to Mons. Chisholm at Rome, for the relief of two Englishmen there imprisoned. See P.R.O. Mary Queen of Scots, xii. 3, dated 14 March, 1582.

²⁸ See R.O. Scot. Eliz. xxx. 60.

upon the circumstances which led to his conversion in Paris, and the motives which had induced him to visit Rome. Warming as he spoke, he expressed his determination to devote the remainder of his life "to the greater glory of God." One wish, he said, lay very near his heart. He loved his country, he lamented the present depth of spiritual degradation into which it had fallen, and he longed to be placed in such a position as would enable him to labour for its restoration to the unity of the faith. Might he venture to hope that His Holiness would give his sanction to this design, and help him to carry it into execution?

Pope Gregory listened with courteous attention to the young orator, whose earnest zeal he could not but admire, as well as the elegance of his Latinity and the simple dignity of his manner. Having been made acquainted with the difficulties in which Elphinston was placed, he lost no time in providing a remedy. He supplied him upon the spot with a fixed income, sufficient for the wants of a student, and he told them that if any additional sum were required to meet an unexpected demand upon his purse, the amount would be provided at the Vatican. Thus freed from the anxiety under which he had laboured since his departure from Scotland, Elphinston returned with Chisholm, in whose house he continued to reside, and which he now was permitted to consider as his home. Here for a time he was very happy. He was in Rome, the capital of the Christian world, the residence of the successor of St. Peter, whose liberality he had already experienced, and from whose patronage further advantages might reasonably be expected. Yet there was still in his heart that unsatisfied longing for the unknown something which he had so long experienced, but which he did not yet understand, and which he did not dare to disregard. He asked for light, and guidance, and strength, and they were granted to his prayer. Gradually he saw what he ought to do, and his way was made plain before his face. The indefinite longing assumed the form, the consistency, and the proportions of a distinct purpose. What holy men and devout women had done before him, he would now strive to do. "The Lives of the Saints" had been his favourite study: he would now strive to follow their example, and unite his life with theirs. His way at last lay clear before him. He applied for admission, and was received into the Seminary of the Society of Jesus.

CHAPTER XII.

ELPHINSTON'S LIFE IN THE SEMINARY.

The change of life which young Elphinston experienced upon resuming his studies in the Seminary at Rome was sharp and sudden. Not only in Scotland but even in France he had enjoyed a considerable amount of freedom; he had, to a certain degree, consulted his convenience in the distribution of his own time and the pursuit of his own inclinations. His voyage from Scotland to France and his long journey from Paris to Rome had taught him habits of independence of thought and action, which it was far from easy in most cases to change in a moment. All this was now at an end. The life upon which he had now entered introduced him into a new world. Not only had he to learn new habits, new modes of thought, and new modes of action, but—harder still—he had to forget the past. Yet he adapted himself to the requirements of his position with an ease and a completeness of purpose which surprised his Superiors and edified his fellow-students; and all saw in the change a marked illustration of how Divine grace works in the hearts of men of good will. He settled himself down almost without an effort to the discipline of the house, and observed with wonderful docility all the rules and regulations of his Superiors.

He now resumed the study of his philosophy; for he had no difficulty in finding that his previous acquaintance with it was shallow and inaccurate. Philosophy in Rome was a different thing from philosophy in St. Andrew's. He began it from its first principles and studied it systematically and with earnest diligence. His steady application and the quickness of his intellect marked him out almost from the outset as one from whom much might be expected, and as time passed this anticipation was realized. He distinguished himself more especially in the disputations in which he was now required to take a part, where the foremost rank was awarded him by the united judgment of both masters and scholars. As to his conduct, it was equally satisfactory. From the day on which he first crossed the threshold of the Seminary he won the esteem and regard of every one. There was no boyishness in him, no levity of conduct. A gravity superior to his years marked his every action; it was tempered, however, by a pleasant sprightliness which made him a favourite as well with his superiors as his equals.

Were we to speak upon his piety and devotion as they deserve, we would be led beyond the limits which we must prescribe to ourselves ; yet there are subjects upon which we cannot be entirely silent. Immediately upon his arrival in the Seminary he made a general confession of the whole of his former life in the world, in order that thereby he might lay a good foundation for that spiritual life upon which he had now entered. The fruit which it produced appeared at a later period. In his copy of the Office of our Blessed Lady, which he used in reciting her Hours, under the 18th of April, occurs this memorandum : "On this day, in the year 1583, I was born again at Rome in my general confession." The reader will remember that his birthday occurred during this same month of April. This general confession was preceded by a long and careful preparation. He spent several days in lengthened meditations, in which he reviewed his past life, sought to understand himself, and in the bitterness of his heart remembered the sins of his former years. At this time his relative, William Chisholm, came to pay him one of his accustomed visits, from whose information the following incident, which then occurred, has been obtained. Finding Elphinston somewhat sadder than usual, he asked him what had happened. Elphinston answered that during the previous night his mother had appeared to him in great sorrow (she had died in heresy a long time before) and, after contrasting the sadness of her own condition with the happiness of his, had asked him to pray to God for his father and brothers.

About the same time also he was anxious to enter the Sodality of our Blessed Lady, for whom he always had a special veneration, calling her his Mother and himself her son. It was his custom frequently during the day to offer her his heart, his thoughts, and his studies. He enquired of his Spiritual Father how best he might increase his love for her. He earnestly followed all the exercises of the Sodality, even in the time of his illness (for he regarded them as a school for every virtue), and during his sickness he lamented that by reason of it he was prevented from reaping the consolation and the fruit which he might otherwise have derived from these exercises.

It happened on one occasion that, after he had been for some time confined to his bed and had somewhat recovered his health, he noticed that his companions were about to set

out from home in order to visit the hospitals. At first the prefect would not give him permission to accompany the others, but at length he was won over to grant his request, upon the understanding, however, that he was to look on and do nothing. But when they reached the hospital Elphinston could not restrain himself, but rendered to each patient whatever help he most needed; and this gave him a joy till then unknown, as he told one of the Fathers.

After his death was found a paper which illustrated the habitual goodness of his disposition. He had drawn it up about the beginning of Lent as a kind of guide to the confession which he was presently about to make. At this time, although he was in weak health, yet his mind was full of plans and resolutions for the future. But many of these could not be carried out without the consent of his confessor, for so obedience required. He was especially careful to study the virtue of humility, not only in regard to his ordinary actions, but also to the virtues in which he excelled. He took care never to mention the nobility of his family; he never spoke of himself except when necessity required it; and then it was done briefly and with modesty. Although he had wonderful capacity in study, yet he never boasted of it, not even in joke, nor did he even make a remark which might seem derogatory to others. It is unnecessary to speak of the purity of his mind and body; respecting which virtue he had made a vow even before he left Scotland, and this he regarded as one of the first rays of Divine light which had been vouchsafed to him. He mentioned this fact shortly before his death.

Elphinston was most respectful to the Fathers of the Society. Once when he was ill at Rome, one of his friends urged him to leave the Seminary as the life was not suited to his health; in reply to which he said plainly that in this question as well as in all others he would follow the advice of the Fathers, from whom he had received all that he had in Rome. He was frequently urged by letters from his own friends to take the same step; and they remarked that it was unfitting that one of his rank should be dependent on the bounty of others, or, as they expressed it, should be the Pope's beggar. These taunts did not much disturb the quiet of one who was prepared to suffer greater things for Christ; yet there were times when he could not but feel anxious for his future in the event of the Pope's death. His relations had frankly told him that from

them nothing whatever was to be expected so long as he remained where he then was; they added, however, that if he would return to Paris he might then count upon having a decent sum allowed him for his support. Yet in all these doubts he would decide nothing for himself, leaving everything to the judgment of the Fathers. It was their opinion that he should improve the present opportunity, keep steadily at his studies, and leave the issue in the hands of God, who would never desert him.

So attentive was Elphinston to the laws of the Seminary, that he carefully copied them with his own hand. He observed them most accurately, even in matters where such precision might seem to be scarcely necessary. He thus won a great influence over his companions, the conduct of some of whom was much improved by his example; and they patiently submitted to accept not only advice but censure. He was gentle in his intercourse with all, especially so with the members of his own Sodality, whom he addressed and treated as brothers, of which they still often speak after his death.

CHAPTER XIII.

EXTRACTS FROM ELPHINSTON'S MEMORANDA.

It is scarce necessary to enlarge upon his earnestness and fervour in spiritual things. It is customary with some who reside in the Seminary to devote a quarter of an hour to prayer; but he, from the day he entered, never gave less than half an hour, as long as his bodily health permitted, and twice in the week an entire hour. So promptly did he rise from bed, that he was often astir before the Prefect of the dormitory.

In the act of prayer and meditation how particularly careful he was is known only to God, but upon this point we may glean some information from two scraps of paper, which were found in his desk after death. In the first, which was written in Latin, he seems to have meant to mark out the system which he used in preparing his meditation. It was as follows. Having decided what the subject should be, he sketched it out roughly in his mind in the evening, and took care to keep it before him, guarding against giving way to any thought which might weaken the distinctness of impression thus created. If it happened that he lay awake during the night, he returned to the subject of his previous thoughts. As soon as he arose in

the morning he did the same, and placed himself in the presence of God and all His saints, from Whom he asked for power to pray well.

The other paper was more hurriedly written and in Scotch, and was to the following effect. "Although it is fitting that a spiritual man, as far as the weakness of his human nature will admit, should be able always to hold himself in control, yet he should daily employ his mind in such exercises as will place him in the presence of God, and unite God closely with himself. In prayer we should not be too anxious to enjoy Divine consolation and sweetness, but every one ought to strive to have all his senses in control; and with his whole body in proper frame he ought to throw himself before God His Saviour and confess all his sins, and having done so, let him plunge himself in the boundless ocean of the Divine mercy, praying that the abyss of his sins may be swallowed up in the abyss of God's goodness. Let him mourn that he has offended the Divine Majesty; let him pray that by the merits of His Saviour and His Most Blessed Mother, he may be washed in the Blood of Christ and so come forth pure and spotless. Thus he may obtain the same footing in the grace of God as if he had never sinned, nor is there any reason why he should be doubtful as to the forgiveness of his sins."

This careful attention to prayer still further appears by a paper which he drew up as a guide to his daily devotions, and which his biographer gives in its integrity, as affording an insight into the spiritual condition of this remarkable youth. And I here repeat it with only a few very trifling omissions, feeling assured that it will help and encourage many in our day to follow the example set before them three centuries ago.

When I hear the bell in the morning, forthwith I will arm myself with the sign of the Cross and will rise from bed, and as I am dressing I will offer up to God the following short prayer. "Almighty and Everlasting God, King of kings, Lord of lords, Who hast preserved me this night, unworthy as I am, and guarded me from the snares of the flesh and the devil, I ask Thee to grant me Thy protection this day and all the days of my life; so that, by Thy aid, all my thoughts, words, and works, may tend to the glory and honour of Thy Name. Through Christ," &c. Having ended this prayer, I will spend in some devout meditation whatever time may be required for the remainder of my dressing. Next, kneeling at the side of my bed, I will repeat this prayer: "O Most Blessed Virgin, thou who wast chosen from thy love of purity and innocence before all other women, and found to be most worthy to become

the dwelling-place of our Lord Jesus Christ, do thou this day protect and defend me, thy servant, William, who recommend and commit myself to thy protection ; and as I have placed in Thee the hope of my salvation, do thou, by the cooperation of thy help, enable me effectually to resist all temptations so as at the last to be made worthy to partake of life everlasting. Hear me, O most loving Mother, me thy child, humbly imploring thy help, and obtain for me from our Lord Jesus Christ that I may be fulfilled with all virtue, Who, with God the Father," &c. Then I will say the *Salve Regina* or the *Alma Redemptoris*, as at the end of None. Having done this, if time permits, after I have arranged my bed, I comb my hair and wash my hands and face, and while I do so I will ask of God that as I cleanse my body from outward impurities, so I may cleanse my soul from sin by His Divine grace through true penance and contrition.

Then, along with the others, I will be prompt to sprinkle myself with holy water, and on my knees I will first recommend myself to God ; next I will ask from Him the welfare of the Holy Father ; and in the third place I will pray for the peace and protection of the Catholic Church from all the attacks of heretics and infidels. I will then ask God for the conversion of heretics, especially of those among my countrymen ; and here I will not forget the Queen of Scotland, the young King her son, and my own relations. Then I will recommend to God by name the Bishop of Angers, Father Tyrie, and Father Hay, my confessor, &c., and the Prefect of the dormitory. During this time I shall be upon the watch lest Satan put some wandering thoughts into my mind.

When I have finished my prayers I will hear Mass with becoming reverence, reading in the meantime the Hours of the Blessed Virgin, that is to say, Matins and Lauds, using that prayer to her which is at fol. 287,²⁹ or some other concerning true penance ; and this I will continue to do until the end of Mass. When it is finished, if I want to take breakfast I must be careful not to be a cause of offence to any one ; I will take what is proper, and after the blessing I will eat it. If I do not require breakfast, I will spend that time either in prayer and meditation, or at the least I will betake myself to my own quarters, where, with all attention and quiet, I will read something that is pleasing and fitting. When the time for study comes I will interrupt no one at an unbecoming hour in the morning. Should necessity require it, I will do what is to be done so quietly as not to be a disturbance to others, having first obtained leave from the Father. When the bell warns me that it is time to go to the schools, having taken with me from my desk such articles as may there be needed, I will then close it. On the way I will not speak to any person. If I am saluted I shall be careful to return the salutation, and I will not fail to salute a Father as I pass him. In going to the schools I will repeat the Rosary ; but should it happen that I cannot do this conveniently, I will repeat the psalm, *Domine, ne in furore,—Beati quorum,—Miserere mei Deus,—De profundis*. But there is one thing about which I must be especially careful, and that is, to keep my eyes from wandering hither and thither, so as to avoid seeing such objects as would draw away my mind from pious thoughts and open a road

²⁹ Namely, the prayer which was to be found at that page in the edition which he used.

for the temptations of the flesh, or of the world, or of the devil. And the same thing is to be attended to as I am returning.

Having arrived at the schools I will reverentially uncover my head, and go to my own place, where with all possible attention I will try to grasp all that is said by the teacher, writing down what is dictated ; taking especial care not to be an annoyance to my companions by misplaced observations ; and not forgetful of the rules of modesty I will keep myself quiet among my neighbours. After the lecture I will take my part in the repetitions along with the others, avoiding quarrels, which most frequently arise from verbal disputes, and contenting myself with such solutions as appear to explain the point under consideration, carefully shunning the vice of ostentation before all else.

I shall attentively take my place at public disputations. If questions about physics or metaphysics—which I do not in the least understand—be discussed, and which could be of very little or no value to me, I must remember to occupy myself with some pious book. Should the teacher call upon me to dispute, I must try to do it with all diligence, making it my habit to fortify myself with the Sign of the Cross, both before and after the disputation ; being careful to remember modesty, and dreading to engage herein without previous meditation.

When I return to the Seminary I shall sprinkle myself with holy water. I will address some prayer to God before returning to my studies ; which must be carried on in the same spirit as heretofore. When I go into the refectory for dinner, or supper, I must observe the rules of modesty, and guard my eyes from wandering about. While I am eating I must keep my eyes steady, and have my ears open to what is being read ; thus feeding at once my body and my mind.

During recreation, whilst I am occupied along with the others in becoming amusement, I must be on my guard to do nothing which in any way may seem out of place. When the hour of bedtime shall arrive in the evening I shall in the first place, while I am undressing, make my usual prayer along with the others, and then prepare some meditation ; then I shall take holy water, and lastly, before going into my bed, I shall offer up to God the following prayer : “ O Lord God, Who by Thy word hast created the heavens and the earth, and out of Thy regard for mankind hast created the alternate succession of day and night, and night and day, that so the strength that has been worn out by the labours of the day may be recruited by the quiet of the night ; grant to me, Thine unworthy servant, such bodily repose, that whilst my spirit in the meantime watches continually towards Thee, my heart may not grow faint or become sluggish by overmuch sleep, but rather may stand upright in Thy love, always having these words of Christ fixed before it ; “ Watch, that ye enter not into temptation.” And thus into Thy hands I commend my spirit.

The information respecting the mode of life now adopted by William Elphinston, which we have given above, has been derived from the biography for which we are indebted to his friend Jerome Platus. The facts here recorded are told in terms so simple and natural as at once to command our un-

hesitating acceptance. There is no attempt at exaggeration, no straining after effect. Doubtless Jerome Platus had been struck with the beauty of the character which now unfolded itself before him; and he could not sufficiently admire the varied treasures, intellectual and spiritual, which so long had been hidden in the soul of this young Scot. But to him the explanation was an easy one. With the fullest recognition of the omnipotence of Divine Grace, he attributed Elphinston's rapid progress in the knowledge and practice of true virtue, to the fact that he had sought it in the right way and in the right place. Humility, and obedience, and the abnegation of self—these were sure to obtain the blessing, and as Elphinston had done his best to comply with what the terms demanded, so he would be sure to obtain the reward which was promised. To the eye of faith here was but another illustration of the supernatural working of the Rule of St. Ignatius. Platus had recently seen a touching example in the person of Edward Throckmorton, who, on his death-bed, was admitted into the Society;³⁰ and the blood which had been poured out by Campion and Briant at Tyburn was now bearing witness of its efficacy in the person of another convert who was preparing himself to walk in their footsteps, should a similar testimony be required of him.

At the time when Elphinston became an inmate of the Roman Seminary, the Society was doing a great work in the way of education, a province to which it has always been warmly devoted. In the English College eleven of its members held official positions; one was charged with the spiritual training and guidance of the students; a second was Prefect of Studies; three others taught philosophy, while the remaining five were in charge of various domestic arrangements in the house. The students whom they had in charge were seventy in number, of whom nine were in Priests' orders. The Rector of the College was Father Alphonsus Agazzari, S.J. The one great object which all had in view was to prepare men for the English Mission. It enjoyed the especial protection and favour of the Holy Father, Pope Gregory XIII. In 1582 he added to the College revenues a gift of two thousand scudi. The Cardinal Protector, the Cardinal of San Sisto, gave three hundred scudi to the decoration of the chapel. Everywhere the eyes of Catholics were turned to watch the effort which

³⁰ He died in November, 1582. See Sacchini, *ad. an. s. 42.*

was being made for the recovery of England to the Catholic faith. We shall see that Elphinston shared in these anticipations, and hoped to have been allowed to participate in the dangers and glories of the undertaking. But God had marked out another path for him; different, and yet leading to the same end. We shall not be long in discovering what it was; for his biographer now begins to speak with the authority of an eye witness.

CHAPTER XIV.

FLUCTUATIONS IN THE SPIRITUAL LIFE. A FINAL DECISION.

We learn from the writer of Elphinston's memoirs, upon which the present narrative is founded, that the outline of his daily spiritual life given in our last chapter, was by him steadily carried into practice during the first year of his residence in the Roman Seminary. While it formed the basis of his daily exercises, we must not suppose that he held himself down to it so rigorously that it admitted of no expansion. He never permitted himself to fall beneath this standard, but there were times when he rose above it. Seasons came, and not unfrequently, when the teachings of the Holy Spirit invited him to make many additions to this rule, in order to meet the varying circumstances in which he found himself placed. Of this we have an illustration in a letter which about this time he wrote to one of his brothers, probably him who resided at Angers, from which the following is an extract :

I desire to direct all my studies to the glory of God alone, and to the benefit of my afflicted country. As for yourself, I entreat you, in the Name of Christ, always to keep this same object before your eyes, if you care to have any return for your studies and labours. Let God be the aim and end of all your thoughts. Let it be so with both of us, whether we are busy in the study of languages, or law, or philosophy, or ought else, be it what it may. When the nobler object is obtainable, is not it a base thing to seek after the meaner? I know that men are often seduced by such poor temptations as the riches and honours of the present world; but as for you and me, we should never forget that there is before us either the eternal reward or the eternal punishment. For myself, I venture to hope that as I devote all my efforts to the service of God, so I may reap the great reward after this life shall have ended.

From this extract we may gather that the resolution in the mind of young Elphinston ultimately to give himself to God in some way or other had for long been a fixed principle, but that he had not decided upon the precise form in which he

would make that offering. But now it seemed to him that the time had at last come when he ought to arrive at a final decision. In order that he might act with the prudence befitting the occasion, he sought the help of his confessor, and explained to him the nature of his difficulty, if it really were to be considered a difficulty. What he longed to find was abstraction from the world, poverty, and a hard life. But here, as we cannot do better than let him speak for himself, we give the following passage from the letter which he had addressed some time previously to his relatives in Scotland, in which he opens his mind very unreservedly. His words are these :

You have been told by some rash talkers that the one motive that brought me to Rome was my desire to associate myself with the Society of Jesus. This is far from the truth. Nothing indeed causes me more sorrow than to find in myself nothing which corresponds with the high and holy life to which the members of that Institute strive to attain. I feel that I am unworthy to become associated with them. As yet, then, my future course is uncertain. When the time shall come that I must decide upon it, if I shall feel that I am called in that direction, not only shall I offer no opposition, but I will embrace it with open arms.

We see, then, that in the mind of Elphinston the wish to become a Jesuit sprang from no sudden impulse, it was an inspiration which he had long ago received, and the happy accomplishment of which seemed now at last about to be granted.

If Elphinston imagined that he was to enter upon the Land of Promise without a final struggle with the enemy he was mistaken. The inheritance is for the conqueror. In the midst of the quietude of mind which at this time was granted to him, a disturbing thought presented itself, and diverted his former good resolutions into a different channel. Like most subtle temptations, it came in the form of a greater good. To give himself to the life of the Society of Jesus was a high privilege and a great good, but was it the greatest and the highest? Was not there something even nobler still? Did he owe nothing to his own flesh and blood? Had he forgotten his own country? Could not he turn to a useful purpose the advantages which he knew he would enjoy in the land of his birth? the advantages of kindred, and social influence, the patronage of the nobility, even of the King himself? It seemed to him that thus he could bring a nobler offering to

God, and do a greater service to the Church, than if he were to spend his life on some foreign mission, or in teaching the poor, or instructing the ignorant. He had been told that he might have a bishopric if he would return to Scotland; and here was the opportunity to turn the gift to advantage. If he could reconstruct the hierarchy, restore the Catholic faith and expel heresy, he would indeed have earned for himself the gratitude of his country and of the whole Catholic Church. It was worth the attempt; it was something better than living the hidden life of the obscure and disregarded Jesuit. Such was the vision which the tempter suggested to the impetuous young Scotchman, who was keenly sensitive to the claims of kindred and who had never forgotten the land of his childhood.

It was a subtle temptation and it tried his constancy. But temptation is not sin unless it be yielded to: and Elphinston did not yield to this temptation; he did not even dally with it. With that beautiful candour which is so conspicuous throughout the whole of his eventful life, he opened his thoughts to one of the Fathers of the Society, in whose direction he had the highest confidence. This act of trust and obedience had its reward, and that speedily. The delusion faded away, and the snare of the fowler was broken. The young student rejoiced in his new peace of mind; and from the incident which had just occurred, from the temptation and the victory over the temptation, he had learned the lesson which was needed. He now knew more of himself than he had hitherto done. Henceforward there was in him more of self-distrust, and a firmness and deeper confidence in the wisdom and the goodness of God.

Platus tells us—and we are glad to know the fact from such an unimpeachable source—that during the whole period of this mental disturbance no change whatever took place in the regularity and the warmth of Elphinston's devotion. His love of spiritual things continued as sincere and as earnest as it had ever been. He had not felt a craving after this visionary triumph in Scotland merely for the sake of the honour and dignities with which it was to be associated. Had he indulged this delusion in private, without making it known to his Director, the effect might have been different. Soon there would have been a declension, then a fall; and the character which now stands before us so remarkable for its simple beauty

would have received a shock, from which possibly it never would have recovered. There was no change, then, in his external life; and it might seem, as far as could be gathered from what met the eye, that this episode in it passed away and was forgotten. But such was not the case. Elphinston never forgot this incident, and the memory of it was to him the source of a long-continued sorrow. During his illness, and especially as he drew near his end, he returned to it with increasing frequency, and always with the expression of deep humiliation. He never failed to contrast his own dulness and sluggishness in obeying the invitation of the Master with the loving promptitude with which St. Peter and St. Matthew rose, and left all that they had, and followed Christ.

CHAPTER XV.

ELPHINSTON'S JOURNEY TO NAPLES. THE BEGINNING OF HIS SICKNESS.

The life of William Elphinston may be divided into two parts; each separated from the other by certain marked peculiarities. We have now completed the first portion; and as we are about to enter upon the second, it may be convenient at this point to make a few observations upon the distinguishing features of each.

Hitherto we have known Elphinston's character chiefly from himself. The history of his birth, childhood, and education, which have come down to us through the present narrative, although doubtless perfectly accurate as far as they go, are obviously scanty and imperfect; and contemporaneous history is too indistinct to permit us to supply the acknowledged defects of the narrative. Yet scanty as is our acquaintance with the young Jesuit, we think we can trace the outlines of his character with sufficient accuracy to understand that this reserved and sensitive youth was not the person to become his own historian. The information about his early adventures up to the date at which he reached Rome was probably obtained by Platus rather from others than from Elphinston himself.

But at this period there is a marked change in the character of the narrative. It becomes more distinct; the terms in which it speaks of the single point round which our interest centres are more precise; the details become more distinct and more precious as the story hastens onwards

to its conclusion. Of this we shall have abundant proof during this, the second portion of the present memoir. I leave Platus to tell his own tale, for I am convinced that no pen could do this with more touching and eloquent simplicity than his own.

Elphinston had now spent nearly one year in the Roman Seminary, and had almost completed his logic, when he heard that one of the Fathers was about to pay a visit to the Jesuit house at Naples. This Father was Jerome Platus, his future biographer. Elphinston asked permission to accompany the Father on his journey, and he obtained it. The motive which induced him to undertake the expedition was somewhat remarkable, and is worthy of notice as illustrating the intensity of his affection for his native country and everything connected with it. If he was anxious to go to Naples it was not for the sake of Naples, or Vesuvius, or Pompeii; it was because the journey took him to Amalfi,³¹ where was said to rest the body of St. Andrew, the Patron Saint of Scotland.

The two travellers set out on their journey, and in due course of time reached Amalfi, where the devotional patriotism of the saintly youth was amply rewarded and gratified. There he made a devout confession, there he communicated with great fervour, and there he lingered until he had enjoyed the privilege of witnessing that flow of the sacred oil which distils from the body of the Apostle.³² He repeated his visit with the same results on his homeward journey, during which he also visited the body of the great St. Benedict at Monte Cassino. He had always shown a singular affectionate respect towards the relics of the saints, which he gratified on this occasion by procuring for himself a silver reliquary, which he filled with their precious remains, and wore ever afterwards round his neck. Platus was much struck by these instances of his devotion, which he thought all the more remarkable, and therefore all the more worthy of being recorded, since he had

³¹ See Ughelli, *Ital. Sacra.* vii. 272, who tells us that Cardinal Petrus de Capua, on his return from Constantinople, gave the body of St. Andrew, which he had brought with him, to the church of Amalfi, of which town he was a native. It was there deposited in an underground church, or Confession, which the Cardinal had built for the purpose of its reception. See further, Tillemont i. 896, ed. Brux. 1706; Raynaldi, A.D. 1208, § 29; D'Attichy, *Hist. Card.* i. 245.

³² This sacred oil is mentioned by the authorities quoted in the last note.

noticed that even among Scottish converts such manifestations of their loving zeal were by no means frequent.

At this point the health of William Elphinston broke down, and he gradually sank into the condition of an invalid. It showed itself by an attack of illness, which in itself might seem to be of no very marked character, and from which he appeared for a time to have recovered, but only to experience the return of graver symptoms. These too passed off; but from this point there was a perceptible decay of power. It was very gentle, very gradual, but very decided. It kept him in his bed for a couple of months, and reduced his strength to the lowest stage, but his mental powers were left untouched. He did not permit them to remain in idleness. On the contrary, it soon became clear to him that this illness had been sent from God, in order that it might enable him to devote himself and all that he had possessed *Ad majorem Dei gloriam*.

CHAPTER XVI.

ELPHINSTON'S RETURN TO NAPLES. HE IS AGAIN ATTACKED BY
FEVER. PROGRESS OF THE FEVER.

We resume our narrative at the point at which Elphinston visited Naples for the second time. Evidently Rome did not agree with him. The state of his health rendered a change of air, scene, and occupation a matter of necessity, and it was hoped that the climate at Naples would have done all that was needed for the invalid. There was much to make his residence there an agreeable one to himself. During his previous visit he had gained many friends among the inmates of the residence, who, by their frequent letters urged his return with affectionate solicitude when they heard of his illness. We have no particulars respecting his journey. Apparently it was made by him without company. Immediately upon his arrival in Naples he betook himself to the College of the Society, where he was kindly welcomed by the Fathers, who invited him to remain among them until a fitting apartment could be found for him. Such was the plan which he and they had agreed upon; but it never was carried into execution, for God's providence had arranged otherwise.

On the very day of his arrival in Naples he had a return of the fever from which he had previously suffered in Rome. No great importance was attached to it; it was but a slight attack,

and every one thought it would yield to a few days' quiet and repose. The days passed, but the fever remained. The symptoms did not yield to the treatment employed by the physicians who had been called in; on the contrary the illness became more decided and gained ground in spite of all the remedies which were tried. He was evidently treated with the greatest kindness and had the best care. During all the time of his long sickness his patience and resignation to the will of God were most exemplary. To the question, How did he feel himself? his answer was "As God pleases." Did he wish to get better? "I cannot have such a wish as that, for I am not my own." He was often told that when he recovered it would be for his benefit to go into such or such a locality, where he might expect to regain his former strength; but to this remark he had but one answer. "I belong to God, I can settle nothing for myself, I leave it all in His hands." Throughout the whole of his illness his modesty was equally conspicuous. He asked for nothing and refused nothing. He never uttered a complaint. If it happened that he was kept too long waiting for anything, or if aught was done differently from what he wished or expected, he was the first to discover a good reason for the delay or some kind excuse for it.

At length the disease made such rapid progress that alarming symptoms appeared. He was conscious of their significance, and being anxious to profit by the warning which they gave him, he sent letters to Father Jerome Platus (who at that time was in Rome) from which the following passage is an extract: "So far from leaving me, the fever is making rapid progress, and I feel a marked decay in my strength. I am anxious, therefore, to send this separate sheet to your Reverence, and I write it with my own hand, for it relates to a matter, which to me is of no little consequence. The doctors have told me that I am in a dangerous condition, and as such I have a request to make of you. I have not yet been received into the Society, and now I ask to have the benefit of its holy suffrages and prayers. Your Reverence knows that this is, and has been for long, the inmost wish of my heart. When I laid my request before you, your answer was that the weak state of my health rendered it impossible; but that if anything should hereafter occur I might rely on your ready assistance. This contingency has now arrived. The fever has got firm hold of me, and the medicines which I have taken do me no good. It

may be that our Lord has sent me down hither in order that I may end my life at a greater distance from my own country. If there is to be any remedy for me, I am fully persuaded that it is the prayers of the Fathers, especially those of your Reverence. As yet I have not said anything to anyone of my desire of entering the Society; nor will I do so until I shall have heard your judgment on the subject, unless, indeed, necessity should compel me to do so. Let me hear then from your Reverence with all possible expedition. I am also especially anxious to be informed how it will be best for me to carry myself in my present circumstances, and how I may unite myself most closely with my Lord."

Two days after he had despatched this letter, he made a vow that he would enter the Society as soon as it should be in his power, and that he would remain in it as long as he lived. No one knew that he had done so.

CHAPTER XVII.

ELPHINSTON IS ADMITTED INTO THE SOCIETY OF JESUS.

When, at last, it became clear to Elphinston that he ought no longer to wait for the arrival of letters from Rome he sent for the Father Provincial, Father Ludovico Masello,³³ whom he made acquainted with his wishes, for the accomplishment of which he now earnestly entreated. His Reverence made no great difficulty in granting it, for not only did the sick man plead his own cause admirably well, but he was supported by the whole circumstances of the case itself. And what was more, he afterwards confessed to Platus (as Platus himself has recorded in his narrative) that there was in his heart a certain inward feeling, or instinct, which advised him not only to grant the request, but to do so without delay. Elphinston was admitted therefore by him, at first in private and in the presence of a few witnesses; but as this did not satisfy the dying youth, who wished to be publicly acknowledged by all the Fathers as one of the Society, a more formal and solemn recognition took place on the day following. The Holy Eucharist was brought to his bedside, in the presence of nearly every member of the College, and he made the usual vows with extraordinary joy and devotion. So great was his happiness that he could neither conceal it nor forget it. All who called to see him were asked to congratulate

³³ The name is written in the margin of the manuscript.

him upon his union with his heavenly Bride. A friend of his, one living in the world, who came to visit him at this time was told by Elphinston that he considered himself happy beyond expression since now he had discovered how much God loved him. "Now," said he, "I know that I am in the Society, and that I have taken my vows. I do not think that there is in the world a happier man than myself. I know that my death is very near at hand, but now death to me is life. My only sorrow is that this was not done long ago."

From the time of his admission into the Society it seemed as if the Spirit of the Lord had descended upon him. It might have been thought that he had spent many years in religion and had always been making steady progress in virtue. In the first place, he cast aside all worldly distinctions and never permitted himself to be addressed by any title which recalled the recollection of his noble origin. He was no longer spoken to as "my Lord," but simply as "Father," a term in which he greatly delighted. He fell in love at once with poverty, which he embraced with such a hearty good will that he handed over to his Superior every single thing that had belonged to him, even his rosary and his reliquary, which he had kept under his pillow; and he asked him to take possession of whatever he had left in Rome, and deal with it according to his discretion. In his anxiety to rid himself of everything connected with his former life in the world, he took off the shirt he was wearing, and asked to be provided with one which was the property of the Society, a matter about which he was urgent until the shirt was brought. So strong was his desire to endure suffering for Christ's sake, that not only did he patiently bear the scorching heat and wearying disquietude which the fever brings with it, but it grieved him to think that he had never undergone any great loss or sorrow for the sake of God. So much did he value the glory and privilege of carrying the Cross for our Lord's sake, that when he was once asked which of the two he would prefer, if he had the choice, to have the present possession of Heaven, or to endure suffering here, he said he would rather have many sorrows in this world for the love of God. Once, when he had just taken his medicine, he was seized with a sharp attack of pain at the heart, from which he had not recovered when a friend came in to visit him. He found the sick man lying on the side which pained him the most, and

knowing that it increased his suffering, his friend inquired why he had put himself in that position. Elphinston admitted that he had done so with the design of adding to his suffering, but remarked that he had been spared from it by the goodness and providence of God. For, said he, as soon as he had turned himself on that side he had fallen into a gentle sleep, and the sharpness of the pain had then subsided. Something of the same kind happened on another occasion. The doctors had given their directions that he should be provided with a pomegranate for the purpose of moistening his parched mouth. When one was wanted it could not be found; and though the most careful search had been everywhere made but without success, a magnificent one was found just outside the bedroom in a window in which search had been made not long previously. No one could tell whence it came. It was discovered by Anellus Mazarellus,³⁴ who at that time was in attendance upon the patient. Thus God watches over those whom He loves.

CHAPTER XVIII.

INSTANCES OF ELPHINSTON'S HUMILITY AND OTHER VIRTUES DURING HIS SICKNESS.

No virtue, however, was more conspicuous in him than his obedience. He became like the body of a dead man, which is borne hither and thither by the will of another. He was always ready to yield himself to the guidance of his Superiors and medical advisers. Other matters afforded scarcely any scope for the exercise of this virtue, but an abundant harvest was provided for him out of his sickness. In all that he did he was a source not only of edification to all who witnessed it, but also for their wonder. Whatever was prescribed for him to take he took it, however unpleasant it might be; and on the other hand, when he was told that he ought not to drink water, not a drop crossed his lips. Once when the Father Provincial was giving him something to drink he advised him not to finish all that was in the glass, Elphinston kept his eye fixed upon the Superior, and stopped drinking the moment he was told. The same spirit showed itself in regard to the medicines and draughts. When asked if there was anything which he would like to have, he always answered that he would take whatever the doctor pleased. He did this so habitually that they soon

³⁴ The name is given from the margin of the manuscript.

ceased to make the inquiry. Once when they thought to change the character of the fever by making him drink a great quantity of water, contrary to his wont he opposed it, and asked that the experiment might be delayed until the next day. The doctors were much surprised ; for he had said not long before that a whole river would not be enough to quench his thirst. But now he wished to postpone taking the draught which was offered him, partly in order to punish himself, partly in honour of our Lord's thirst on the Cross, for this incident happened on a Friday. But nothing more edified the medical men than the remark which he made directly after, to the effect, namely, that he had spoken of his wish, not of his will, and that he was ready to subordinate his to theirs. It seemed worthy of all praise that one so young as he was should have accepted death with such calm resignation, or rather should have desired it so earnestly. For when he was just going to take the last medicine that was given him, in the effects of which the medical men had some confidence, "How glad should I be," he said, "if nothing were to do me good!" When he was reminded that he ought to be indifferent whether it was death or life that was sent to him, he replied with his favourite expression, so frequent on his lips, "May God's will be done."

He had only one complaint to make, and it was that the violence of the disease prevented him from preparing for his death as he wished to do. It was his prayer, therefore, that he might have even one single quiet night, during which he should be free from fever and thirst, in order that, according to his own expression, he might give himself up to the Lord with his whole heart, and ask Him to be with him at his departure. At other times it distressed him that he could not elicit acts of love towards our Blessed Lady as fervently as he used to do. Yet he attained to this perfection just at the end, which is all the more wonderful, as the long continuance of the disease, and the extremity of the suffering which he endured, wore down his bodily powers to their lowest capacity. He asked one of the Fathers to do him this favour, that when he should be in his last agony and unable any longer to direct his mind to sacred things, then he would pray for him and help him in his extremity. He never wearied in hearing the Fathers converse with him about God, and about the Heavenly Country. The danger of his position was not kept from him, but he was

told of it plainly, just as one would talk with a traveller who was on the eve of setting out on a journey to the court of a Sovereign.

One morning he told one of the Fathers that during the night he thought he had seen his Angel Guardian, who had asked him whether he would prefer to spend one half hour in Purgatory or thirty days in the bed of fever in which he was then lying. "And which would you prefer?" asked the Father. "I would rather pass the thirty days in the fever," said the dying man, "because as long as I am alive I can still merit somewhat."

Two days before his death, when everyone had left his bed-chamber, he caused the door to be locked, having previously requested one of the Fathers,³⁵ with whom he was upon familiar terms, to remain along with him. Then he carefully washed his mouth with water, so that he might be enabled to converse more easily; and having done so he began to speak. He said that he felt that he was now very near his end, and therefore before his voice should fail him, he had certain things which he wished to say. Making then a survey of the whole of his life, he enumerated all the benefits which he had received from God from the time when he left Scotland. The chief of these was that of having become acquainted with the Fathers of the Society, who had dealt with him as with a son, and had taken him under their own care. He looked upon it as a token of God's good providence that his death should take place at Naples, because had it happened elsewhere apparently he would not have been admitted into the Society. Then he added certain short sentences, which he frequently repeated when he was in his agony, such as, "Jesus, be to me a Jesus," "Into Thy hands," "The Lord is my illumination," "Mary, Mother of grace." Again and again did he render thanks to God for having brought him into the Sodality of our Blessed Lady. Then he requested that the Father Provincial might be summoned, to whom he wished to make certain communications. But of these in our next chapter.

CHAPTER XIX.

ELPHINSTON'S CHARACTER AS EXHIBITED DURING HIS SICKNESS. HIS DEATH.

Elphinston's anxiety to see the Father Provincial arose from his wish to lay before him three requests which he was desirous

³⁵ In the margin of the manuscript is written, "P. Jo. de la Sal."

of obtaining from him while yet he had the power of expressing them. The first was that Father Salmeron should send his blessing, and say a Mass for the repose of his soul when all was over in this world. The second was that the Provincial should, in Elphinston's name, thank the whole College for the great kindness which they had shown him, and say that he desired to ask the pardon of any one whom he might have offended in any way. And the last of his requests was that when he was about to expire, all the brethren might be allowed to come round his bed, for he felt that their presence would be to him the cause of great joy and spiritual advantage. These requests were willingly granted. As to the last of them; when the brethren entered his room, he exclaimed, "How glorious it is to die, surrounded by so many guards of angels!" It was remarkable that he showed none of that sadness which, like a cloud, so frequently accompanies the approach of death. No shadow passed over his soul; he had no desires; neither the love of anything, nor the memory of anything gave him a moment of pain; he was like one who is waiting to join a marriage procession. The one great source of all this consolation arose from the fact that he would die in the Society. He expressed his feelings in these words: "It is to me a comforting thought that my Guardian Angel will soon carry away my spirit in his hands from this place where I am now into Heaven."

During the course of the day before his death some of his friends came into his chamber, thinking to comfort him by singing some spiritual songs, as they had done heretofore, to his great satisfaction; but now he gave them to understand that, as his time for hearing music was over, he would rather employ the brief space which remained in preparing for the life on which he was about to enter.

On the morning of the last day of his life in this fleeting world, and the first of his eternal life, he showed that his soul was being gradually withdrawn from the things of the present world and drawn nearer and nearer heavenward. In the morning he took into his hands an image of our Blessed Lady, and burst out into a prayer so earnest, so full of burning affection, that one might have thought that it had been dictated by herself. After having thanked her for the care and protection which she had lavished upon him, along with her love and grace, he entreated her to be present with him at this time, and

defend him against the invisible enemies of his soul, whose assaults were sure to be the most violent in the hour of his departure. He asked her to obtain for him the grace that he might receive her Blessed Son into his heart, Who should conduct him at the last into the joys of Paradise.

At the usual time in the morning of the day on which he died some food was brought, a little of which he took, out of obedience, but unwillingly, saying that it was of no use to him. Shortly afterwards he asked to receive the Viaticum, a wish prompted by God, for the general belief was that he would live two days longer. When the Holy Eucharist was brought he renewed his vows with marvellous devotion ; then having received the Body of our Lord with great veneration and piety, he asked to be anointed. When this had been done, he requested that he might have the blessed candle, and on its being brought he asked the Brothers who had assembled to light theirs. Turning then to the image of our Blessed Lady which was before him, he said, "You know, O my Lady, how frequently I have offered my heart to you !" He never lost sight of the crucifix, which he had asked to be brought to him two days before, with which he held frequent colloquies, and often recommended himself to our Lord. As he drew near his end he embraced it closely, and kissed it frequently ; pressing it to his heart and addressing to it many aspirations, but in a voice so faint that their precise meaning could not be gathered. The friends who stood round him wished to remove this crucifix, and asked him to give himself a little repose ; but he refused, and said, "This is not the time for rest, it is the time for me to go to Paradise. But their affectionate importunity prevailed at the last, and he was induced to give the crucifix out of his hands ; he asked, however, that it might be placed near him on the pillow. Presently, however, he possessed himself of an image of our Blessed Lady, and one of our Father St. Ignatius, to whom he had shown a marked devotion throughout the whole of his sickness. Then turning with a countenance radiant with joy to those who were standing round him he said, "Do not you see the angels?" Presently he was heard whispering something to himself about his Guardian Angel, whom he oftentimes addressed, and with whom he had several conferences. Scarce any of the words which passed from his lips could now be distinguished, excepting a few aspirations, which he repeated to himself in a tone of voice

which was scarcely audible. It appears that he had understood from his angel, that after he had remained for a brief space in Purgatory, he would conduct him to the glory of Paradise, where he would be met by Father Ignatius, who would present him before the Most Blessed Trinity. When he was questioned as to the appearance of this angel, he described him as exceedingly like a certain young man of the Society, Carlo Valletta by name. After this his soul was filled with so great a joy and fervour that his whole heart and flesh exulted in the living God.

His body was now reduced to the extremity of weakness, yet he turned himself round and looked in the direction behind his bed, as if he saw something there which attracted his notice, and afforded him the utmost gratification. He immediately attempted to say what it was that he had seen, but his voice failed, and he could not explain himself. A few words only could be heard, among which could distinctly be recognized "Mary," and "The angels." He seemed anxious that these should be known, and made an effort to be understood. Suddenly, however, he stopped, and laid himself down so gently that all who were present thought he had fallen into a quiet sleep. Before long, however, the growing pallor of his countenance led them to suspect that he was dead, and they looked more closely. He was still breathing, but while the litanies and prayers were being said, he calmly bowed his head and gave up his spirit to God. There was no struggle, not even a movement, which is a rare thing in one of his age and constitution; and it excited the wonder of all. He died on the 18th of April, 1584.

CHAPTER XX.

CIRCUMSTANCES WHICH FOLLOWED ELPHINSTON'S DEATH.

It would not be easy to describe the impression which was everywhere created by his death. It was partly human sorrow and sadness, partly spiritual joy and devotion. Every heart was inflamed when we thought of his wonderful goodness and perfection. Many said that they had never before seen the like in the Society. It was the firm conviction of all that he had gone to Heaven, and there was a rush to become possessed of something of his as if it were a relic. On the following day all the brethren partook of the Holy Eucharist as a thank-offering; esteeming it a great benefit that they had been

favoured with such an example of perfection as had been placed before them in his sickness and death. They were most anxious to keep his body among them. The funeral took place on the day after, and it was attended not only by all the brethren who were in Naples, but by many nobles from the city, who had heard of his virtues. Many matrons also were there, who lamented him as a mother does her son. They could not satisfy their eyes as they gazed on his countenance. The body, clothed in his habit as a religious, was laid upon the bier. The countenance was not that of a man worn out by a long illness; it was pleasant and bright to look upon, and in the opinion of many, it far more resembled that of an angel than of a dead man.

A certain person,³⁶ as he was praying, thought that our Lady took him up with her to Heaven, and that there he saw William Elphinston on his knees before the throne of the Most Blessed Trinity. When the same person came into the church at the time of the funeral and looked upon the corpse laid out upon the bier, although he had never seen him before, yet he immediately recognised him as the person who had been presented to him in the vision. This is all the more credible since it corresponds with what Elphinston had said as something revealed to him shortly before his death, by his Angel. One of his friends had asked him to provide a successor to fill the place which would be left vacant in the Society by his death, which Elphinston promised to do. He was not long in keeping his promise, for on the very day of his burial, while the funeral service was proceeding in the church, a certain young man, who was well qualified to become a religious, entered the building, and, struck by what he saw, was induced to make many inquiries. He was moved to tears by the recital, and resolved to follow Elphinston's example; nor did he depart until he had come to the determination that he would enter the Society.

All the Fathers were present with Elphinston in his chamber at the time of his death, save one who was praying earnestly for him in the Church. When he heard the words, "He is dead," still continuing on his knees, he changed the object of his petitions, asking of God that the deceased might speedily pass through the flames of Purgatory. These flames he now saw before him in his mind. Continuing in this

³⁶ Jo. Suarez, in the margin of the manuscript.

prayer for about of a quarter of an hour, his sadness gradually passed away, and his heart was filled with a wonderful joy, which told him that Elphinston's sufferings were over, and that he had entered into the glories of the Kingdom of God. He who reported this incident is a man of excellent character.

It would be an interesting task to trace the subsequent fortunes of the family of Elphinstons, of which the saintly youth whose brief history we have here recorded was a member. We should be glad to believe that some of its members were influenced by his eloquent example, and followed him into the Catholic Church, from which their ancestor had permitted himself to be seduced. But such an inquiry is no easy task, for although several individuals of the name meet us very frequently in the history of the period, it is almost impossible to decide with any certainty how far they were connected with our young Jesuit. We will notice a few of them.

One of the most conspicuous of the name was Nicholas Elphinston, who, like so many of his contemporaries, sold himself for English gold, and condescended to act the part of a spy and traitor. During the time of Morton's regency he stands among "such as are to be entertained in Scotland by the pensions out of England," the bribe being fifty pounds.³⁷ He earned his wages by furnishing information about Scottish affairs to Cecil, Walsingham, Randolph, and others, the enemies of his country. We willingly turn from him to George Elphinston. Born about the year 1550 his history is unknown to us until we make his acquaintance in the middle of 1595. Father George Creighton writing to Father James Tyrie, the Father Assistant in Rome, tells him that George Elphinston is to go to superintend the Seminary at Louvain, in other words, there to discharge the office of Prefect of Studies.³⁸ In 1606 he was at Vienna, from which place he addressed a letter to the celebrated Father Sirmond, at that time in Rome, in which he recommends his nephew James Elphinston, who, he tells his correspondent, was a Catholic. This James was President of the Scottish Parliament and Secretary of State to King James VI. George Elphinston continued to reside in Vienna in

³⁷ R. O. *Scot. Eliz.* vol. lvi. n. 12 June 18, 1595.

³⁸ Roman Archives, S.J., Jan. 17, 1595-6.

1609. He was Rector of the Scotch College, Rome 1622—1624.³⁹ As far as can be ascertained he died in Vienna.

Although William Elphinston, the subject of the above memoir, was not permitted to take that active share in the conversion of his country for which he longed so earnestly, yet we may believe that he contributed to it in no small degree by his prayers, both during his life and after his decease. From that time there is a marked increase in the activity with which the Scottish Mission was conducted; there was more zeal and more success. The names of the members of the Society of Jesus are generally conspicuous; and their labours, sufferings, and triumphs in the great work are constant subjects of remark and admiration.

Commencing from the date of Elphinston's death, we may mention a few members of the Society who were engaged in this field of labour. Reference has already been made to the illustrious names of Tyrie, Hay, Crichton, and Durie, all of whom were occupied about this time in the same cause. The noble house of Gordon of Huntley gave four of its sons to the Society, nor were the illustrious families of Maxwell and Leslie behind in offering their best and their dearest. It is unnecessary to do more than refer to the martyrdom of Father John Ogilvie at Glasgow in 1615, a death which willingly would have been shared along with him by any of the missionaries whose names have been here recorded.

The number of Priests employed in Scotland begins to be noted, but very irregularly, from about the beginning of the last century. In 1701 there were in the Scotch Mission two Benedictines and nine Jesuits. Two years after there were ten Jesuits, five Benedictines, and four Franciscans. In 1721 Scotland had one Augustinian, one Recollect, and twelve Priests of the Society. In 1725 the proportion was nearly the same, at which point it continued stationary for some time, showing, however, a slight occasional variation until the returns end, in the year 1741. May God send more labourers into His vineyard!

³⁹ Preface to *Blackhall's Narrative*, p. ix.

FATHER JOHN MEADE, *alias* ALMEIDA, S.J.¹

The life of John Almeida, published in Portuguese, has lately been brought under our notice. It will serve to show how, in these days, God, at whatever times and in whatever ways He wills, calls labourers to His vineyard, and that they who serve Him with a sincere heart can, despite the frailty of the flesh, accumulate a goodly store of virtue, and increase His glory by procuring their neighbour's salvation, "The Lord Himself working with them, and confirming the word with signs that followed." ²

Father Simon Vasconcelli, once Provincial of Brazil, who, as he tells us, had been the companion, the close friend, and superior of the subject of this sketch, grounds his narrative of Almeida's life on the recollections of familiar acquaintance, on documents brought forward by enemies after his death, and on authentic and sworn evidence. He tells us that John was born in London in the reign of Elizabeth [1571], of Catholic parents, that his family name was *Mead*, which, on account of a certain similarity of sound, was changed into *Almeida*. At the early age of ten, he was sent, as it would seem, by his parents to Viana, a celebrated commercial port of Portugal, where, until his seventeenth year, he was piously brought up in the family of Benedict da Rocha, with whom he afterwards made the voyage to Pernambuco in Brazil. While here, by the disposition of Providence, who destined him for great things, he eschewed mercantile pursuits to devote himself to the study of humanities in the schools of the Society, of which body he soon conceived the desire of becoming a member. He was admitted in the fourth year of his studies, A.D. 1592, in the twenty-first year of his age. His estimation of this signal favour cannot be better expressed than in the words which he prefixed to his meditation on God's benefits, calling it: "A meditation on the singular favours where-with God has prevented me and my fellow-men, who are now living, who have been living, and who are yet to be born, especially on the sublime favour of vocation, which, in mine own case, includes so many and so great gifts, on which I ought ever seriously to ponder, and of my whole soul, mind,

¹ From More's *History of the English Province S.J.* ² St. Mark xvi. 20.

memory, and will, beg of God the grace to appreciate and esteem it, and to be as grateful, as it behoves me, to His Divine Majesty and Grandeur." He next sets forth the preambles and points of consideration as follows: "I will place before me the whole course of my vocation, and call to mind its origin, means, and circumstances. I have been withdrawn from England, from the city of London, a very nest of heresies, at a time when they were most rampant, and that too at an age when as yet I was ignorant of good and evil, I was taken away by one unknown to me, whom until then I had never seen, when alone, and in the absence of my parents, and, overcoming the objection to my accompanying him that suggested themselves, I went with him to Viana and afterwards to Pernambuco in Brazil. It was here that God first inspired me to join this dear, beloved, and most holy Society, of which I am so unworthy.

"To enhance my sense of such a favour, I will call to mind the dangers God has delivered me from, those especially wherein I had certainly perished; as for instance, during my voyage to Brazil, when I fell from the fore-castle into the sea. Or again, when, having fallen from the top of a fig-tree, I was taken up speechless and almost dead; or when playing on the seashore at Pernambuco, I was swept away by the tide, without a soul to witness my mishap, or to come to my rescue; when I was preserved by our Lord God from a drunken Indian, whose club, wielded as it was by a muscular arm, would have dashed out my brains; when, again, I was delivered from one who pursued me with a drawn sword.

"I will then ponder the greatness of the benefit, and what account I ought to make of it, bearing in mind that 'All good things together came to me with it;' ³ to wit, the fellowship of the just and of the saints, peace of soul, yea, and of body too, but beyond all, quiet of conscience; and because the greater part, or even all who are so called of God, obtain life everlasting, for this vocation is justly considered a mark of predestination. This, of course, is a great comfort, yet it should not lull me into a false security, for if I correspond not with the grace of vocation, not only will the fruit thereof be wasted, but, as in the case of Judas, it will turn to my greater condemnation and ruin; wherefore, I will entertain a holy fear, for the higher the state, the more grievous is the fall. I will moreover ponder, how easy it is to fall, when one

³ Wisdom vii, 11.

grows unworthy through lukewarmness or carelessness, as the Divine Scriptures and the saints warn us, hence must we beware of slight shortcomings, and bewail them as if they were grievous.

“Christ our Lord in the Gospel has justly called this favour *the hundredfold*, for true it is that whatever are the worldly advantages we have forsaken, that which we receive in religion surpasses them in worth a hundredfold and more. Every spiritual consolation which God bestows on the least of His servants may, as experience proves, be deemed *the hundredfold*, and more too; how much greater then those sublime inspirations God which imparts to His more intimate friends? Doubtless they are beyond all price, inasmuch, as St. Francis Xavier was wont to say, they make one think that God’s purpose is to bestow a full reward even in this life. Moreover, Christ calls this gift, ‘a hidden treasure,’ for even as one who has a hidden treasure is so rich that he knows not the extent of his possessions, so all we religious are ignorant of our riches, since to realize them requires a special grace.”

Such was the subject-matter of his frequent meditation, which enkindled in our pious youth fervent gratitude to God, whereof he gave proof not only by words and affections, but especially by his steady endeavours to acquire solid virtues. He had a particular attraction to the contemplation of Divine things, a most consummate contempt of self, an ardent desire of mortification; and such was his progress herein, that he may well be compared to the Fathers of the desert, especially when, at the end of the first year of his noviceship, he was transferred from the station of All Saints to the city of Santo Spirito, where he had the Venerable Joseph Anchieta, the modern thaumaturgus, for his master, on whose pattern he is said to have formed himself. Whatever time could be spared from active duties was given to contemplation, to fastings, watchings, disciplines, hair-shirts, and the like austerities: he seems never to have been satisfied, either when accompanying our missionaries on their journeys through the wilderness and pathless tracks for the conversion of the savages, or when at the end of his noviceship he applied to his studies in preparation for Holy Orders, and after his ordination (A.D. 1602), when he spent many years in wandering through the wilds to reclaim unknown tribes to a semblance even of humanity. He always journeyed on foot. However

rugged the way he would never allow himself to be carried, as is the custom there, in a net. On one occasion, when going to the settlement called Conception along a rugged, stony road, his Portuguese companion being moved with compassion, was grieved at seeing the good old Father toiling along amid such hardships, but the latter, deeming that this savoured somewhat of a temptation of the unseen enemy, at once took off his shoes and stepping forward as if he were trampling a foe under foot, ran on with such speed that he reached the settlement long before his companion. Another time, being summoned to Santo Pablo to hear the confessions of a respectable family, his hosts were so pressing that politeness compelled him to yield; he therefore set out in the net they had offered him, being carried on the necks of two Indians. His bearers had scarcely got out of their master's sight, when they felt their burden had become much lighter, so that they could not help exclaiming, in their own language, *Nipols*, "he is no weight," not perceiving how it had been brought about. Still greater was their wonder, when reaching the end of their journey, they saw the Father at the College gates smiling, and telling them the harmless trick he had played upon them. He thence came to be known among the natives as "the great Father who was of no weight."

The mention of the instruments by which he afflicted his flesh, recalls to mind the Fathers of the desert, with whom he vied in the severity of his fastings and watchings, the hardness of his couch, and his uninterrupted prayer both by day and night. From the waist upward he wore both at home and abroad a shirt of horse-hair; he had another for home wear only, in which were inserted seven crosses studded with sharp iron points in honour of the Seven Last Words of our dying Lord, not to mention others on a smaller scale interwoven with iron chains. He further wore chains which he wound round his whole person, besides metal plates for the arms and legs; thus was he equipped against his ghostly foes as a soldier fully armed for battle. His disciplines were of several kinds, some of iron, others of catgut, or cord, or cowhide, all soaked, as it were, in blood, traces of which might frequently be seen on the floor. What is most astonishing in all this is that he kept up this severity towards himself to the end of his days, except that in his last years he was ordered to destroy some [of these instru-

ments of penance, as he himself relates in certain of his writings: "Though when stationed at St. Francis Xavier's, I burned all my armour wherewith I was wont to cover my arms and legs so that I was scarcely able to move, yet have I kept two hair-shirts for daily wear without crosses or iron chains, and not a day passes but I scourge myself unto blood." He wrote this in the fifty-third year of his career in the Society, at the age of seventy-four.

Concerning another hair-shirt for home wear, he observes: "When I had to go out, I made my preparations and put on my hair shirts, especially when at San Miguel's, or at Conception. Far from hindering me in performing the tasks assigned by obedience, they helped me, and increased my vigour and alacrity."

This is how he prefaced his list of fasts: "By the grace of God our Lord, and of my Lady, the Blessed Virgin Mother of God, the protector, mistress, guide, light, and strength of weak and despairing sinners like me, I crave the favour, aid, and intercession of all the saints, for in myself I find nought else whereon to ground my hope, seeing my countless shortcomings, my enormous and shameful sins which may well make me fear everlasting damnation and endless perdition, and which I acknowledge and confess even as they are known to God our Lord and to myself, though unknown to all else."

I omit them here for want of space.

"I have never known, nor have I been able to do any good, and if in what I here set down as an aid to memory, there be aught that is good, it must be ascribed not to me but to the Lord my God." He then sets forth the lists of fasts he had bound himself to keep: "1. On all Mondays, throughout the year, I will go without food in honour of the Most Holy Trinity, for the souls in Purgatory, I will also wear one of my four hair-shirts, as may suit the greater or less strength of my poor beast, and use one of my four accustomed fly flappers, in memory, love, and veneration for those cruel and atrocious five thousand seven hundred and seventy stripes my good, true, and most loving Lord and Saviour Jesus Christ was pleased to suffer for my sake.⁴ Every Tuesday throughout the year I will fast on bread

⁴ This enumeration of the stripes received by our Lord at His scourging is founded on a gross misapprehension of the import of a footnote in an early edition of *St. Brigid's Revelations*. The Saint herself gives no such particulars.

and water, using the same austerities as above, in honour of St. Michael the Archangel, of my angel guardian, and of the other blessed spirits, beseeching them to take pity on me, nor forsake me in life or in death, and to pray to God for me that it may please Him to spare and to save me. Amen. Every Thursday I will take nothing, in honour of the Holy Ghost, of the Most Blessed Sacrament, of our Holy Father Ignatius, of the holy Apostles, of all the other saints of either sex that are in glory, that it may please the Holy Ghost to enlighten me, to enkindle His love within me, to teach me, to impart to me due dispositions for celebrating and handling the sublime mysteries contained in the Divine Sacrifice of the Mass, with fitting humility, fear, and love. Every Friday, I will call to mind the abstinence prescribed at the beginning of each month in the Rules, that I may keep it according to the custom of the Society, as others of the Society are wont to do. Whenever it is possible, I will fast on bread and water every day of my life, and at times will go without food. I will bear in mind my resolve never to taste wine, and to partake of it only in case of necessity. On Saturdays, I will take nothing, in honour of my most Holy Lady, Mother of God, performing whatever else she knows and desires me to do. I further trust that she will never fail me, as she is the Mother of mercy and of tender pity, that she will obtain for me to live and die in the Society, in true repentance for all my sins, with the Sacraments of Penance and Extreme Unction, in faith and firm hope of life everlasting. On Sundays and Wednesdays, I will conform to the community, partaking of such meals as are allowed. As regards the fasts of the Church, with a view to conformity with the will of God and the orders of Superiors, I will follow the usual customs, doing as others do. On all Church fasts I will comply with the custom of the Church, unless there be special reasons to do otherwise. On the days when I take but bread and water, I will, if I feel exhaustion or occasion call for it, ask for more bread according to the permission granted, or to be obtained from Father Minister. All that I have here set down, and whatever else I may resolve upon, must be taken as subject to God's will and the orders of holy obedience. I will ever bear in mind my infinite obligations to God, my Maker, my Redeemer, and Saviour. O my soul, blind, defiled beyond all that is defiled, runagate, adulteress,

thankless, forgetful, unworthy of so good a Lord and Redeemer and most loving Spouse, Who has so loved me and still loves me, Who has suffered for me, nor cast me into Hell to punish me as I have so often deserved, far more, indeed, than any who are there. Wherefore, I will labour to be other than I am in the mortification and perfection wherein the saints of the Society, who are in glory, and those who are still living throughout the world, have striven to excel, hence do I renew my frequent resolve of mortifying myself in all my senses. I will impress these resolutions on my memory by frequently reading them so as to fulfil them according to God's will, and in obedience to all my Superiors and confessors, all my days, wherever it may please God to lead me for His glory and the assured salvation of my soul. Amen."

At the request of Superiors, he gave, in 1645, the following account of his prayer: "As regards special devotions, I practise several on most days for the space of three, and sometimes many more hours, as follows: The first is to the Most Holy Trinity, the second to the Most Blessed Sacrament, the third to the Lord Jesus, the fourth to Mary most holy, the Mother of God, my Lady, and that of every creature, the spouse of the holy Patriarch Joseph. I am wont to practise these in an imaginary oratory I have many years since set up in my heart, which serves me day and night, wherever I may be, with varying fervour, devotion, and felicity. This interior oratory I divide into three parts, or rather altars: in the fore-front is the Most Holy Trinity, on the left, the Tabernacle of the Blessed Sacrament, and lastly, the Ever-Blessed Virgin with St. Joseph and my Lord Jesus between them, holding out His hands to both. With all the powers of my soul, with memory, understanding, and will, with all my whole being I fall prostrate on the ground, saying: 'Blessed and praised be the Most Holy Trinity, Father, Son, and Holy Ghost, the Most Blessed Sacrament, the Most Holy Name of Jesus, the Ever-Blessed Virgin Mary, Mother of God, my Lady and Mistress of the universe, the spouse of St. Joseph.' With the lips of my soul and of my sinful body with all its senses, I kiss the feet of each, being still prostrate, frequently repeating: 'Jesus, Mary, Joseph,' and in the end, 'Glory be to the Father, and to the Son, and to the Holy Ghost, and to Mary the Virgin.' I am in the habit of secretly reciting this formula at the end of each Psalm

in the Divine Office, at Mass, and whenever I say ‘Glory be to the Father,’ &c., I also ascribe glory to my Mother and Lady the Blessed Virgin. I grieve to say that I burned a list of the devout practices which were many and were affixed to years, months, and days, specifying the places and motives for each, together with the names of the saints to whose days they were attached. This happened to me in the settlement of All Saints, and since then I have practised them very imperfectly, yet do I continue them as best I can.” We may learn what was his diligence herein from another list which mentions the saints on whose day he was born, on which he left England, landed in Portugal, and at Pernambuco. It further commemorates the saints whose days fell during his voyage, and when, on leaving Pernambuco, he was admitted into the Society, &c. . . . “And lastly,” he continues, “I pray and will never fail to pray to the saints on whose days I happen to go anywhere, until my soul leaves my mortal frame, that they may take pity upon me, and intercede for me with the Lord our God. I likewise pray and will pray to the saints whose relics and memorials I have, to those to whom I feel a special devotion, to those who have been given to me as monthly patrons until this present month (A.D. 1651).” This was just three years before his happy departure from this life. He had a particular devotion to St. Thomas of Canterbury and Edmund Campion, as well as to the other martyrs of Great Britain, of the Indies, of Japan, and the great Joseph de Anchieta; many of these still await the judgment of the Church, but yet did he rightly believe that their intercession would avail such as privately invoked them.

Such a multiplicity of devotions must needs have been a great strain on his mind, and implied his giving a long time to prayer; no wonder then that it was his daily custom while in the Colleges, to rise at two a.m. and to continue in prayer till six. He frequently spent whole nights in prayer on bended knees and with hands uplifted to Heaven. Before beginning the Divine Office he took a long time in setting before his mind some points of the Passion; thus at the Nocturns, it was the Agony in the Garden down to St. Peter’s denial; at Prime, all that took place before Pilate and Herod; at Nones, our Lord’s sufferings and death on the Cross; at Vespers and Complin, the embalmments and burial. He celebrated Mass with singular recollection, and was wont

to say that many a light and grace was vouchsafed to him at the altar. He used special prayers to the Holy Ghost to obtain a new knowledge of this Divine mystery and fitting humility of soul. Wherever he prayed, he was wholly absorbed in God and in Divine things, so as to be heedless of all else, and this recollection accompanied his intercourse with his neighbour, wherein he gave proof of having God ever present to him. His conversation was seasoned with the perfumes of the heavenly Paradise, nor could he at times restrain his inward fervour from breaking forth into sighs and exclamations, either when anything occurred in the reading at table, or when he was passing through the house. He thus frequently gave notice of his whereabouts to those who were looking for him; these exclamations breathed forth his inflamed love for God, his gratitude for His favours, or his reverence for the Blessed Virgin, whom he lovingly greeted as his Mother and the Wonderful Mother. At times they proceeded from his self-contempt, the depth of which may be fathomed by what has been already said. In speaking of himself, beast, rottenness and filth, were his usual epithets; he deemed himself unworthy of all good, deserving of nought but scorn, hence he made no secret of his having been born in England among heretics, of his being a foreigner, unworthy to consort with religious who bore with him merely for God's sake. He would seriously ponder what he was, not only as touching the body, but yet more, the blindness and inconstancy of his soul, the wretchedness of sinners, of whom he accounted himself the greatest. Hence would he exclaim: "Woe to me, miserable sinner that I am, I feel that I am daily getting worse, and more abominable, in every way. I am daily growing more lukewarm in God's service and negligent of observance, wherefore, from the bottom of my heart, and with all earnestness, do I implore your Reverence to take pity on me, and to pray for me to the Lord our God and to the Blessed Virgin Mary. Certain am I that I have sinned, but in nowise am I sure of having obtained pardon." He accounted those who praised him as his worst enemies; he severely rebuked the workman, who, without knowing his purpose, had made the seven-barbed crosses, for not having kept his secret. When the Governor of Rio Janeiro apologized to him for having through ignorance of who he was kept him waiting, he gently drew him aside, and begged of him as a favour never to take any notice of him for the

future, nor to call upon him, lest people should be misled into thinking that he was of some importance while he was but a wretched sinner, wholly unworthy of regard. He would often take the lowest place at table among those who were not in Holy Orders, and when admonished by Superiors to take his proper place in order to avoid causing trouble to his brethren, "What am I," he would exclaim, "but a beast and worse than a beast." He was ever most ready to wait upon others, his delight was to serve those afflicted with disgusting sores; in fact he most cheerfully made himself a servant to all. To relate how he became all things to all men, that with the Apostle he might gain all, would require a lengthened story describing places, diversities of climate, the customs of savage tribes, long journeys, boundless forests, high and rugged mountain-ranges, the tricks of wizards, the inbred cannibalism of the Aborigines, the want of all the conveniences of European civilization which, so to speak, are rendered a common necessity of life, and countless other hardships which failed to daunt the courage and energy of Almeida.

His first mission after taking priest's orders was at Santo Pablo, so called because the first Mass there celebrated had been said on the feast of the Conversion of St. Paul, by Father Joseph Anchieta, whose disciple Almeida had formerly been, and whose memory spurred him on to undertake the labours involved in so arduous a mission. He visited on foot, staff in hand, the several neighbouring Reductions founded by Anchieta. His food was the natural produce of the ground; his drink wild honey and water. He instructed, baptized, and cared for his people's bodily as well as spiritual needs, so as to be wanting in nothing to these poor neophytes, whose poverty was extreme. Witnesses have deposed upon oath that they never saw Father John lie on a bed, but that his nights were for the most part spent sitting or kneeling in prayer. Others who accompanied him in these missions for six or seven years have witnessed that they never knew him to eat meat or fish, but that he contented himself with any vegetable that was at hand, yet that, notwithstanding, he was strong and vigorous, and of an invincible constancy and patience under his ceaseless toils. A horse or net he would never use, but, by way of mortification, he frequently took off his stockings and filled his shoes with gravel. Though so

severe to himself, he ever strove to avoid being a burden or a trouble to others. Having thus for eight years given proof of his energy and zeal in labouring for the welfare of each and every one, he was called to a new and still more arduous work, that of gathering and humanising tribes that had not yet been reached. A hundred leagues and more from San Pablo, lies a district formerly known as Los Patos, half way between this settlement and the River Plata. Its inhabitants were somewhat less ferocious than the other tribes of that country. Starting from the College at Rio Janeiro, he passed through Concepcion, San Juan, St. Mary of the Snow, and reached the Island of St. Catherine in a boat. He landed in the company of Father John Fernandez Gato, and was joyfully received by the crowd of natives, who were fully aware of the good intentions of their visitors. During the two years he laboured among them he inspired them with such eagerness to embrace Christianity, that when recalled by obedience at the end of his term, the natives hid every boat; nor was he allowed to go but on a promise to return, and he was escorted by six deputies sent to urge the necessity of his return. His success was the result rather of mortification and prayer than of his knowledge of the native dialects or his eloquence. While they were deliberating about his return, he was appointed to another mission, nearer indeed to Rio Janeiro, but the natives were savages of a far grosser type; its mountain heights and trackless forests were far less formidable than their inveterate cannibalism. The mountains tower above the Alpine ranges and peaks, as high as these latter above the valleys at their feet; but the greed of this people for human flesh was such that they kept high festival on the days it came in their way, and the trophies of their prowess in murdering their fellows were vast piles of human bones about their huts. True, the valleys with their fountains, streams, and lakes, their meadows, and the abundance of game of every description, were all that could be desired; the sole drawback lay in their inhuman inhabitants, degraded to the level of the brute, and more cruel towards each other than towards the wild beasts they hunted. They were known as the Guaitacazes, and were seemingly devoid of any notion of religion, addicted to witchcraft, though worshipping no god, nor looking to any life beyond the bestial one they were leading. In company, therefore, with Father John Lobato, a man famed throughout Brazil, and escorted by

the Captain of Cape Labo Frio and his band of followers, they went along the sea shore, and wandered in the forests, listening for the footfall of some chance hunter, and bargaining with the first they met to guide them into the interior. After many meetings and parleys with the more distant tribes, peace and trading relations between these savages and the Portuguese were agreed upon, they thus secured their safety from present danger, and the hope of converting and civilizing the whole nation.

On their return to Patos their success fell far short of their expectations. The fickle and unstable character of this people, far removed from Christian intercourse, blinded by superstition, deluded by the impostures of witchcraft, and subject to no control, made them willing listeners to the Word of Life, but their inveterate vices, the force of habit and evil example, proved insuperable obstacles to any practical result. As there was then no prospect of an European settlement being founded in the place it was far more likely that the good seed would have been sown in vain than that the labours of a few men would bear any appreciable fruit; so having conferred on the matter with his Superior, Father Dominic Coelho, he returned to San Pablo somewhat consoled by the thought of having by Holy Baptism secured for some infants those crowns of which the adults by their vices proved themselves unworthy. Two events occurred on this return journey which border on the miraculous. When their boat put in at the island lying between San Sebastian and the town of Los Santos, after a short meal, Almeida, according to his custom, retired for prayer. At the time for re-embarking, his companions sought him everywhere but in vain, when he suddenly appeared among them, saying: "Here I am;" though no one could tell how or whence he had come. The second was that of their bark being pursued by a whale, shoals of which are to be met with in these waters, to the no small danger of mariners. The monster was fast approaching and almost touched the stern, when Almeida, nothing daunted, gave it his blessing and sent it away rejoicing, as if that were what it sought. Every one is, of course, at liberty to account for this as he may choose, but Books v. and vi. of his Life contain numerous instances of cures and predictions, which, if truly recorded, can scarcely be distinguished from miracles; not that they may be called in question, since they stand on the

evidence of sworn and unexceptionable witnesses. I have selected some few, in order that Europe may not be wholly ignorant of one who, in the New World, was the common refuge of the afflicted, and the oracle of those in doubt.

John de Oliveira, Temporal Coadjutor of the Society and Apothecary, was so reduced by hectic fever as to vomit putrid matter. By the advice of the doctors he was put into quarantine. Almeida addressed him thus: "It grieves me, dear Brother, to see you given up by the doctors. If Father Rector allow me, I will accompany you into your seclusion, and I trust in God, in His admirable Virgin Mother, and in our holy Father Francis Xavier, that within a few days I will bring you back restored, so that you may yet serve the Society for many years to come." Having conferred with the Rector and obtained leave, he accompanied the sick man to a country house belonging to the College of Rio Janeiro, where he began a novena of prayer, fastings, disciplines, and hair-shirts, in honour of the Blessed Virgin and St. Francis Xavier. Every morning he celebrated Mass for this intention; at night he sat up with the good Brother, whom he encouraged and comforted, exhorting him to join his prayers to his own, and to trust in the intercession of the Blessed Virgin and St. Francis Xavier. On the closing day of the novena, after Mass, he embraced his patient with effusion of joy, saying: "Be of good cheer, Brother; give hearty thanks to God and to His wondrous Virgin Mother; our prayer is heard, you have been brought to death's door by hectic fever and a tumour in the liver, but it is not God's will that you should die now; you have yet some years to live, like another Ezechias, to whose days He added fifteen years. On St. Francis Xavier's Day you will be yourself again, for God has vouchsafed that favour at his intercession." The event confirmed this prediction. On the morrow (the festival of the Saint) he brought back his patient to the College in full health, and leading him from the gate to the infirmary, where the aged Father Andrew de Almeida was lying in the same fever, he said: "I commend to you this Father, my good Brother, for God has prolonged your days that you may take care of him and the other sick of this College."

Francis Bareto Faria was suffering from an abscess in the liver, which gave forth putrid matter through the mouth and other parts of the body, with symptoms of approaching death. Almeida called upon the dying man, and gently touching the

affected part, consoled him, encouraging him to hope for recovery through the intercession of St. Joseph, the spouse of the Blessed Virgin, whose picture he left with him as a memento, asking in return a subscription for building a church in honour of the Saint. He told him that he need not be alarmed, for that he was not going to die of that sickness. As the bystanders expressed their doubts, he positively asserted that it would turn out as he had said, since the Lord God had granted that favour for the sake of St. Joseph. The sick man recovered, and communicated this fact with the following particulars to the Rector. At the beginning of his illness Almeida had called, and having felt his side, put a little wax below his chest, ordering that it should not be removed until he returned. At his second call he found the spot swollen, and said that it was just the part where the abscess would have to be lanced. He then handed him a paper, containing a list of the wonderful favours St. Joseph had wrought, "And which," said he, "he will surely work on your lordship in this illness. Read it when experience shall have taught you the inestimable value of health." Bareto's illness hindered him from reading the paper, and Almeida asked him to return it, most probably to avoid the credit of having foreseen a somewhat distant future.

Almeida, an inhabitant of St. Pablo, had at one of his farms a female slave, who besides being blind in both eyes, was so grievously afflicted with illness that her life was despaired of; Father Almeida came to her, bearing the net which served him as a bed hanging on a staff (it was thus he was wont to visit the suburbs for the spiritual help of the slaves), he encouraged the poor girl, heard her confession, and laying his hand on her head, said: "Be of good cheer, Grimeneza (the woman's name), you will soon be well, and will recover your sight." Scarcely had he gone, when she left her bed with her eye-sight perfectly restored.

Blaise Mendez, of the same place, was dangerously ill, and greatly distressed and alarmed. Almeida called upon him, and thus comforted him: "Fear not, dear brother, you will not die of this sickness, but mind what I tell you, your next illness will be your last, so begin at once to prepare yourself, and to make your peace with God." This was fulfilled to the letter, the sick man recovered, but died at the turn of the year from a fresh attack.

At Rio Janeiro, one Antony Correia was in his last agony. Almeida entered the house of mourning, and moved by the cries and tears of the family, betook himself to prayer; when he had ended, he sent for the lady of the house, and comforted her with the assurance that her husband would recover; and turning to the sick man, he said: "Allow me to touch you with these hands, which have so frequently handled the feet of the great Father Joseph Anchieta; they will work your cure by his gracious influence." Thus diverting from himself the credit of his good work, he delivered the body of the patient from sickness, and his own heart from vanity.

He also restored Rodriguez Francozo to health in a somewhat similar way. An acute pain in the chest impeded his breathing, and the doctors could afford him no relief. Almeida desired him to recite one *Pater* and *Ave*. Then said he, "Look up to that Lady whose picture is at the head of your bed, and recommend yourself to her in all trust, and to her spouse, St. Joseph." Having made three signs of the Cross, he laid his hand on the affected part. The malady vanished at once, and the patient was restored to full health.

His biography contains hundreds of similar incidents which happened during his lifetime. In book v. chapter iii. there is a long account of his coming to the aid of persons at a distance who were in severe distress; at times he came, though not sent for, being drawn by the desire of the sick for his visit; his person shone in dark rooms like the mid-day sun; by word of mouth, at times, at others by touching the seat of the disease, and by prayer, he would heal the sick; by his blessing he stilled the fury of the waves; with a little water he fertilized a barren piece of ground; the dust over which he walked became a means of healing. Thus the Licentiate Emmanuel Vasconcéles was suffering from a pain in his side which gave him no respite; he complained of it to Almeida at one of his visits, and received for answer that the Father would commend the matter to God in prayer. He took his leave, but the sick man, not brooking delay, asked for the sweepings of the spot on which the Father had been standing, and making them into a plaster, applied it to his side. He experienced immediate relief, and as the pain returned next day, he wholly got rid of it by the same application.

No less numerous and wonderful were his predictions of future events. The instances we have brought forward mostly

imply such foreknowledge ; but there are not wanting many other predictions of prolonged life, approaching death, of the result, prosperous or otherwise, of journeys and voyages, of success in war, of perils by sea. To mention but one which calls for special notice ; in 1648 the Dutch, having driven out the Portuguese, had for seven years held possession of Loando, the capital of Angola, and were masters of the surrounding territory and kingdom. In the beginning of the same year, Salvador Correia de Sa, with a fleet of five ships of the royal navy, put in at Rio Janeiro, by royal command, in order to recruit his forces in that neighbourhood, and to build a fort at Quicombo, with a view to strengthen Massangano, the only place the Portuguese still held possession of, the garrison of which was in great straits. Almeida's name was by that time in every body's mouth, so that recourse was had to him on all sides for counsel and guidance. Correia went with the crowd, but was not a little amazed at hearing the Father say that he must weigh anchor on May 12, that God had vouchsafed to him a prosperous voyage, that he would win a glorious victory over the enemies of the faith, through the intercession of the Blessed Virgin assumed into Heaven, and of Michael the Archangel ; that he must invoke his aid, and having taken the fort, he was to erect an altar in his honour as patron of the expedition. Correia, though impressed by the authority of the holy man, knew not what to think of this, so he referred the matter to the Rector of the College. The latter summoned Almeida, and inquired of him the grounds of his advice and positive assurance, seeing that Correia's orders contained no direction to assume the offensive, that he was ill provided for such a purpose, and that the briefness of the interval between that and the day appointed by Almeida rendered it all but impossible to recruit his forces ; the Dutch, on the other hand, had of late strongly garrisoned Pernambuco, and could draw upon the neighbouring tribes for auxiliaries. Almeida respectfully but unhesitatingly replied to the Rector : " Your Reverence asks how I could venture on such promises—it is that He Whom I held in my hand under the sacramental veils has vouchsafed to me this presentiment which I cannot but make public. Let not your Reverence hesitate, but tell the General to go forward, and he shall see the great mercies of the Lord." He also answered the Provincial, that he had spoken but as God had commanded him. Correia

hastened his preparations, and weighed anchor on the 12th of May; he took Loando on August 15, and forced the enemy, who had withdrawn to the citadel, to capitulate on the 21st, before the close of the octave of the Assumption. In memory of this prophecy, he built a chapel in honour of St. Michael the Archangel. Henceforth the city was called Assumption.

We have extracted this from the opening chapters of book iv., where it is given at full length, together with many noteworthy particulars, as for instance, had the expedition delayed sailing on May the 12th, it would have been stopped by orders from head-quarters, which reached just too late. Further, while many were forecasting disaster and loss, and spreading rumours of casualties during the voyage, Almeida steadfastly affirmed that they ought to thank Heaven for a glorious victory, that Michael, the standard-bearer of Christ, had triumphed over the enemy, that the news thereof would come before the feast of St. Ursula—all of which was borne out by the event. Here follow other predictions concerning Correia's prosperous voyage home, the shipwreck of Anthony Themudo, and others of the like description, marriages, embracing the religious or secular state, and perseverance in religion, with numerous others. He also foretold his own death and predestination, but it were needless to add to what we have already stated.

Gifts such as these are, it is true, not to be sought for, nor are they bestowed save by a wholly gratuitous favour, yet is it worth while to trace them to their source, as, though not held up for imitation, they serve to display the Divine beneficence. Moreover, the wonder wherewith they dazzle our eyes may serve to encourage us to the practice of the virtues of which they are the counter-signs and rewards. It can never be useless to consider to what sublime perfection human frailty can be raised by fidelity to God's grace; to contemplate, as is given to us to do in this brief sketch of a saintly life, the unbounded liberality of God. Meade's accurate self-knowledge, his contempt for himself, whom he deemed the vilest of sinners, and unworthy of the regard or society of mankind, his severe dealing with his flesh, carried on, as it was, to extreme old age, his curtailment of food and sleep, his unwearied industry, perseverance in prayer, lowly reverence in Divine worship, these should rouse us from our lukewarmness and sloth, and enkindle within us such love of God and our neighbour as may embolden us to face

whatever can forward His glory and the welfare of our neighbour. Here in England we have no savage tribes, vast mountain chains, boundless prairies, rugged paths, trackless forests, or vast and desolate solitudes; our climate is temperate and healthy—in a word, our surroundings are as different in nature as they are removed by distance from that newly discovered world, but whatever we may have to put up with will be lightened by the contemplation of such a life as his. His example will encourage and shame us to follow after him, though with but halting footsteps. Almeida's days, despite the austerities described above, were prolonged to the ripe old age of eighty-two. In all his journeys he would ever go on foot. When his Superior threatened to cease appointing him to missions unless he took more care of himself, Almeida replied that he would refuse no duty that was for the service of God or his neighbour; that even at the peril of his life he would go on foot, that such was his duty, and the custom of olden times. When remonstrated with about his hair-shirts and other instruments of penance which he was commanded to submit to inspection, he answered: "Your Reverence must not be astonished, habit overcomes everything. These have ever been the arms of my warfare against the devil, on my missions, in the desert, in the toilsome marches enjoined on me by obedience. I have been schooled to use them from my earliest youth by my first guides, and especially by the illustrious Father Joseph Anchieta, nor have I ever found them interfere with my efficiency in fulfilling the tasks enjoined upon me by obedience, rather do I feel myself strengthened, as your Reverence may establish by experiment." He who spoke thus was at the time in his seventy-sixth year. But drop after drop will wear away a stone; he had an apoplectic seizure, which prostrated him on a sick-bed, September the 12th; twelve days later he expired (September 24, 1653), in the College of Rio Janeiro. I need not record the lamentations of the townspeople, exclaiming, "The Saint is dying!" the incidents of his funeral, or the miracles wrought in connection with him after his death. Of far greater importance is it to fix our attention on the heroic virtues of such as he, so as to prepare our souls for the day when God shall call us to account. For that Sabbath will surely come when the eastern gate, that is shut during the six working days, shall be opened,⁵ when "the Lord God shall

⁵ Ezekiel xlv. 1.

open the ear of those who have not withstood Him or turned away back.”⁶ For this do we yearn. He is our help, we shall never be put to shame.

To Him be honour and glory for ever. Amen.

GEORGE GILBERT, S.J.¹

Two letters from Dr. (afterwards Cardinal) Allen to this holy youth have been brought to light by the recent publication of the letters and memorials of the Cardinal in the Archives of the Archdiocese of Westminster and other collections.² These documents are supplemental to the biography of George Gilbert in *Records S.J.* vol. iii. series viii.

The first letter is dated Rheims, January 15, 1582, and is taken from an ancient Italian transcript headed, “Copy of a letter sent by Sigre. Alan to Sigre. George Gilbert.” Gilbert was then residing at the English College, Rome.

The inexplicable constancy of our [Priests] in England in the service of Holy Church and the Apostolic See on the one hand, and on the other the cruelty and diligence of the enemies who seek by every means to extinguish our poor seed, and Seminary, and all the Catholics of the kingdom will, I trust, excite His Holiness and all others to compassion for the affliction both of those within the kingdom and of our needs outside it. I am warned by many to be very cautious and upon my guard against treachery and to retire from hence to Douay; but, indeed, I have no fear, nor will I ever leave mine for any danger or other event that may befall me. The Ambassador of Spain writes that one of the terms of the contemplated marriage³ was the expulsion of this Seminary not only from Rheims but from the French dominions, but the treaty for marriage having been broken off, I hope they will think no more about it. We have numbered this year upwards of one hundred and twenty, and I have sent Father Rector [Agazzari] an account of the expenses incurred, and which must recur yearly if we wish to carry out the good service which, by the grace of God, we have to effect. The ordinary subsidy of His Holiness will not maintain more than forty scholars, a paltry number, as you know, and useless for so great a requirement, to satisfy so many duties, and the great services they expect and hope for at our hands, nor will they obtain so many conversions of souls, unless we can furnish them with a greater number of missionaries. I have no hope whatever of receiving anything from England, from whence our numbers are daily increased by nobles and others expelled by the persecution.

The printing of the Testament,⁴ which they thought would not exceed one thousand scudi, will cost five hundred scudi more; and

⁶ Isaias 1. 5.

¹ *Collectanea*, p. 302.

² *Records of the English Catholics*, part ii. pp. 109 and 132.

³ Between Queen Elizabeth and the Duke of Anjou.

⁴ The translation of the New Testament into English.

we have already expended *bona fide* the whole of the one thousand scudi intended for the printing, in food and clothing. Father Martin has just compiled a book in which he has collected together all the corruptions and falsifications of the heretics in their bible, and this book we are now of necessity bound to print, otherwise we shall be wanting in that service to our country which they demand of us.⁵

Besides these books there are the expenses of food, clothing, books, fire, lodgings, medicine, and infinite other wants for so great a number, with much outlay in sending Priests to England, and students to Rome, and attending the ordinations of Priests, which involves a two days' journey with an absence from home of seven or eight days, and the postage of so many letters; in addition to which are the expenses of the constant influx of our countrymen visiting us for the resolving of cases of conscience, instruction, and consolation.

I once had a prebend in Flanders,⁶ and some property of my own derived from England, upon which I lived and likewise assisted this Seminary; now, however, having nothing left, I, with my nephew and servant, live at the common expense of the College; and in order to show the heretics that we are not necessitated to send back scholars, there are thirty of our community who live upon less than a scudo per month and the fragments of our table, or rather the voluntary leavings of the rest. I write all this to you now that you may know our condition and needs, and may disclose them to Father Rector [Agazzari], to the end that they may reach the ears of His Holiness. And if, please God, we obtain the necessary succours to sustain ourselves, we shall effect more good and gain at this present time than could have been accomplished in England, and which are now lost or hindered for want of them; so that we cannot print or do a mite of the good which we could otherwise effect.

The second letter is an original holograph, in English, and of considerable length. The first part relates chiefly to business commissions, and, being of minor historical importance, is omitted. Speaking of the general collection then being made for Douay College, he says:

No grateful effect ryseth yet in any place that I hear of in this collection, saving in Italy and Rome specially, which we attribute much to good Father Rector's great diligence and charity. For Spain we will do no other but as you and Signor Hieronimo Hurtado counselleth. Mary, my lady Duchess [of Feria] that

⁵ This was Dr. Gregory Martin's book, *Discoverie of the manifold corruptions of the Holy Scriptures by the heretikes of our daies*, etc., by Gregory Martin, Rhemes, 1582. "Great complaints are made by the Privy Coucil against the University of Oxford on account of the numbers who leave the Colleges and are supposed to take refuge with us; this wonderfully gravels them. They rage with intolerable fury against the [New] Testament lately revised and published, and cast into prison all who are found with copies in their possession, both Catholics and heretics, or at least schismatics." (Letter from Dr. Allen to Father Agazzari, Rector of the English College, Rome, dated Rheims, March 16, 1583. *Records of English Catholics*, part ii. p. 183.)

⁶ In Cambray Cathedral. *Records of English Catholics*, p. cxxi.

never cumeth abrode can be no solliciter, and to doo it by servaunts will not be fit. Sir F. [Francis Englefield] keepeth his chamber, good gentleman, altogether, and can doo nothing. I trust the Cardinal our good Protector's letters will doo much, and Father General's presence ther specially; of whose absence, for all that, from Rome I feare we shall have exceeding great want. God graunt that his Vicar General be as favorable, and specially that there be no change of our Rector. Whereof I conceive some feare, for that Father Rector writeth to me of his going to Sienna. If you see any appearance of such a thing, for love of God make sute in my name to our Protector for his staying, and whatsoever you doo therein I will confirme by my letters to the Protector's grace. Yf Father Rector be coom home from Sienna I would have him and you together, or whether of you shal be thought most fit, to deliver this my letter inclosed to the Lord Cardinal Savello [one of the Cardinals of the Holy Office and Cardinal Vicar of Rome] which I write to his Grace for thanks for his goodnes to our College and nation, but upon occasion of a little sute touching a license to be obtained by his L.'s favor for a certain French doctor of good renoune here in Fraunce, of Sorbon, *canonicus et ecclesiastes Bellovacensis*, a great doctor against heretics and of marvelous zeale, one that hath doone as much for our nation and loveth me and this College as well as any in all France; his name Gulielmus Lucanus, and of the qualities before sayde. Now my request is to you, my good friend, specially (that Father Rector may be the lesse troobled) that you wold for my sake vouchsafe [to] cause a supplication to be drawne in forme of that court contening his name and dignities and his learning and continual travels against heretiks, and asking humbly licence to read all heretical books for ther better refutation.

I will write nothing of Father Parsons, of whose affayres you may allwayes knowe by his owne letters sooner than by myne at this present. Of your men's⁷ imprisonment, seeing it is doone, it were not to be wished other wayes; and assure you if yet they should goe into England they would undow thousands. Therefor be not beguiled. I thank you for helping Mr. Thwing with necessities or credit till his money be payd, which was but forgetfulness on our parts here. I much desire that the poore gentleman should speade well, but the disorder of some maketh others fare worse. Tell Mr. Thwing, I pray you, that I have received his letters and am very glad of his and the rests safe arrivall.⁸ Remember also to

⁷ Robert Alfield, brother of the martyr Thomas, and servant of Father Parsons in England, and Roger. They were both admitted to the Hospice of the English College on January 10, 1582. (*Records S.J.* vol. vi., Pilgrim-book, p. 552.) See a note in *Records of English Catholics*, p. 134, taken from Father Parsons' "Punti della missione d'Inghilterra, *Stonyhurst MSS.* pp. 32, 43. They were placed in custody by Pope Gregory as dangerous characters who still continued a former pension awarded them. They were subsequently set free. Roger turned out well, but Robert afterwards did much mischief in England. Father Agazzari had written to Dr. Allen for his opinion, and the above is the answer.

⁸ This was Mr. Ingram Thwing of the Yorkshire family, who was admitted to the Hospice of the English College as servant to Mr. Charles Bassett on April 14, 1582, and remained for eight days as a poor pilgrim. On February 20, 1598, he was again admitted to the Hospice and remained for fifty-eight days. (*Records S.J.* vol. vi. p. 552 and 569.)

tell W. Hart that I have received his letter, but have not leisure to answer him at this time, and the rather for that the matter he moveth is of importance.⁹

You see how, to save me some labor, I am bold to make your letter the shop of other men's affayres. Mr. Tresham is gone on from here to Paris. Your letters to him I will send to him.

Cardinal Como wrote to me this weeke that I shall now be able to furnish our Priests, if any neede for Scotland, of myselfe without His Holines' charge, of these almes, which was hoped would arise *ad non modicam summam*. These were his words, written as from the Pope unto me, upon other occasions. Wherby you may conjecture the Pope's Holines would be as much eased as he can, and therefore we must take heede to be too bold; although we must advertise His Holines as occasion serveth, that if all extraordinary burthens be layde upon us by reason of this collection, all will be spent at once and we shall be as new to begin the next yeare as ever we were when all other meanes of help but His Holines' shall fayle; and that this almes must pay our debts and serve us some yeares to coom, if it aryse to any such som as perhaps His Holines thinketh, as I think verily will not prove so. Well, God will provide for us, I trust. All that is yet gathered, for any that I know, will not pay for the printing of our bookes this yeare past.

You are desirous of two Testaments, one for yourselfe and another for your good godson, to whome I pray you commend me hartely. But I think it not good to send them as you require by post either of your purse or ours; for they will stand in ten or twelve crowns the cariage by post, and by muliteers they will not coom to you this halfe yeare, and therefore I thought better to stay both them and two other bookes that Father Robert sendeth of devotion, till som of our owne folkes coom by horse. In the meane time, if promes be kept, I shall have two there ere it be long, and one for the Colledge, which goe indifferently, and which you may specially occupye in term; another to my L. of St. Asaph. Those from Father Parsons, a certayne younge gentleman of the ynnes of court called Dolman, should have brought them up, intending to have coom up now this spring, but finding the time far spent he toorned hether to us till the fall of the leafe. Our Priests appeare not yet. I am in great joy of hart that you all ther be so quiet and in such a blessed peace. Tell all my loving brethren and children so, and that if they wold have me live long to serve them and my country, for which only I desyre to live, lett them study to kepe order, unity, and obedience, and love that good Rector whose charity and his brethren's towards us all is surely incomparable. Embrace them all for me, beginning with old Richard Barret [Dr. Richard Barret] whose letters not long sith I received. Mr. Tirell writeth that he hath written somewhat to me before concerning Mr. Baines, for whose troubles I am right sorry; but tell him, I pray you, that I have not received his letter. I have no more els now to say to you but that I send you here inclosed a little peece of Father Campion's holy ribbe. Take halfe to yourselfe and give thother halfe to Father Rector. Commend me to Father Good, Father Minister, Father Pallevicino, and all els. Christ Jesus keepe you, and bless you. Reims, this 12th of May, 1582.

⁹ William Hart, Scholastic Novice S.J. (See *Collectanea*, p. 340.) This letter was to consult Dr. Allen as to his desire of entering the Society. The Doctor refers to it in a subsequent letter to Father Agazzari, dated May 28, 1582, *Records of English Catholics*, p. 138.

FATHER JAMES BOSGRAVE, S.J., AND REV. SAMUEL KENNET, PRIEST.

In the addenda to the biography of Father James Bosgrave, confessor for the faith,¹ who, with Henry Orton, Esq., were condemned to die with Father Edmund Campion and his companions on December 1, 1581, but were reprieved at the gallows, an attempt made by the Privy Council to falsify the answers of Bosgrave and Orton upon their examinations regarding the Bull of St. Pius V., and the deposing powers of the Holy See is fully exposed and refuted, and Father Bosgrave's denial of the truth of the assertion is also mentioned to have been certified to Dr. Allen at Rheims by a Catholic recently arrived there from the Tower of London. It is an interesting fact brought to light by the recent publication of the letters and memorials of Cardinal Allen,² that the Catholic alluded to was Samuel Kennet, whom Dr. Allen styles *elegans juvenis*, in a letter to Father Agazzari, Rector of the English College, Rome, dated Rheims, June 23, 1582 :

Two [says the Doctor] were reprieved because they appeared to treat the Bull lightly, or rather to nullify it. One is Bosgrave of the Society ; the other, Henry Orton whom you know.³ However (and it is astonishing), a handsome youth [*elegans juvenis*] arrived here this morning with a letter from our John Hart. This youth was a special keeper of certain cells in the Tower of London, and was converted to the Catholic faith and reconciled to the Church by our Priests confined in them, and, after a time, sent over here, and all this unknown to his master, the Lieutenant of the Tower. He reports that the replies of the two were not so bad as the enemies published in that book,⁴ and declared that Bosgrave and Orton clearly disowned and denied the replies to be theirs. So no faith is to be given to the heretics.

In another letter, same to same, dated August 12 following, Dr. Allen mentions that Kennet was dear to him for the sake of Father John Hart, who had begotten him to Christ in bonds. Samuel Kennet went to Rome and was received as a

¹ *Records S.J.* vol. iii. pp. 770, seq.

² *Records of the English Catholics*, part. ii.

³ On his banishment in 1585 Mr. Orton went to Rome and was entertained as a pilgrim with his servant, at the Hospice of the English College for twelve days. (*Records S.J.* vol. vi. p. 557.)

⁴ *A particular Declaration*, &c., published by authority. Printed at London by Barker, the Queen's printer, 1582.

poor pilgrim at the Hospice of the English College on September 21, 1583, and was entertained there for eight days. He is described as of the Diocese of Canterbury, and was admitted to the scholars' gown in the English College on October 1, 1583, as Samuel Kennet, *alias* Garter, aged 20; received minor orders from the exiled Bishop of St. Asaph in the same month, having been dispensed on account of heresy; was ordained subdeacon and deacon in March and April, 1588; Priest on May 27, 1589, and was sent to England, July 31, 1591. He must have made his humanity studies before his conversion, and probably held a higher position in the Tower, as the word "special" implies, than a mere keeper or turnkey. His missionary labours appear to have been spent in Kent, his native county, and Hants. He was one of fifty students who in 1586 signed a petition for retaining the Jesuit Fathers in the direction of the English College, Rome. He visited Rome again as a pilgrim, was received at the above hospice as a pilgrim Priest of the county of Kent, on November 30, 1600, and was entertained for the usual eight days.⁵

FATHER HENRY GARNETT, S.J., MARTYR.

The following letter of Father Henry Garnett, the Superior of the English Mission S.J., is of much interest and value, and forms a fitting supplement to his life.¹

It is an autograph letter in Italian, dated London, March 11, 1601, and addressed to the Rev. Father General Vitelleschi at Venice. Parts are struck out and abbreviated in the same hand, probably for the use of the Father General. It contains new and independent accounts and notices of the martyrs, Rev. John Pibush, Mr. John Rigby, Revs. Thomas Spratt or Sprott, and Thomas Hunt, Mrs. Anne Line, Fathers Roger Filcock, S.J., and Mark Barkworth, O.S.B., Revs. Robert Middleton, S.J., and Thomas Woodhouse, S.J., with most of whom Father Garnett was personally and intimately acquainted. It is a letter penned by a future martyr, touching his fellow martyrs, and is of peculiar interest to the members of the English Province of the Society, as it reveals the fact that another glorious martyr may be added to their catalogue of confessors, that two others were postulants for the Society, death alone

⁵ *Records S.J.* vol. vi. pp. xxi. note, 160, 508, 554, 572.

¹ *Records S.J.* vol. iv.

preventing the accomplishment of their desires ; and it confirms the fact already recorded, that the generous proto-martyr of Elizabeth's victims, Rev. Thomas Woodhouse, was admitted to the Society by the Provincial of Paris in the Fleet prison shortly before his execution at Tyburn in 1573. It also tells us a curious fact of the times, that, in spite of the difficulties and dangers of such attempts, the writer managed frequently to penetrate to the dreary cell (*cabinetto*) of the martyr Pibush, and offer up in its narrow limits the adorable Sacrifice of the Altar.

“A.D. 1601.

“Rev. Father in Christ,

“I purpose in the following pages to inform your Paternity of the notable judgments and mercies wherewith God our Lord has been pleased to deal with us, in these latter days, and which He still graciously continues to manifest. I will, to the best of my power, write in Italian, that my beloved brethren, each of whom I cherish and embrace in the Lord, may share in our consolation. The Lord has at length hearkened to the voice of the innocent blood so wantonly shed, to the outrages, plunder, and sacrileges, committed at Cadiz, in the straits of Gibraltar. The Earl of Essex, the favourite of the Queen and of all the people of this kingdom, whose influence and popularity have, perhaps, never been surpassed, was the leader of that raid, and seemed thereby to have attained the summit of worldly fame and fortune. Of late he is most miserably fallen, and has dragged down along with him his friends, the sharers of his fortunes, and the accomplices of his iniquities. But, worse than all this, it is but too probable that he has met with an everlasting doom. The Puritans strove to fix the blame of the disturbances, of which your Paternity has already heard, on the Catholics, and for that purpose pronounced from their pulpits that the Pope and the King of Spain had been plotting with the Earl. But this was well cleared up before Captain Leo was executed, who, on his way to death, boasted that he was as staunch a Protestant as any of them, and afterwards the wretched Earl closed his days with this miserable protestation—‘Thank God, I am no atheist, for I hold that there is a God. Neither am I a Papist, since I do not look to my own merits for salvation.’ Too true, for he had neither the Catholic faith nor any merits to trust in.

"A certain noble lady, who is a bigoted Puritan, calling of late on another lady of the same sect, said to her hostess: 'O! my lady, look, I beg you, at what these Papists are capable of, for none but Papists could have been mixed up with such deeds.' But lo! soon after this her own husband, brother, and others of her kinsmen, staunch Puritans, were arrested as principals in this tumult, and their execution is expected on all hands. It may not be denied that some Catholics were compromised in the late disturbances, but they were very few and mere youths, who had acted without taking counsel of any Priest or prudent person, but were led on by their blind attachment to the Earl, and the vain persuasion that, if he won the day, there would be an end of the persecuting statutes against Catholics. But as the Lord is ever wont to draw good from evil, it has happened that some, who heretofore were careless of their eternal interests, have been converted in prison to the Catholic Church by the prospect of death. The very morning the rising took place, a Priest was summoned to reconcile a dying man. On arriving, he found four gentlemen of position, two of whom were Catholics, the two others he reconciled to the Church; and they all of them made their confession before going into the fray. This is one instance of the mercies of God I have promised to relate to you, for as to the judgments your Paternity has already been told of them more fully by another relation, and I have said enough about them in the preceding lines. But indeed the mercies of God are most striking and superabundant, and I will treat of them with all due brevity, yet so as to gladden your Paternity with the news of the heavenly and militant Jerusalem. Of the glorious triumphs His Divine Majesty has vouchsafed to His Church in the year just gone by you will have heard somewhat, as, though the reports we sent were written in English, they will, I hope, have been translated into Italian. Still I cannot refrain from imparting to you certain details, which as they are to me a source of consolation, so likewise will they be the same to all."

The letter then proceeds with the brief account of the martyr John Rigby (postulant for the Society), followed by the short notice of the two martyrs, Thomas Spratt, or Spratt,²

² We have already observed that the letter of Father Garnett is in some parts abbreviated by the writer, probably for the use of the General. The notice of the martyrs Spratt, or Spratt, and Benstead, as it originally stood, confirms the statement in the Appendix, p. 966, that the martyr Spratt was a Postulant for the Society, and besides had been

(also a postulant of the Society), and Thomas Benstead, or Hunt, given respectively in pp. 964, seq., and 966.

It continues, as follows. "I come now to the present year which, though it has hardly begun to run its course, is yet marked by God's mercies and no less by His wonderful judgments.

"I begin with a most valiant champion of Christ, whose sufferings have truly been beyond measure, and whose holy perseverance has earned him the crown. His name was John Pibush, a man of respectable parentage. Twelve years since, on his arrival from Rheims, he was brought to me and I supplied his wants, and recommended him to certain of our friends, and I have ever been most kind to him, nor did he forget it, as will be seen in the sequel. He was betrayed by a villain who, having been tutor to the children of a Catholic gentleman, had informed against and procured the arrest and imprisonment of all the lay persons he knew to be Catholics. This man met the Priest by chance one day in a certain inn, where he was refreshing himself on his journey, and had him arrested and sent to London.³ He was confined for five years and three quarters in the King's Bench, London, and, at an early period of his imprisonment, was condemned solely on account of his Priesthood, and because he had returned to England for the purpose of converting his fellow-countrymen to the Roman Catholic faith, which our heretical lawyers and statesmen, in their technical language, call seducing subjects from their due allegiance. After his trial and condemnation the heretics fancied that the martyr might be induced to conform, either by going to the Protestant service, or by admitting a minister to confer with him on disputed points of doctrine. But upon

supported in London for several years by Father Garnett. "Upwards of four years ago a very virtuous Priest named Spratt (I do not recollect his Christian name), together with nine persons, some being Priests and others laymen, escaped one night from prison. He had a great desire to enter our Society. I provided him with a room and all necessaries in London, and sent him to some friends of mine in the country. Last year another very excellent Priest, named Thomas Benstead, having effected his escape from Wisbeach Castle, I received and equipped and recommended him to the same friends. But both these good Priests going together to introduce each other to my friends in Lincolnshire, were apprehended and martyred."

³ According to Bishop Challoner's account (derived from Dr. Worthington's *Relation of Sixteen Martyrs*, and Dr. Champney's MS. history) the martyr had just escaped from Gloucester gaol, and being "very indifferent upon the matter he took no care to hide himself, but travelling on foot on the high road was the next day again apprehended and carried up to London."

neither of these points would he yield. At the beginning of his incarceration, however, the Marshal, as they call him, of the King's Bench, petitioned the Queen for his life, as he was a countryman of his own, and to insure the success of his endeavours he ordered a minister to meet him during one week. It is just possible that our good Priest may have consented to meet the minister for the Marshal's satisfaction, not that he meant in any wise to yield to the heretics. Thus much is certain that, during the five years and more of his detention, he suffered a daily martyrdom among the very scum of the kingdom, this being the gaol of the thieves. Nor could money procure for him a separate cell, and he had to lie on the ground until, as is customary, the right of seniority entitled him to some pre-eminence among the thieves, and to a sort of cabin or berth which, as in ships, is attached to the wall, and which he had to reach by a ladder. At first the felons would allow him neither to pray, to have good books, to enjoy the proceeds of the alms bestowed upon him, nor to confer with his friends. Your Paternity may thus see that he might well write (as he said) that he lived among the leopards. A petition was addressed to the Lord Chief Justice to have him transferred to another prison, but the answer made was that he must be content to stay where he was, as the only transfer he had to expect was from the prison to the gallows.

"The conversation and life of this happy man among the felons was viewed by all as a slow preparation by God for martyrdom. For the last few years he lived in great retirement, and made great strides in devotion, and sometimes I found means to say Mass in his little cabin. Everyone perceived in him a great change, though he had always been a well-regulated and good Priest.

"His martyrdom was brought about as follows. The advocate, or attorney general, as we call him, had under his guardianship a ward from whose marriage he anticipated great advantages. It happened that the ward married without the knowledge of the attorney, who, in order to annul the marriage, sought to prevail on the minister, before whom it had been celebrated, to acknowledge that he was drunk when the ceremony took place. The latter naturally objected to defame his own character, and was therefore cast into the same prison as our Priest. At first he was confined in a solitary cell, where he was almost starved to death; he was

then taken to the common day-room of the prison, where the Priest made him sit on his own bench and restored his appetite with such delicacies as had been given to him for his own many ailments. When the minister had somewhat recovered, the Father spoke to him in Latin, and gave him good counsel for his soul. The malice of those who surrounded him, led to their agreeing among themselves to write, accusing him of having spoken treason against the Queen, and of having reconciled many to the Catholic Church. This caused the Chief Justice Popham to propose to the other judges that a certain Priest who had been under sentence of death should be executed. One of them replied that as so great an interval had been suffered to elapse, it would be expedient to call him to the bar again, that he might have an opportunity of showing cause why he should not suffer death.

“The martyr got information of this, on Candlemas Day, from a Catholic. On hearing the news he reflected a little and then observed that Heaven was not to be gained without certain terms. And being asked what he would plead, he answered: ‘It shall be given to you in that same hour what you are to speak.’⁴ The next day the fetters were put on one of his legs and he was brought into court. On the way thither he distributed money to many poor persons. On account of Popham’s absence, however, he was sent back to prison. The following Thursday, which was the 5th of February, he was led again to the court, to which he went as before distributing alms, and had a long conversation with his keepers about the martyr, John Rigby, whom he said he was about to follow. On arriving at the court he examined the tapestry to see whether he could find any of the saints represented on it; finding none, he felt great consolation at beholding the cross over the royal arms, and was greatly encouraged by the thought that on the spot where he stood many of his brethren had courageously confessed Christ, and he resolved to tread in their footsteps. He was much exhausted, and strove to maintain a good countenance. He was then asked if he could show cause why judgment should not be executed upon him, as he had already been condemned for treason. He since told a Catholic friend that he then seemed to hear a voice recalling to him the verse of Psalm xviii.: ‘Their sound is gone forth through all the earth,

⁴ St. Matt. x. 19.

and their words to the end of the world.' He repeated these words as loudly as he could, but still very feebly, adding: 'I know full well that the Catholic cause and my priestly character ought to suffice to save me from death; nor can I see that they furnish any reason for my execution.' The judges leaned forward to catch his words, and then suddenly rising up without further parley, sent him back to gaol, where he remained ironed until the following Wednesday. In the meantime, he always showed a resolution to die, nor could he bear to hear a word that suggested hopes of his life being spared. He often repeated that Heaven was not to be had but on certain conditions, and that many glorious martyrs had trod the path in which he desired to imitate them. He frequently begged a friend to recommend him to the prayers of his dear benefactor Father Whalley⁵ (so he called me), and of his brethren, that God might strengthen him to persevere to the end in the glorious confession of the Catholic faith.

"The night before his death one Simon Mason, under sentence of death for robbery, although he protested his innocence, visited him in his little cell, where the Father reconciled him to the Church, so that when, on the following morning, he was invited to partake of 'Calvin's Supper,' he refused. On Wednesday afternoon, the 11th of the month, they were both led forth to the gallows. On arriving at St. Thomas Watering, the place of execution for that part of the city, three ministers presented themselves and wanted to dispute with him all in the same breath, but he singled out the one who seemed to him the most competent. After a wearying argument, the minister wound up by telling him that it was now necessary to show himself a loyal subject, or that he would die a traitor. The martyr replied that he was a Catholic Priest, who acknowledged his duty to give the Queen all that Cæsar might claim, but that he would also render to God what belonged to God. His goods and life were in the Queen's hands and to that he submitted. 'I,' said the minister, 'and all the Queen's loving subjects are Catholics, and we profess the Catholic faith even as did SS. Peter and Paul, and the other Apostles.' To which the martyr replied, with very great zeal, 'Would to God that it was so. I am come here to die for the priesthood and the Catholic faith.' 'Not so,' replied

⁵ One of the *aliases* of Father Garnett.

the minister, 'you are about to die because you went to Rome' (he was never in Rome), 'and were there made a Priest, binding yourself by oath to return hither in order to seduce the Queen's subjects from their due allegiance.' The martyr here warmly protested upon his salvation to all the people that this was a calumny, that he had never taken any such oath. Half an hour having been spent in similar disputes, orders were given to expedite the execution, and the rope was fastened round his neck. How it happened I know not, but being in a reduced state his foot slipped from the cart, and he fell almost strangled, but Simon Mason, who was still standing in the cart, lifted him up and loosened the rope. The martyr then asked for a short respite that he might say his prayers, and as he prayed aloud in English for the Queen and the country, all the crowd cried out, 'Amen.' Some declared that he was not a Priest, since he prayed in English. He next prayed for the bystanders. The cart then moved away and he was left hanging till he was dead.

"The minister then applied himself to Mason, but he professed himself a Catholic, upon which the mob hissed him. He was asked whether he hoped to be saved by the Passion of Christ? He said yes. Hereupon the martyr, who was as yet standing in the cart, turned to him and bade him remember what he had told him. Mason replied that he remembered it well.

"This martyr had suffered for two years from the jaundice, and during this time, at intervals of about a fortnight, he felt extraordinary pain lasting two or three days, and was reduced to extremities. On the morning of his death, he feared that one of these paroxysms was coming on, so he implored those who attended him for the love of God to pray that he might be freed from this suffering at least for such time as might leave him strength to lay down his life for Christ. Doubtless, had he died in gaol, he would have been a true martyr, considering the cause and the hardships he underwent for so many years owing to his grievous ailments, and the diabolical companions he was compelled to associate with.

"I here append a most devout letter the holy martyr addressed to me about two months before his death, which I feel sure will afford your Paternity no little consolation. I translate it into Italian, though my Italian is far inferior to his English :

Nov. 26, 1600.

Beatus vir cujus est nomen Dñi spes ejus, et non respexit in vanitates et insanias falsas.

My Father,—With all due affection do I commend myself to you as to the first and best friend I have met since my return to my country, a friend whose loving kindness I can never forget, if nature, reason, and grace prevail in my mind. Well I remember your care for me, your advice that so greatly helped me, and I humbly thank you for your friendly conduct towards me, for your kindly words, for the expectation of me you have raised in others so far beyond my deserts. I beg our Lord to reward you, to make me worthy of your kindness, and shield you from every misfortune on my account. This is ever my earnest prayer to the Lord. It is easy to dissemble in writing, but would to God you could read my heart. St. Paul, who had gained such high favour with God, attained so great assurance that he could exclaim : *Certus sum quia neque mors, neque vita, neque angeli, neque principatus, neque virtutes, neque instantia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit separare nos a caritate Dei, quæ est in Christo Jesu Domino nostro.*⁶ With my little merits I durst not presume on so firm an assurance, yet may I hope *Quod sic curro non quasi in incertum, sic pugno non quasi aërem verberans;*⁷ and Ecclesiasticus says : *Ante mortem ne laudes hominem quemquam, quoniam in filiis suis agnoscitur vir, et in fine hominis denudatio operum illius.*⁸ I trust I shall leave my testament sealed with the title of a Catholic Priest, faithful to my God and to my friends, and earnest in the cause of Holy Church, this is my sole desire. To attain this the more surely, I humbly crave from you and your other poor friends the nourishment of true virtue, and that you will daily give me a part in your pious prayers, especially at the time of the Divine Mysteries, from which I have been so often and for so long a time debarred. For I am convinced that if I have been able to persevere, despite my hardships and miseries, it is due rather to the devout prayers of others than my own unworthy supplications.

My Father, those who purpose to come to this country and to work profitably therein, must bring along with them vigorous souls and mortified bodies, they must forego all pleasure, and renounce every game but that of football, which is made up of pushes and kicks, and requires constant effort, unless one would be trampled under foot, and in this game they have to risk their lives in order to save souls. On my return to England, I found that it was one huge prison for all who, like us, profess the true faith, and for the members of your Society who, in despite of your prisons and bonds, have succeeded beyond hope to our unspeakable consolation.

In times past (God knows), no country showed us more favour or left us so free, but now in none are we more straitened. The harmless fledglings who would seek their God here can do so but at the peril of their wretched lives, amidst the bird-lime and traps on every side, and this they have to do in haste lest the breed be lost.

We may exclaim, with the Prophet [*Domine*] *Quare respicis*

⁶ Rom. viii. 38, 39.⁷ 1 Cor. ix. 26.⁸ Eccles. xi. 30.

*super iniqua agentes, et taces devorante impio justiore se?*⁹ And with the same Prophet we may add: *Lacerata est lex quia impius prævalet adversus justum, propterea egreditur judicium perversum.*¹⁰ We poor Englishmen may say with the same Prophet: *Aspicite in gentibus, et videte; admiramini, et obstupescite; quia opus factum est in diebus vestris quod nemo credet cum narrabitur; quia suscitavit [Deus] Chaldæos gentem amaram et velocem, ambulantem super latitudinem terræ nostræ, ut possideat tabernacula non sua.*¹¹ The Promised Land of our fathers has now become for their children a howling wilderness, over which the hungry fowlers have spread their nets of laws and statutes over the whole country, and they count it a loss if any youth or old man escape their hands, since they promise themselves that *omnes ad prædā venient.* You are well aware that many of these snares are set to catch you and your Society, but as inspired Wisdom says: *Frustra autem jacitur rete ante oculos pennatorum,*¹² and to this I say Amen. God grant you and other poor Israelites a cloud by day to hide you from your enemies, and a column of fire by night in all your sudden flights, that it may lighten your steps to a place of rest.

Father, my illness has so far shattered my constitution that I despair of relief by human means. So changed am I from what I was, that such of my friends and acquaintances that come here for other reasons than that of visiting me, and sitting with me in company, have asked, "Who is that man?" and on hearing the reply have sighed deeply. Others have declared that had they not heard me speak and tell them who I was, they would never have recognized me. I have lived deprived of religious consolations, banished from human society, parted from friends, debarred from the solace of study, worried by those whose company I am forced to keep, like St. Chrysostom when conducted to his place of exile, and moreover I have suffered eight years' imprisonment and the calamity of these forty-three years. Let us say with the Psalmist: *Deus noster refugium et virtus, adjutor in tribulationibus quæ invenerunt nos nimis. Propterea non timebimus dum turbabitur terra, et transferentur montes in cor maris.*¹³ Like him let us trust God, *Arcum conteret, et confringet arma, et scuta comburet igni.*¹⁴

My Father, the only keepsakes I can send you is a phial full of bitter smoke, a bundle of filth, lice, and fleas. God preserve you from these gifts of Egypt, and heap upon you the gifts of His promised inheritance.

Your friend to command as long as I live,

JOHN PIBUSH.

"It was surmised that on account of the tumult occasioned by the Earl of Essex, this holy martyr would not have been executed, as the results of this movement gave the authorities sufficient to do without thinking of the poor Catholics who have suffered so patiently these many years. But it is said that the Queen had given Popham express orders to enforce the statutes against Catholics with the utmost rigour, as they

⁹ Hab. i. 13.

¹⁰ *Ibid.* 4.

¹¹ *Ibid.* 5, 6.

¹² Prov. i. 17.

¹³ Psalm xlv. 2, 3.

¹⁴ *Ibid.* 10.

have done until now. I cannot positively assert that such is the fact. I well know that this Popham is a cruel man of low extraction, one to whom the felons he condemns to death freely tell him to his face that he deserves the halter far more than they do, since he has been a thief. The Queen, when out of temper, frequently calls him *bluecoat*, which is the term used for those ordinary servants who attend at their ease on their patrons, and many of whom are the greatest thieves. Be this as it may, Popham is now a Privy Councillor, and one of the chief officers of State. It is commonly said that he was made a Privy Councillor, because it is there a rule of policy that he who is the most favoured of the Council shall be a severe man who may take upon himself the odium of these cruel measures, and satisfy the expectation that he will execute the penal statutes with the utmost rigour. And thus indeed the late Earl of Essex, though by no means naturally cruel, to give proof of his zeal in this point, nevertheless mixed himself up with various tragedies feigned on purpose to show their care of the Queen's life. These tragedies are universally known. But the Lord has already executed vengeance upon him as we have seen.

"Lady Riccia, sister to the Earl and a near relative of the Queen, while her brother was raising the sedition in London, was staying in his house, where four of the Privy Council, Popham among the number, were kept prisoners. As she was standing in the garden or court of the mansion, looking up and seeing the Lord of Essex's faction in the company of the Chief Justice (who stood among them trembling for fear of death), she called loudly to them that if they were true gentlemen they would throw her down the head of that old fellow, such is the general detestation in which he is held among all classes. But he and his fellows were suddenly liberated, and were it not that he is prepared to inflict on our poor Catholics the extremes of injustice, we would thank God for allowing him time to do penance.

"The Earl of Essex, whether to save his life or from scruples of conscience, followed the advice given him by his Puritan friends, and has revealed the whole of his plans with the names of his accomplices. By many this is deemed a stain on his memory, and indeed, so many are compromised by this confession, that I believe the Government would prefer to know less than it does. However that may be, it will not make the

slightest difference to our Catholics, since the devil is enraged at the ruin of so many of his partisans, and the Catholics make no stir. On the other hand, God our Lord seems to intend to gather to Himself His friends in greater numbers now that so many have fallen into the power of the Prince of Darkness, as your Paternity will see by this letter. I know I have lingered long on one case, but I think the matter required it, and I wish to give your Paternity the most detailed information as to the state of our affairs.

“I now conclude the story of that happy Father John Pibush, merely adding that after his execution, which was hurried to hinder the gathering of a large crowd, public proclamation was made, enjoining on all who were present to disperse, for fear it would seem of a disturbance, and indeed the people, who view with discontent the results of the movement headed by the Earl of Essex, went away murmuring and saying: ‘See now, they have butchered a poor sick Priest.’

“I have also another subject still more interesting, and I wish to excite a kind of holy envy within the hearts of those pious Roman ladies, and of all the devout female sex. There was here in London (but now she is already in Heaven) a most pious lady, about whom I have something briefly to say.

*Mrs. Ann Line,
martyr.* Her name was Ann Line. She had been for some time in the family of a lord attached to the Court, and indeed she knew every duty perfectly, and was thoroughly qualified in every point that an educated lady can be. We have two palls for chalices of her own work, although at the time she was so very infirm that it seems that God was miraculously preserving her for martyrdom. I have seen her myself more than once completely exhausted and almost dead, and in fact her infirmities reduced her almost to the extreme stage of weakness. She was formerly an obstinate and perverse heretic (if it is possible to call those heretics who never heard anything of the true faith), and married to a gentleman of moderate means of livelihood, that is to say with an income of £400 (or 1,600 scudi a year), both of them became Catholics, and the husband died a happy death in Flanders, seven or eight years ago, but being a Catholic, had lost his inheritance. The parents of the lady would not help them in any way, and therefore this good devout woman was supported by the pious charity of Catholics. For some years we took a house to receive Priests entering the

kingdom, and also those young men and virgins who had to pass through London for Flanders, and to accommodate Priests belonging to this country whenever they might be in want. No one could have been found more suitable to manage the house than this good woman, who, notwithstanding her great infirmities, never failed in fulfilling her duties of housekeeper; and being a very virtuous and grave person, we could not have desired anything better than that the management of the house should be in such hands. Wherefore, for the purpose of concealment, we gave her the name of Mrs. Martha, and under that name she had already gained much reputation, and I believe it was by that name that she was condemned. But this charity could not continue long. The great resort of people, the expenditure, and the numerous false brethren, compelled us to leave the house, and to provide for her support in another manner.

“By the assistance of good Catholics, we took a lodging for herself, very comfortable, and capable of accommodating a few children whom she instructed, and another lodging, quite detached, for a Priest, who visited the Catholics, and also for those of our Society who, on their coming to London, might find a retreat there. Such an arrangement was attended with much less risk, whether as regards the loss of furniture or of her own life by martyrdom, for which she fervently longed, patiently waited, and was always ready and well prepared. She was indeed a holy woman, and for the last fourteen years had to bear most patiently the persecution of her former friends, great poverty, and extreme sickness, and those who knew her carefully can testify that she lived as though dying daily. She had made a vow of chastity and poverty, and I believe also of obedience, and although no one was found willing to receive her vows, yet she observed them as far as it was possible for her to do so in following the directions of her spiritual guide, but notwithstanding all this, I never before knew any woman to equal her in prudence. Meanwhile, the lodging of this excellent person was betrayed by the treachery of some Judas (of whom there are very many), and on the day of the Purification of our Lady was entered by a furious band, with authority from Popham the Lord Chief Justice; and the Priest, who was actually blessing the candles, narrowly escaped being seized by one of the

pursuivants, but a Catholic in the company (whom the heretics state to have been a lady, but I believe it was some man), pulled him away by the lower part of his tunic, which was thus torn, and so the Priest was enabled to escape and hide himself. All the others were arrested and conducted to Popham, who gave orders that the tunic should not be repaired, but left as it was, and should be produced as a testimony against the lady, whom he had already determined to condemn to death as the rescuer of a Priest. This he would have done but for the interference of the High Admiral, who during the last twelve years had possessed the mansion, goods, and estates of the lady's husband, since both had been long ago condemned to death for harbouring a Priest (now a martyr), but [having been reprieved] had supported themselves by alms (their lives being still in the hands and at the mercy of the Queen); the Admiral therefore wrote to Popham, asking him not to summon her to the tribunal.¹⁵ Mrs. Martha was committed to prison, where I sent to ask her if she was in any want, as I wished to help her, and she wrote me a letter, saying, that she was very thankful to me for the interest I took in her, but she wanted nothing,

¹⁵ This lady was Mrs. Margaret Gage. The following extract from the biographical statement of Mr. John Copley, dated 1599 (*Records S.J.* vol. i. p. 188), fully explains the above allusion by Father Henry Garnett, to that lady and her husband. "My father is Thomas Lord Copley de Gaton (claiming to be Baron de Hoo and Wells). My mother was of the family of Luttrell, in the South of England. . . . My third sister Margaret married Mr. John Gage, and with her husband was condemned to death, after an imprisonment of two years on account of a certain Priest who sometimes said Mass in their house and who afterwards became a martyr. On the appointed day being carried in a cart with her husband to the place of execution, with her hands ignominiously bound, she received a letter on the very way respiting the sentence. Neither she nor her husband were pardoned or restored [to their estate] by the Queen, but during her husband's lifetime the Baron Charles Howard of Effingham took possession of his estates and income which to this day he possesses as a gift from the Queen. My father fled from England on account of religion, and died in Flanders in the service of the King of Spain, and the Queen consequently confiscated and took possession of the entire of his property."

Bishop Challoner, in his account of Mrs. Line (derived from Dr. Champney's MS. History; *Memoirs of Missionary Priests*), briefly confirms the above. "They hurried away Mrs. Line to prison, and with her Mrs. Gage (daughter to Baron Copley), whom they found in the house. Mrs. Gage, by the interest of a certain nobleman, was, after some time, set at liberty."

[In a note to the above biographical statement, the Priest, on whose account Mr. and Mrs. Gage were condemned to death, is stated to have been Father Thomas Garnett, S.J., but the letter of Father Henry Garnett proves this to be incorrect.]

and that God provided everything for her, and consequently neither desired, nor would she permit that I should give her anything that belonged to the Society, though, nevertheless, should anything of the common stock for distribution happen to pass through my hands, she would be very grateful to be remembered. The letter was dated the 23rd of February. She added a P.S. to this letter: 'I am just warned to prepare myself for God, because my accusation (or, as we say, indictment) is already written out for the Lord Chief Justice, and that I shall be condemned because I have harboured a Priest (as they say), and Mrs. Gage, and Rodolfo Sliford, for having, (as they say), liberated the Priest.' She expresses herself thus because, in order to free the persons who were there, they would not acknowledge the fact that one of them was a Priest, otherwise their testimony, or confession, would have been sufficient to expose all the others to the danger of the law; and although their silence was of no profit to them, because so many presumptions could procure their condemnation, yet, nevertheless, we think that it is not for the honour of God, or for the good of our neighbour, that we accuse each other, or that we should give to the enemy of the Holy Church an opportunity of producing our confessions to cause the death of her members. They know full well how things are, so let the innocent blood of so many martyrs rest upon their heads, without the least concurrence on our part. Mrs. Martha, or Mrs. Magdalen, as we also wish to call her, because she acts the part of both, continues her postscript: 'The rest of our party will be indicted for having heard Mass; but in reality there was no Mass, and we can also swear that, as far as we know, there was no Priest. Is it not so? Tell us if you please.¹⁶ Excuse my haste, and obtain of our Lord, that I may be worthy, please God, through your holy prayers to attain to so good an end. I hope to write again a longer letter.' Such was the promise of that holy woman, but I have received nothing more from her, and am now waiting for something further, and should I receive it before I send this letter, your Paternity shall have it.

"She was summoned on the 26th of February (which was both here and in Rome the first Thursday in Lent) to the tribunal, which is in the house called the Sessions House.

¹⁶ It will be remembered that the Priest's lodgings were entirely detached from Mrs. Line's.

She had been dangerously ill, and to such an extent that she was unable to rise from bed, which was testified by the keepers and guardians of the prison, and it was hoped that they would allow her to remain; but Popham gave orders that she should be brought by all means, and if necessary even in her own bed, and so she was placed in a chair and carried between two constables. She was content when demanded in the court (where she was kept all the day), to be tried in the ordinary course by a sworn jury of twelve men, and the general opinion was that she would not be condemned, because there was no evidence to prove that she had harboured any Priest whatever in her house; and even if there had been one, yet if not a Priest ordained beyond the sea (which they could not know) it was not a capital offence. But Popham warned the jury to be very much upon their guard, because this woman commonly received many Priests and Jesuits, as soon as they landed in England, and in addition he drew their particular attention to the fact that such Priests have shown that they very well knew her, and that Catholic things had been found in her house. And so they condemned her, and with her Rodolfo Sliford for having liberated the Priest.

Father Roger Filcock, S. J., martyr. “On that very day one of our Fathers also was condemned; he had earnestly begged to be admitted to our Society, and it was granted to him. His name was Roger Filcock; he had been educated at the College of Valladolid, had always given good edification as a man of very quiet and virtuous disposition, and the Most Rev. Archpriest had found him very useful before he was arrested. He was betrayed by some wretched laymen who had been in the same Seminary with him, and was arrested. He would admit nothing with regard to his Priesthood before he was sentenced to death, in order to avoid the danger of exposing other Catholics, and on this account he would not consent to be tried by the jury and thus prevent those wicked apostates from deposing to the fact of his Priesthood, which could have been juridically proved.

“He was brought to the same tribunal on the previous Monday, and Popham asked him, whether he was a Priest? to which he answered, that he would neither affirm nor deny it, and, without proceeding further, he was remanded to prison, where he was not placed among the Catholics but with the thieves, and remained in chains till Thursday. When he was

called the second time to the bar, he refused to be tried by the jury, saying that they were ignorant and unlearned persons, and very easily allowed themselves to be biassed by the opinion of the judges; but he wished the judges themselves to deal with him as they would. Thereupon the heretical Bishop of London said that he had in his possession a letter of Parsons to Whalley,¹⁷ in which Parsons said that the people in the English Seminary were proud and irreligious and came to England influenced more by passion than true zeal. Very well, answered the Father, produce the letter, otherwise it will be an argument that it is nothing but a simple invention in order to calumniate the Priests. Moreover, let us have the meaning of irreligiousness properly defined. But the Bishop going on with his speech made no answer to the Priest, and indeed this was a great calumny worthy of so blood-thirsty [*sanguinolente*] a prelate. It is quite true that Father Parsons, exhorting all here to charity and peace, observed that dissensions among Priests would occasion great injury to the Catholic cause, for he had found by his own experience that many eminent and grave persons in Rome, having observed the [English] scholars in Rome so stubborn and seditious, began to fear lest the greatly renowned martyrdoms in England were to be attributed rather to obstinacy and animosity against the Queen than to true zeal. But the Father did not say that it was so. And in fact amongst all our martyrs, there was always observed great modesty and meekness, though they never failed to exhibit such Christian liberty and fortitude as well became them. At this moment the pursuivant, who had arrested him, rose up, saying that he had found upon him a letter which revealed important matters regarding one called the Arch-priest. But the Father declined to answer a word with regard to that letter, as they had not proved that it appertained to the matter for which only he was there upon his trial. And so they pronounced the sentence, to which he answered: *Benedictus Deus*.

“Returning to the prison, with a very cheerful countenance, he glanced at the Catholic prisoners as he passed their windows, and retained the same cheerfulness until death. But he was not allowed the same cell which he had occupied before, for your Paternity will remember that he had been transferred from the quarters of the Catholics to those of the

¹⁷ Father Henry Garnett himself.

thieves. But after his condemnation he was sent to hell (for I may truly so call the place where he was confined) to be translated thence to Heaven. All Catholics know well that before the coming of the Son of God into this world, and up to the time of His Holy Resurrection, there was a place called Limbo. We do not now know for certain what is become of that venerable receptacle of those holy Patriarchs and Progenitors of our Lord, and it has also been disputed whether or not it is now become the Paradise. But we have here a Limbo (for so it is called both in Latin and English), the place where they ordinarily confine all those who have been already condemned to death; and all Catholics under sentence of death have to go to that prison before execution, unless exempted by a particular favour, as was shown to the holy Martha. It is a place underground full of horrors, without light, and swarming with vermin and similar reptiles; it is impossible to see there without candles continually burning, and there is neither bed nor chair, unless the persons provide for themselves. One of our holy martyrs, a Priest, was there some years ago (Father Southwell), after being sentenced to death, and whilst sleeping some poisonous insect entered his body, causing intense suffering, until he was transferred to the repose of the saints and just ones of God. To this place was sent this saint (for so he was called whilst living), and there he found his great friend and companion during their imprisonment for some months, as he had also been in the Seminary at Valladolid; and it is of this good Priest that I am now going to speak. His name was Mark Barkworth; he had been in England one year and a half, and had already effected great good in London, conducting himself well towards the Archpriest, and showing great benevolence and gratitude towards myself, on account of a little assistance that I had given him. He was also betrayed, apprehended, and brought to the tribunal, on the vigil of St. Matthias, exhibiting great constancy and fortitude to the admiration of all. He also refused to be put upon trial by the jury, giving as a reason that he knew that upon the jury there were certain persons named Parratt, Ingleby, and Singleton ready to swear that he was a Priest, and he wished to throw all the responsibility of his death upon the judge; but the judge, unwilling to take upon himself such a burden, delayed to give the sentence till the afternoon. When it was passed,

Fr. Mark Barkworth, O.S.B., martyr.

this holy Priest was consigned to the Limbo, where he remained very cheerful until death.

FF. Filcock and
Barkworth.

“The day of their happy triumph was now come, the first Tuesday in Lent, and these two Fathers received notice to come forth. Father Mark had shorn his head after the manner of a monk, with a crown, because the Order of the Benedictines in Flanders used to receive the tonsure when the moment of death was near at hand; and for a mark of affection, he sent a portion of his hair and of his habit to the Archpriest, and another portion of them to myself. I am told that our Father Roger wrote me a letter, but I have not received it as yet.

Mrs. Ann Line.

“But the good Martha, thinking that she could not go to Heaven otherwise than by passing through the Limbo, was regardless about her death, except that she much lamented to Father Bernard, a Priest well known to your Paternity, and who is in this prison, that she was unworthy of martyrdom, and upon this point she also wrote a letter to Father Roger, who was in the Limbo. On the following Monday, which was the day when Father Roger was removed from their company, whilst the other Catholics were at dinner and she was sitting up in bed, she heard a very sweet melody, and upon asking what music it was? the Catholics answered, that they heard nothing; but noticing towards evening that Father Roger had been removed, she said that she now understood that the meaning of the melody was to summon that happy Father to Heaven, though indeed it was also a call for herself. She had sent her nurse that same morning upon some errand, when behold the keeper came and told her to get ready to go again to the tribunal; but she did not stir, waiting perhaps for the return of the nurse to help her in dressing, but after a quarter of an hour the same keeper returned, telling her that she must immediately go forth to death, for which she most cordially thanked him, and so dressed herself with such great alacrity that it appeared incredible, her joy giving her strength, and during all the time, which was a little more than a quarter of an hour, she was speaking to the Catholics with the greatest consolation, although they were themselves very sorrowful. Just at the moment, when all were moving to go, she called Father Bernard and told him that two days ago, while she was saying the Vespers of the Blessed Virgin, she had seen a

great light which much surprised her, though she had treated it as a mere superstition. But now, because our Lord was so speedily calling her to Himself, she thought that it was truly from God, although she was always in suspense lest she should never be so happy as to die for Him.

“When she was placed in the cart, together with some thieves who were heretics, she signed herself with the sign of the Cross, and her friends surrounded the cart, expressing their desire for some token as a remembrance of herself, and she gave what she had, and, after parting with everything, when she was near the gallows she asked the executioner for a knife and with it cut off a piece of her gown and gave it to one of her friends.

“When the nursing woman returned to the prison, she was astonished to see her in the cart, hastened towards her, and, taking her hand, they mutually recommended each other. One of the ministers annoyed her very much upon the way, endeavouring to pervert her from the Catholic faith, but in vain. She told the people that she was going to die more willingly than any of them could desire death. The minister urged upon her that she had been a constant harbourer of Priests. But she answered: Would God that where I harboured one, I had harboured a thousand. And so with great patience, meekness, and joy she went to death.

“When she arrived at the gallows at Tyburn, she kissed the gibbet, and prayed in private. The day was intensely cold, and it was snowing heavily, and all wondered that, being so very weak and exhausted, she did not perish. But at last, making the sign of the Cross, she was dead before the arrival of the two Fathers.

Father Barkworth. “As soon as they arrived, Father Mark was the first to be put into the cart; he instantly kissed the gown of his holy fellow-martyr, and as the two Fathers had been singing together through the streets, so Father Mark exhibited at the gallows also signs of the greatest joy. He wore a hair-shirt under his clothes. Raising his eyes to Heaven, he made the sign of the Cross upon the gallows and the rope and kissed them, singing with joyful countenance and voice: *Hæc est dies Domini, gaudeamus, gaudeamus, gaudeamus in ea*; and kept repeating this, not allowing the ministers or any others to interrupt him, but

always returning to his *gaudeamus*. He added also : *In manus tuas, Domine, commendo spiritum meum*. The minister called aloud to him to repent of his sins, to which he replied : Hold your tongue, you silly fellow. The minister told him to remember that Christ had given His life for him. Upon which, raising his hands as high as he could, and holding the rope, he said : And so I am now giving my life for Him, and I would that I had a thousand lives to lay down for Him. *Majorem charitatem nemo habet*. I come here to die, being a Catholic, a Priest, and a religious man, belonging to the Order of St. Benedict, by which Order this Kingdom of England was first converted. He then resumed his singing as before. He begged of all Catholics that they would pray for him, and he likewise would pray for them. Upon being questioned, whether he would pray for the Queen? he answered, may God bless her, and grant that we may see each other in Heaven. I pray for the judge and for the other three who were the immediate cause of my death. Whilst the cart was drawn away he was still singing. The rope was immediately cut, and he remained on his feet, and made some resistance to the executioner, crying out, 'O Lord ! O Lord ! O Lord !' and whilst he was being disbowelled, he exclaimed aloud, 'O God !'

"Father Roger was standing near and witnessed this terrible spectacle, and said to him, in Spanish, 'Courage, Father'; and so he gave up his spirit to God.¹⁸

¹⁸ It may be historically interesting to direct attention to the inhuman and shocking form of sentence of death in cases of high treason commonly used in the reign of Queen Elizabeth and her successors. Two instances are given in English in *Records S.J.* vol. ii. series ii. p. 169 (Father Thomas Cottam, S.J., 1582), and pp. 42, seq. (Father Edmund Arrowsmith, S.J., 1628); see also Mr. Simpson's life of Father Campion, p. 308, seq.; likewise Howell's *State Trials*; see also *Records of the English Catholics*, part i. pp. 134 and 181. Persons of education and culture are found in the present age of refinement who experience a difficulty, even in the face of historical records, in believing the reality of the existence of such savage ferocity.

The form of sentence in its original and milder terms is ancient. As early as the reign of Edward I. the following sentence, which had been sent to the judges by the Council, was pronounced at Westminster by Chief Justice Malor against the noble Scotch hero Wallace, as a traitor in 1304 : " . . . he should be drawn to the elms at Tyburn ; that there he should be hanged by the neck ; that there he should be cut down and beheaded ; that his entrails should be burnt, and that his body should be divided into four portions ; his head to be fixed on London Bridge, that it might be seen by all who passed over or under it, and his quarters should be suspended on gibbets in the towns of Newcastle, Berwick, Stirling, and Perth, that they might be a terror and warning to all who beheld them."

Father Filcock.

“Father Roger had to undergo a twofold martyrdom, first of all in being present at that brutal spectacle, and secondly in undergoing his own martyr-

(*Wallace Papers*, xxvi. and xxvii., by Rev. Joseph Stevenson, S.J., quoted by Dr. Lingard, *Hist. of England*, vol. ii. p. 572, 1849.) A note is added that the form of sentence was generally sent to the judges from the Council. This case is confirmed in the *Chronicon de Lanercost* (by the Rev. Joseph Stevenson) p. 203. The same valuable chronicle contains many similar instances; among others, the Earl of Athol (1306), whose head was suspended on London Bridge, John de Pouderham (1318) sentenced by Edward II. and his Council to be drawn at a horse's tail, hanged upon a gallows, and burnt. In Howell's *State Trials* we find Roger, Earl of Mortimer, November 29, 1330, drawn and hanged at “a place then called the Elms, and afterwards Tyburn.” In all these cases we are left to imply hanging until dead; the only exception we find being that of David, Prince of Wales, who in 1283 was to be (1) drawn as a traitor; (2) hanged as a robber; (3) *vivus decapitatus* (beheaded alive), and the bowels burnt; (4) his members divided into four parts were to be suspended, &c. (*Chronicon de Lanercost*). In the reigns of Elizabeth and her successors, however, we find the following revolting additions to the form in general use: “You shall be hanged by the neck till you be half dead,” or, in many cases, “You shall be cut down alive.” “Your members shall be cut off before your eyes (*præcidentur genitalia*) and thrown into the fire, where likewise your bowels shall be burned,” or, in many cases, “taken out and burnt in your sight.”

The sentence of the Duke of Norfolk (14 Elizabeth, 1571) ran thus: “Thou shalt be taken hence to the Tower of London; from thence thou shalt be drawn through the midst of the streets of London to Tyburn, the place of execution; there thou shalt be hanged, and, being alive, thou shalt be cut down quick; thy bowels shalt be taken forth of thy body and burnt before thy face; thy head shall be smitten off; thy body shall be divided into four parts or quarters; thy head and thy quarters to be set up where it shall please her Majesty to appoint.”

That the dismemberment itself was necessary is obvious, and required no mention, seeing the quartered body had to be exposed like meat upon the butcher's shambles in the most public places, but that the terrible mutilation should take place in the very sight of the still living and agonizing victim, is a refinement of cruelty akin to that fiendish spirit which distinguished the times of the Reformation and overclouded the minds of the rulers of the nation and their underlings, from the bench, the magistracy, and the prelates and ministers of the State Establishment, to the very hungry pursuivants in their employ, in the desperate though futile effort to destroy the Catholic faith of England.

That this shocking sentence was literally carried out in the case of the Catholic martyrs, both clerical and lay, and in most cases far in excess of it, the reader is referred to Bishop Challoner's *Memoirs of Missionary Priests* and to the various cases detailed in the *Record S.J.* series. The instances of Father Thomas Woodhouse, S.J., p. 1266, and the Rev. Hugh Green, p. 563, note, above, are specially referred to among many others. Regarding the hideous exposure of quartered human bodies in London, we find as early as 1582, that the people were excited to exasperation and loudly murmured that they had made all London but as one shambles for human flesh, “so numerous were the heads exposed upon the towers of the bridges, and the limbs hanged here and there in divers places.” On account of these murmurs the bodies of Father Thomas Cottam, S.J., and his fellow-martyrs, after quartering, &c., were buried at the foot of the gallows, and, as a matter of course, soon secretly carried off by the Catholics. (*Records S.J.* vol. ii. series ii. p. 176.)

dom, although it was not carried out in so cruel a manner, because they were not so exasperated against him as they were against the other Father. They told him that he dissembled with the people, and that there were some Papists in the rebellion of the Earl [Essex]. He answered that there were none of any position. Upon which they named one. But he replied that he was a youth, and had he behaved with discretion, he would not have mixed himself up with such a crowd of heretics and atheists. He said that he had come to die for being a Catholic, a Priest, and a member of the Society of Jesus, and that he died for the faith and for the Priesthood. And wishing to continue speaking he was not allowed to do so, and so he betook himself to prayer, and made a glorious end of this miserable life.

“When the crowd was dispersed my agent
Relics of Mrs. Line,
 and bodies of the
 three martyrs. in London went to the body of Mrs. Martha,

and cutting the sleeve of her gown, dipped it in the blood of the two Fathers, and got also one of her stockings, notwithstanding the resistance of the executioner who was himself engaged in the stripping; but he was appeased by a julio. She used to have bandages on her legs, and thus the stockings were large, but they told me that her legs were as thin as the rope with which she was hanged. Perhaps I shall send these stockings to your Paternity, if I find an opportunity. The heads and the quarters of the two Fathers were first buried in a pit dug in the public road, afterwards the body of Mrs. Martha, and on the top of them all, three or four thieves; I do not know whether they were all women. But the Catholics took away the body of Mrs. Martha and buried it in another place not far off, in order to inter it with greater decorum at some more convenient opportunity. The quarters of the martyrs have been also partly removed, and I believe they have now recovered them all.

[The writer then proceeds to give the brief accounts of the martyrs, Father Robert Middleton, S.J., and Thomas Woodhouse, already printed in pp. 993 and 967.]

“Your Paternity sees the triumphs of the holy martyrs of God, and our misery who are yet remaining here; but our misery will be turned into happiness if your Paternity and all our Fathers and Brothers obtain for us grace and power to be always ready to receive the like crowns, since to obtain such crowns is true felicity, and the nearest degree to that is to be

so prepared that we may at least be fit, although we may not attain so high, and we have great hope in the merits and prayers of all our Society. And so both in my name, and in the name of all of ours, I most humbly ask the blessing of your Paternity.

“Your Most Reverend Paternity’s unworthy son,

“H.

“London, March 11, 1601.”

FATHER ROBERT MIDDLETON, S.J., MARTYR.

The notice of this martyr in page 962, seq., above, is supplemented by the following copy of his original examination which throws additional light upon his parentage and early life.¹

Sir Richard Houghton to Secretary Cecil.

Yesterday I apprehended a Seminary Priest in the way that leadeth into a part of Lancashire called the Filde. The Priest was well horsed and appointed with his pistol; there was with him one other man who escaped from me, and, as yet, I cannot find him, although I have caused diligent search and pursuit to be made after him. The Priest that is apprehended nameth himself Robert Middleton; he had no letters nor any other thing of importance found upon him, saving only a Popish service book. He had in his purse forty shillings or thereabouts, which I have suffered him to keep for his maintenance in prison, and have already sent him to the Castle of Lancaster, there to be safely kept in the common gaol until the assizes, except your Honour and the rest of her Highness’ Privy Council do give other directions. I have here inclosed sent the examination of the said Middleton taken before Mr. Attorney of the Wards and myself, by the which your Honour may perceive more at large all the circumstance how the said Priest hath and doth behave himself. He seemeth unto me to be a very mean scholar, &c. From Preston this 1st of October, 1600.

Your Honour at commandment,

RICHARD HOUGHTON.

To Sir Robert Cecil, Kt., Principal Secretary of State.

No. 83.1.—The examination of Robert Middleton, taken the 30 September, 1600, before Richard Houghton, Kt., and Thomas Hesketh, Esq., Attorney of the Court of Wards and Liveries.

He saith his name is Robert Middleton, and that he was born in the county of York, and was the son of one Thomas Middleton of the said city, and is now of the age of thirty-one years. His

¹ State Papers, Public Record Office, *Dom. Eliz.* cclxxv. n. 83. (1600.)

education was in the city of York until he came to the age of eighteen years, during which time he thinketh he did go usually to church, but after that time he refused, and being asked who persuaded him from the Church, he cannot tell other than his own conscience and the reading of books. And he further saith that during the space of six or seven years after he continued some time in London, and some time in Kingston-upon-Hull; and, being demanded in what place there, for London he will not answer, and for Kingston-upon-Hull he saith he was many times abiding in the house of Mr. Richardson, a merchant and alderman of that town. And afterwards, having a purpose to go to one of the Seminaries at Douay or at Rome, took shipping at Hull and landed at Calais. Being demanded in what ship, he saith it was a ship of Newcastle, as he thinketh, which was laden with coals for Calais. From thence he went to Douay and continued there for the space of three years, during which time one Dr. Barrett was governor there, who is now dead; and being demanded what Englishmen lived in that time in the said College, he saith he will not answer, because he is resolved to answer no more than so much as concerneth himself only. And he saith after that he was sent for by the Pope to come to Rome, or else his Superior in the College directed him and many others to do so. He saith he promised before his departure from Douay to be a Priest. He saith he lived in the College in Rome for the space of one year, and there was directed by his Superior to take the order of Priesthood, which he did accordingly in Rome, and had his letters of orders from the Bishop living in Rome, but what his name was he knoweth not, notwithstanding he saith he did take the order of Priesthood by authority from the Bishop of Rome. And he saith before he came to England he was brought to the presence of the Pope, and of him, or by his appointment, he had his ordinary viaticum, and received his benediction, and so was dismissed for England, and travelled thither with all speed in the company of divers others whom he refused to name. He saith he did take shipping at Flushing for England in a Dutch ship, and was set on shore on a shipboat on the south part of England, but the place he will not name; neither will he declare in what places of England, nor how he hath travelled into Lancashire, nor into what place there he hath resorted, nor whither he would have ridden this night that he was apprehended. Neither will he declare the name of that person that was in his company when Sir Richard Houghton did apprehend him; and being demanded whether he have said Mass, christened children, married any person, or reconciled any to the Church of Rome, he said he hath done so, and all other things concerning a Priest; and saith that such as he hath reconciled, he doth instruct them to be Catholic. Being required to declare whether he used in his reconciling or otherwise any persuasion that if the Pope should invade the realm of England for alteration of religion with force, whether those that are reconciled to the Catholic Roman Church should take part with the Queen's Majesty against the forces of the Pope coming for such a cause, to that he saith he doth not answer, for he doubteth of it. And being demanded whether he taketh the Queen's Majesty to be lawful Queen of England, he saith in temporal matters, and that he hath done, and will pray that God would make her Majesty a Catholic.

And being likewise demanded whether her Majesty ought to be Queen of England, the Pope's excommunication notwithstanding, to that he saith he will not answer, nor any more questions.

RICHARD HOUGHTON.

THOMAS HESKETH.²

JOHN RIGBY, MARTYR, POSTULANT, S.J.

In addition to what has been already said regarding this martyr (p. 964, above) the following brief allusion to him and the persecution of that time is extracted from the Flanders Correspondence. (See *State Papers Calendar*, 1598—1601, p. 421.

Letter from — to —, Monk at Liege.

They write from England that Rigby, a lay Catholic, was lately condemned for confessing himself reconciled, but is not yet executed, and that the persecution against Catholics in their lands and goods is worse than ever. One Felton who long since had a commission for that purpose, prosecutes them with all extremity, and is borne out by the Lord Chief Justice Popham and others in authority, either from fervour of spirit or private gain, they sharing stakes with the principal. This rigorous proceeding in the very parley of peace, gives little hopes of any toleration. I am sorry there is not more care about discontenting such infinite numbers of honourable persons as the Catholics are, in these turbulent times. It were more for the safety of the Queen and realm by clemency to regain their hearts, than to make them desperate by these violent courses.

The King of Scots is growing wiser on these points, complying with Catholic princes, and promising when he has obtained the crown of England to be a Catholic, and to tolerate that religion in his country meanwhile. He has sent letters to that effect to the Pope and many Cardinals. The Queen of Scotland is said to be a zealous Catholic, and the King inclined thereto, because an Agnus Dei given him by the Queen had miraculously saved him in

² It appears that a desperate attempt was made to rescue Father Middleton on his way to goal, for in the same vol., n. 115.1, is the original examination of Henry Breres, of Preston, in Amounderness, draper, before Henry Hodgkinson, Mayor of Preston. He states that he was commanded by the Mayor and others to convey to the common gaol of the county, Robert Middleton, a Seminary Priest, delivered to the Mayor by Sir Richard Houghton and Thomas Hesketh. As he and his fellows were going, they were overtaken five miles off by four horsemen and one on foot, who demanded whether the prisoner was a Priest; he answered that was not material, when they called upon the Priest to go with them, which he offered to do. To stay his escape, he struck him off his horse, and thereupon the four horsemen with their weapons drawn violently offered to take the Priest from them. Perceiving this he drew his sword upon them, and stayed the Priest from escaping. The other three horsemen outrageously assaulted his followers, who also drew their weapons. After a desperate struggle the rescuers were defeated, and one of them named Greenlow was caught after a long chase and wounding one of his pursuers, and taken to Preston.

a tempest at sea, stirred up by witches, as the witches themselves confessed. The Pope told this to the Spanish Ambassador, and he to me this day. I think all this is only a Scottish desire to fish for money; they have got some already. If he perform what is promised on his behalf he will be sure to gain the fairest garland in the end, if not before his time, and this opposition of Catholics is the very highway for him to work out his purpose.

FATHER ROBERT JONES, S.J.¹

The biography of Father Robert Jones, the Superior of the English Mission S.J.² is supplemented by the following letter addressed by him to the Archpriest Rev. George Blackwell.

Likewise his relations of the martyrdoms of the Rev. William Scot, O.S.B., Richard Smith, *alias* Newport, and John Almond, Secular Priests, the two last of whom were educated by the English Jesuits in their Continental Colleges.³

*Copy of a letter of Father Robert Jones, Superior of the Jesuits in England, to the Archpriest.*⁴

1610.

"Most Rev. Sir,—Although I cannot doubt of your care and vigilance in maintaining and defending all that concerns the integrity and purity of our holy faith, nevertheless out of regard for the reverence I owe to the eternal verity of God, and for the love I bear to your Reverence and to all of yours, I hold myself obliged to warn you of all these disturbances that may arise to the damage of the common cause, and to the prejudice of the clergy.

"The fact is, many Catholic alarmed at the edict lately published, show themselves to be vacillating in that which they at first judged illegal, and intend to admit the oath condemned by His Holiness, and declared to be contrary to our wholesome faith. And to hide their weakness and frailty they wish to defend themselves with the authority of the directors of their consciences, saying that they do not doubt that many if not the greater part of the more learned and grave among the clergy approve the oath, which indeed (as I hope and believe) will never come true. Nevertheless, to prevent the danger,

¹ *Collectanea*, p. 48.

² *Records S.J.*, vol. iv.

³ An edifying account of Father Robert Jones, and of his holy death, is given in the Annual Letters of the English Mission for 1615, in pages 1077, seq.

⁴ *Angl. Hist. S.J.*, vol. ii. p. 366, Arch. S.J., Rome.

and to the end that we do not go on in this offensive mode of proceeding, I deem it due to charity to warn your reverend assistants and all others, that your prudence will judge it expedient to take advice in this affair being of such great importance, so that with true zeal for the Divine glory and by a strict observance of an apostolical precept so weighty, we may the more speedily avert from us the anger of God and hasten on His mercy towards us. As nothing else occurs to me at present, I conclude with respects to the illustrious Lord Viscount your patron, whom I tenderly love in the bowels of the sweet Jesus.

“London, June 23.”

In the same biography of Father Robert Jones a relation by him of the martyrdom of the Rev. Roger Cadwallador, a Priest, who suffered for the faith at Leominster, August 27, 1610, is printed. The following letter from the same Father to Father Thomas Owen, Rector of the English College, Rome, dated June 20, 1612,⁵ gives an account of the martyrdom of two more Priests, who suffered death for their sacerdotal character upon Tyburn gallows, on the vigil of Pentecost, May 29, 1612, viz., the Rev. William Scot, O.S.B., and the Rev. Richard Newport, a Secular Priest, and scholar of the English College, Rome, whose real name was Smith.⁶ Bishop Challoner, in his *Memoirs of Missionary Priests*, gives an account of the trial and execution of both martyrs from a relation by an eye-witness, preserved in the Benedictine monastery at Douay. Father Robert Jones was likewise an eye-witness, and his relation will form a valuable addition to the Bishop's memoir.

Both the martyrs were of respectable families, and Father Scot a convert to the Catholic faith. He was known in religion as Father Maurus; was educated for the law at Trinity Hall, Cambridge, and was converted by reading Catholic books. He left England and studied in Spain, probably at Valladolid, from whence he entered the Order of St. Benedict among the Spanish monks of that city. The reader is referred for fuller information to Challoner's *Memoirs*. His most bitter

⁵ *Anglia Hist.* vol. ii., Archives S.J., Rome.

⁶ *Records S.J.* vol. vi. pp. 126, 198. This account is briefly mentioned in the Annual Letters for the English College, Rome, 1612, pp. 1029, seq., above. Being an independent narrative from so high an authority, and not hitherto published, we give it in full.

and active enemy was Abbot, Archbishop of Canterbury, who committed him to the Gatehouse Prison, sat upon the Bench on his trial at the Old Bailey, and was particularly forward in examining his victim. One remarkable answer of the martyr, which silenced the prelate, should be noticed. Abbot still urging Father Scot to answer him if he was Priest or no;—"My Lord," said he, "are you a Priest?" "No," said the prelate. "No Priest, no Bishop," replied the martyr. "I am a Priest," said the Bishop, "but not a Massing Priest." "If you are a Priest," rejoined the martyr, "you are a Sacrificing Priest, for sacrificing is essential to Priesthood; and, if you are a Sacrificing Priest, you are a Massing Priest. If then you are no Massing Priest, you are no Sacrificing Priest; if no Sacrificing Priest no Priest at all, and consequently no Bishop."

The Rev. Richard Newport was a native of Northamptonshire, in the diocese of Peterborough. He made his higher studies in the English College, Rome, which he entered September 30, 1595, æt. 23, and was one of the students who remained faithful to their Superiors in the College disturbances of 1596. Ordained Priest April 10, 1597, he was sent to England April 27, 1602, several times arrested and twice banished. Returning to his missionary work, he was finally apprehended, tried at the Old Bailey, and condemned to die under the statute of 27 Elizabeth.

We learn from Father Jones' relation that the Catholics, in spite of the precautions taken to prevent them, carried off the quarters of the martyrs, which probably, as was the case of many others, found their way to the Continent.

Copy of a letter of the Superior of the Jesuits in England to the Rector of the English College, Rome, June 20, 1612.

"I herewith send your Reverence news of our fresh martyrs of the 29th of May, the vigil of Pentecost—two virtuous and blessed Priests who were put to death in London; both of them of gentle birth, the one a monk of the holy Order of St. Benedict, named Scot; the other a pupil of your Reverence in the English College, Rome, named Newport. God granted me the favour of being an eye witness of all that took place in their happy passage out of this life. Others of our Society, with my permission, performed to both of them while in prison such charitable services as lay in their power, in procuring and sending them alms, particularly to the Benedictine Father, who

was always much devoted to our Society, and whom I dearly love for the very high testimony he bore to the Society in a letter addressed to our Fathers in England, greatly extolling their labours, and recommending himself to our prayers. My Socius will send your Reverence a copy of this letter.

“On the morning of their martyrdom, being unable to go in person, I sent a friend to the prison to console them, and to offer on my part every service that I could render, but there was no time, because, by the direction of the judge, in order to over-reach the people and prevent a great concourse of spectators, an early hour was fixed for the execution. However, by my good fortune, a skull cap belonging to the Benedictine Father was sent me the next day by a friend confined in the same prison, to whom the good Father had given it.

“The manner of the martyrdom was as follows. Having been removed from the prison they were stretched upon a hurdle with their hands bound, according to the custom, and so dragged at a horse’s tail upon the ground to the place of execution. During part of the journey they were rapt in profound recollection and meditation, until it became necessary to reply to those who importuned them to speak, and who consisted partly of friends and partly of heretics, and their cheerful and sweet responses gave great edification.

“Arrived at the gallows they beheld themselves surrounded by an infinite multitude of people of every grade. The Benedictine Father was made first to rise up, who ascended the cart beneath the gallows with a cheerful countenance, dressed in a long garment, holding in his fettered hands a rosary with a large crucifix attached, and having arranged himself in a modest position to salute the crowd, he endeavoured with his bound hands to make the sign of the Cross, and, having the leave of the judge for the purpose, proceeded to address the people with great fervour and effect, telling them first his native place, his name, and former life until the time of his conversion to the holy Catholic faith, a period of his existence for which he ever esteemed himself a great debtor to the Divine Justice, and consequently under deep obligation to make the utmost satisfaction in his power. To which end he resolved to leave his native land for a Catholic country, where, revolving within himself upon the best mode of offering satisfaction to God, he elected to enter the holy Order of St. Benedict as the most suitable for that end, and for the salvation of his soul. He

then told them how, after arriving in England, he had been arrested, sent into banishment, had soon afterwards returned again, with his final apprehension and condemnation to death for no other cause that he was aware of or could call to mind, than solely for being a Catholic and a Priest. He then made a solemn protestation that he willingly offered his life for that cause, viz., for his Priesthood, and the profession of that religion which the blessed St. Augustine, a monk of his Order, had planted in this kingdom. But, having been very frequently interrupted in this mode of reasoning by the Sheriff, a man of heated temper, they finally demanded of him an account of his allegiance, and of the oath imposed by the King. He replied not only for himself, but on the part of all his fellow Priests and Catholics, whose allegiance was so much suspected, but without the slightest reason or foundation, there being no true Catholic who would refuse his allegiance to his Prince, and bind himself by oath to render to the King such as was his due whether by the law of nature, of God, or of nations, and such as was usual with other Princes; 'but,' he continued, 'if the laws of the King, and the allegiance demanded by him were in opposition to the laws of God, then God be with me, and let the King be blessed,' and with these words he suddenly stopped, placed himself in prayer, and prayed heartily for the King and the State.

"The Priest Newport was then made to ascend the cart, in which he displayed invincible courage and singular decorum. He was not allowed to say much, his companion having spoken at such length, and therefore hastened briefly to address the multitude in a much similar strain to the Benedictine Father, commencing with his country, his former life both in England and other countries, with his present circumstances. He dwelt especially upon his education, and the exercises both of piety and learning in which he had been trained up in the English College, Rome, for the space of seven years; protested his allegiance to the King in the words of his fellow martyr; showed that he died for no other cause than for being a Roman Catholic Priest, and proving it from the judicial proceedings in which no other accusation was made. 'For this cause,' he said, 'I die most willingly, and, had I the lives of all living creatures, whether of the angels in Heaven, or of all other creatures here upon earth, I would give them with a hearty good will for this cause, and deem them well spent in the

confession and testimony of our holy faith.' He returned thanks to God for having deemed him worthy of the favour of dying a death he had always greatly coveted. He concluded his discourse in the words of the Psalmist. *Quid mihi est in cælo, et a Te quid volui super terram, Deus cordis mei, et pars mea Deus in æternum.*¹

"Then both of them being prevented from further speaking, the Benedictine Priest exclaimed, '*In manus Tuas Domine commendo spiritum meum,*' the Priest Newport repeating the same verse, adding, '*Jesu accipe spiritum meum;*' and, having mutually embraced, the cart was drawn away, both remaining suspended until dead, although, when the rope was cut, life did not seem to be quite extinct in the Priest Newport. They were quartered and the parts thrown into a grave beneath the gallows, with the bodies of the malefactors who suffered with them. But this precaution to prevent the carrying off the bodies did not succeed, for certain zealous Catholics, who still lingered upon the spot regardless of the dangers and obstacles, under cover of the night, dug up and carried away these holy bodies.

"Before the hangman stripped the servants of God, preparatory to their execution, they embraced him and gave him money, and then kissed the rope with which they were to be hanged.

"Their precious death was productive of great fruit, and deeply moved all the crowd, both Catholics and heretics, who universally lamented their death, being convinced of their innocence, and returned striking their breasts. Added to this (as we are informed) there were not wanting some who said that if we had liberty of conscience, the Catholics would not suffer such things. I believe that our Lord willed the death of His servants at the hands of the heretics contrary to all reason and justice, to exhibit our woes to the world, and to move the faithful to pray earnestly for help, because the persecution against property is become much severer and more oppressive against Catholics, thousands of whom are found to despise the voluntary shedding of their blood in comparison to seeing themselves and their families reduced from their first position to extreme poverty. And although this is almost universal, nevertheless it is little understood in Catholic countries, where more credit is generally given to the reports of a few spies, sent by an heretical State to deceive the world, than to the Catholics themselves, who suffer these things."

¹ Psalm lxxii. 25.

The following is taken from an Italian copy in the same volume, *Anglia Hist.*, p. 389, and is probably the martyr's letter referred to by Father Robert Jones in his narrative.



Letter of the blessed martyr, Father Scot, the Benedictine, to the Fathers of the Society of Jesus in England.

“My very Rev. and most respected Fathers,—Although the straits in which I find myself at present (as the Rev. Fathers well know) forewarn me to spend the few hours of life remaining to me in preparation for the passage I have to make, nevertheless the obligation under which I stand to these religious makes me desirous to use some little effort to perform this duty to their Reverences, towards whom as I have ever entertained the highest and most reverential esteem, and have always borne a singular affection to this holy Society, so have I always entertained a desire of giving some expression to these my sentiments; and, because my acquaintance with them has been so short as to prevent my doing this duty at the time, I cannot do less than supply the defect in this small way. I never had the happiness of living under the discipline of their holy Colleges and Seminaries, but the report and testimony I have received from others in this regard so fully supplies this defect, that the affection I bear them is not in the least point diminished, and I have, moreover, the actual testimony of my own eyes to their religious deportment.

“When I was on a former occasion a prisoner in this gaol, Father Richard Blount, the Provincial, sent me, with much charity, an ample alms. Not having the opportunity afterwards of finding his Reverence, I sought through others to return him due thanks on my part, it seeming so unbecoming to show so little gratitude for such great charity in thinking of me, and assisting one so little known to him. I beg the Reverend Fathers especially to make this known to that Father, and that I commend myself with the greatest possible affection to all the Fathers of their Society. I trust in the mercy and bounty of our common Lord that as I have not the happiness of enjoying their desirable conversation here upon earth, we shall find our utmost wishes satisfied above in Heaven. I well know with what solicitude these holy Fathers assist me with their prayers in my necessities, but, being well convinced that I am unable to make them recompense with mine, knowing

that they are no counterbalance, I promise to supply for it above in Paradise, should His Divine Majesty deign to make me worthy of that which I hope for. From Newgate Prison, May 29, 1612.

“Their Reverences

“Most devoted servant in Christ,

“WILLIAM SCOT.”

REV. JOHN ALMOND, PRIEST, MARTYR.

The following narrative of the martyrdom of the Rev. John Almond, an alumnus of the Society in the English College, Rome, is bound up with that already given of the martyrs Scot and Newport. Being likewise an independent and hitherto unpublished document of much interest, a translation from the Italian is subjoined.¹ It will likewise form, with the above, a valuable addition to Bishop Challoner's account of the martyr in his *Memoirs of Missionary Priests*. The miraculous preservation of the martyr's heart, twice cast into the fire and twice leaping out again, is an important fact not recorded in Challoner.

There is every probability that this narrative is from the same pen as the above, or from that of Father Richard Blount, the Socius of Father Robert Jones.

The Rev. John Almond was a native of Allerton, near Liverpool, born 1577, he received his early education at Woolton-Much, in the same neighbourhood, and entered the English College, Rome, for his higher studies and theology April 14, 1597; was ordained priest April 21, 1598; and left the College for the English Mission, September 16, 1602. The reader is referred to Bishop Challoner's *Memoirs* for a fuller account of the martyr. The Bishop makes him ten years older than do the annals of the English College.²



1612.

“Of the martyrdom of Mr. John Almond, an alumnus of the English College, Rome.

“He was called to the bar on Thursday, the 3rd of December, and indicted for being a Priest, but none could be found able

¹ *Anglia Hist. S.J.* vol. ii. pp. 387, seq.

² *Records S.J.* vol. vi. p. 201.

to give evidence or to bring any accusation against him, much to the chagrin of the Protestants, on account of their most unjust manner of proceeding. Mr. Almond refused to put himself upon the verdict of the jury, there being no proof whatever, nor just cause sufficient to condemn him, and he was loth, he said, that those twelve men should be guilty of his death, adding that they were as far from knowing whether he was a Frenchman, an Italian, or a Spaniard, and not an Englishman, as his accusers were from being able to prove anything against him. Moreover, he added, to submit himself to their verdict would be to imbrue those twelve in the shedding of his blood. The judge condemned him for being a Priest, and passed sentence against him according to custom, as a traitor against his King and country.

“Mr. Almond, standing at the bar, addressed the Bishop of London, who was upon the bench, taking the opportunity of alluding to a charge they had brought against him that when examined before the same prelate, upon the oath of allegiance being tendered to him, and upon his answering that it could not be lawfully taken, and the Bishop having replied that he had himself taken it seven times, he (the martyr) had rejoined that he had seven times perjured himself—he now once more affirmed it before the judges, adding that he was ready to defend his assertion against the Bishop by arguments if they would hear him.

“During all this time, although the Bishop displayed great signs of anger and impatience, he nevertheless had not the courage to say a word, having in the past summer received rebukes of this kind at the hands of other martyrs to his own great confusion.³ But the martyr still continued to urge the Bishop, telling him that he was amazed at his sitting upon the bench as a secular judge in a criminal cause; and that if he was a true Bishop it was unbecoming in a cleric to occupy himself in secular affairs, especially in criminal matters; that if, said he, he were not a priest, and consequently no bishop, he must hold him excused for not addressing him as my Lord Bishop, the fact being that he really was not so, but simply a secular and private person, and that it were better for him to stay at home and attend to his family, his wife and children, than to meddle in such matters. All

³ Alluding probably to the severe rebukes he had received from the martyrs Scot and Newport.

this while the Bishop was swelling with rage, but did not venture a word in reply.⁴

"The sentence of death having been pronounced, the martyr was remanded back to prison, where he was thrust down into the bottom of a tower⁵ with other Priests for the whole of Friday, and he was executed on the Saturday morning, the 5th of December.

"The martyr enjoyed great consolation in so happy a fate, and communicated no small share of it to his fellow-prisoners, spending all the time that remained to him in much prayer.

"On the next morning he was occupied in his prayers, and declared that nothing could afford him such great consolation as the arrival of the sheriff, and hence he declined to take the slight refreshment that was offered to him. The sheriff arrived and the martyr took leave of his fellow-prisoners, and received the blessings of the Priests. It had been given out that he would be executed on the Monday, in order to deceive the public and prevent the assembling of so great a concourse of spectators. Notwithstanding, though it was at an early hour in the morning, a great multitude had gathered at the place of execution.

"The martyr was conducted thither, ascended the cart, and, having obtained leave to speak, took the opportunity of telling the people that he had been thrust down into the hole at the bottom of the tower, loaded with chains and deprived

⁴ This prelate was Dr. King, Protestant Bishop of London. He is said to have been ever a man of sorrow after the execution of his victim, Almond. It is asserted by the Catholic writers of those times that he became himself a Catholic, and died in the communion of that Church which he had so cruelly persecuted. In the Preface of a book published in his name, after his death, and called *The Bishop of London's Legacy*, he is introduced as thus addressing the martyr: "O happy Almond . . . in thy blood did I wash my hands; it was I that did further thy death. Be thou, O blessed saint, who now seest and hearest me (What does he not see who sees Him Who sees all things?), be thou, I say, out of thy seraphical charity, as propitious to pray for the remitting of that crying sin, as I am ready to acknowledge the sin; and let not thy blood (guilty of no other treason than in not being a traitor to Christ and His Church) resemble the blood of Abel, which cried for revenge against his brother, but rather the Blood of Christ, which prayed for the pardon of His crucifiers." (Challoner's *Memoirs*, title Almond.)

⁵ This was a horrible subterranean dungeon in Newgate called "Little Ease," probably the same as that called Limbo. Bishop Challoner's authority makes the martyr to say: "We were all put down into the hole or dungeon, or place of 'Little Ease,' whence was removed since we came thither, two or three cart-loads of filth and dirt; we were kept twenty-four hours without bread, or meat, or drink, loaded with irons, lodging on the damp ground, and so continued for ten days or thereabouts."

of food, except a mouthful, for the space of twenty-four hours; that he had been condemned without evidence or any proof, nay, for all they knew, he might have been a Frenchman or native of any other country. The sheriff then demanded of him his country and birth-place. This he gave with his name, mode of life, and calling from the age of fifteen until that hour; but he was interrupted by the heretical ministers, who upon the one side stood there as the wicked angels tempting him, while upon the other the sheriff hastened on the execution.

“He spoke with great courage, inviting them to tear him alive piecemeal, lamenting that his torture had been so small on their first pinioning him. He added that there was nothing he so much regretted as that he had only one life to lose, and had suffered so little. He begged them to bring a gridiron that he might suffer similarly and equally with St. Laurence, declaring himself ready for this. He scattered about much money on all sides, and in particular gave the hangman a piece of gold, telling him, however, that this was not intended to gain any favour at his hands, but as wages for his labour. He did the same to the other officials. He gave the sheriff a ring wrapped up in a handkerchief, begging him, if he pleased, to hand it to Mr. Muscroft, a Priest in Newgate, who had given him the ring the preceding night, and he begged the sheriff to accept the handkerchief as a token of his regard, which he did, adding that he would keep it out of affection for him for all the rest of his life, and thereupon he was executed.⁶

“The great courage and resolution exhibited by the martyr moved the hearts of all the by-standers, even of the Protestants, insomuch that they spoke highly of him, blamed the judges for having condemned him, and some began already to vacillate about their own religion. All in general compassionated him, and doubtless his steadfast death was productive of great fruit. They [the ministers] endeavoured to persuade the people that he was one of those who approved of regicide, because on a certain occasion he had said that he had no doubt that one who had murdered a king, repenting

⁶ This Priest was the Rev. George Muscott, *alias* Fisher, a Secular Priest. He had been condemned to death, but was reprieved upon the very hurdle at the intercession of the Queen of England; he endured upwards of twenty years' imprisonment, and was then released on bail. He was appointed by the Pope to the Presidentship of Douay College in 1642, and died, still Rector, æt. 65, December 24, 1645. (See Challoner's *Memoirs*, 1645.) His name appears in a list of prisoners in the Clink, *Records S.J.* vol. i. p. 517.

of his crime, might receive absolution and consequently salvation. From this the heretical ministers had sought at the place of execution to infer that the martyr had declared that to murder a king was no sin, because he had said that such an one being penitent could be saved. But the martyr explained himself in such a manner as to satisfy the people, and rebuke the minister.

"After he had been hanged, the executioner took out his heart and threw it into the fire, when it suddenly, of itself, leaped out of the flames. Again he threw it in, and a second time it sprang out, and by the Providence of God came to the hands of one who concealed it and carried it away with him, and knowing to whom it would be most grateful, he gave it to the Father Socius of the Superior of the Society, who received it with all due reverence and devotion, and deposited it, as a most precious treasure, among the other relics of the blessed martyrs of the times."⁷

FATHER JOHN BLACKFAN, S.J.¹

The following is a translation of a letter written to another Father from the Gatehouse Prison, Westminster.²

"Astutus videns malum, absconditus est: Parvuli transeuntes sustinuerunt dispendia—"The prudent man seeing evil hideth himself: Little ones passing on have sustained losses.'³ If we may call it a loss to be summoned from the race-course to the goal, from the toils of the harvest to the cool shade, from effort and strife to solitude and silence. Yet might I fairly deem it a loss to be called away from such a race, from such a harvest, from the struggle in which I was involved, did I not hope to win more speedily by this means Christ Himself and the Heavenly Kingdom. For, as our sole aim in life is to be approved of by God, and to make our calling sure, we should count it gain when He so tries us that, after having been purified like molten gold in the crucible of persecution, we may pass from the dungeon to the vision of His Majesty. I should certainly have matter for self-reproach, had I courted danger by going out at an unseason-

⁷ Father Richard Blount was the Socius of Father Robert Jones. He afterwards became the Superior of the Mission, then the Vice-Provincial, and lastly the Provincial of the English Province.

¹ See *Collectanea*, p. 61.

² *Anglia Hist. MSS.* vol. ii. p. 455, Arch. S.J. Rome.

³ Prov. xxvii. 12.

able hour for the gratification of any pleasure or fancy of my own, but the fact is that, in order to perform a work of charity, I left my lodging at early dawn on the 6th of August, at a time which had long before been fixed and determined upon, and thus fell into the snare of the hunters, who informed by a domestic spy that it was my custom to start thus early to my work, had kept watch over the house. True, I had been already warned that a trap was laid for me, and the night before my arrest I had written to tell ours of the straits to which I was reduced and of my daily alarms, but as on a former occasion, I had, despite the like rumours, gone out at the same early hour, without any untoward result, I deemed that charity to my neighbour again imperatively dictated the same course of action. It may be that our Lord saw that I was not labouring in His harvest as diligently and faithfully as I ought, and has therefore seen fit to remove me (Blessed be His Name for evermore!). When I was brought before the Archbishop, he at once knew me by my own name, for he has in his household one Jerome, a former servant of Dr. Worthington, who had received hospitality in Rome, where he made my acquaintance, so there was no remedy. After a very brief examination he committed me to prison, where I have until now been kept in such close custody that, except my keeper, not a soul can get access to me, so that it is with no small difficulty I have found means of writing these lines. What fate awaits me, I know not, but "I am ready for scourges," and shall most gladly endure whatever may be inflicted upon me for the Name of Jesus, in the cause of virtue, the defence and maintenance of the faith. I beseech the aid of the prayers of all. From the beginning of my imprisonment the Lord has been training me in a most useful school, so that I have been taught to realize my pusillanimity and negligence in the performance of duty, during those many years I was at my own disposal, or, to speak more correctly, at that of my brethren, and I have made many resolves as to what I will do when restored to liberty. But God grant me now that I may acquit myself well of my present duties; may He endow me with steadfastness, courage, and prudence, that I yield not to fear, and may be able to answer a word in season to them that revile me. Ask our common Father to send me his blessing, to whose prayers and to those of your charity I most humbly recommend myself.

"Oct. 1, 1612 (O.S.)."

III.

MISCELLANEA.

COLLEGE OF THE PENITENTIARIES S.J., ST. PETER'S, ROME.

FATHER CHRISTOPHER GRENE, S.J., in his manuscript volume *N, Stonyhurst MSS.*, gives the following information about the College of Penitentiaries at St. Peter's, Rome.

“Regarding the Apostolic College of the minor Penitentiaries at St. Peter's, Rome.

“The Vatican College of Penitentiaries established ages ago by the Roman Pontiffs, consisted in 1570 of one Cardinal Major Penitentiary, and eleven minor Penitentiaries. Of these two were respectively appointed for the Italian, French, and Spanish languages; and one each for Germans, Hungarians, Belgians, Englishmen, and Poles. In this arrangement the Irish and Scotch were accounted as English, and the Bosnians and Illyrians were numbered with the Poles, on the supposition that they spoke various dialects of the same language, so as to find no difficulty in communicating with one another. These Penitentiaries were chosen either from the secular or regular clergy who were to be in Priests' Orders, more than thirty-five years of age, of good report and of sufficient learning. After a due examination by persons deputed for this purpose, each received his appointment to the office of Penitentiary by a Papal Rescript. The appointment was for life.¹ Until the reform introduced by St. Pius V. these Penitentiaries did not live in community, but apart. By degrees the custom crept in

¹ The original MS. is unintelligible in its description of the site of the College. Moroni (*Dizionario Ecclesiastico*) gives it thus: St. Pius V. set apart for their residence a building on the Piazza of the Vatican, which stood where the fountain on the left of the obelisk fronting the Basilica may now be seen. This building was demolished when the present superb colonnade was erected by Alexander VII.

of appointing deputies, so that although the selection of the Penitentiaries themselves was mostly satisfactory, these deputies were neither by learning or character always fitted for the important trust committed to them. With a view to remedy these and other abuses, St. Pius V. after a searching inquiry, distributed the several judicatures of the city and especially that of the Penitentiaries, among the regulars. Hence on his *motu proprio* of 1569, the Franciscan Observants were appointed to the Lateran Basilica; the Friars Preachers to St. Mary Major; and the Jesuits to the Vatican Basilica (St. Peter's). As appears from the above-mentioned constitution, dated May 22, 1569, the four Penitentiaries of the former College were pensioned off (their colleagues having for divers reasons and a flaw in their faculties been superseded). It then enlarges on the importance of providing fit ministers of the Sacrament of Penance in the Basilica of the Prince of the Apostles in Rome, and establishes a College of twelve minor Penitentiaries to be chosen from the Priests of the Society of Jesus . . . it removes from the office of Penitentiary 'our beloved sons, John Baptist Calderini, of the Order of Servites, for the Italian language; Gabriel Martinet, for the French, and Alphonsus Ciacci, for the Spanish, both professed of the Order of Friars Preachers; and Nicholas Morton, for the English language;' and so of the rest.

"St. Francis Borgia, though for a while he gave reasons for opposing this arrangement, upon the Pope's removing every obstacle, consented finally to accept the charge of this College. On April 6, and June 9, 1570, he introduced the Fathers selected to lay the foundations of so important a work to the Pope, to crave his blessing on their undertaking. After receiving the blessing and fatherly warning of his Holiness upon the charity and occasional severity required by their office, they were conducted to their confessionals. The residence of the old College was pulled down in May, 1665, by order of Pope Alexander VII., to make way for the colonnade inclosing the Vatican area."²

² Father Grene mentions three English Penitentiaries whose names he meets with prior to the transfer of the College to the Society in 1569.

(1) BRAMPTON, THOMAS, *or* BRINTON, an English Benedictine, who was summoned to Rome by the Sovereign Pontiff, and being appointed Apostolic Penitentiary was then consecrated Bishop of Rochester. Father Grene fixes the date in 1380, but Godwin, Bishop of Llandaff and after-

The Rev. Father Morris, S.J., kindly furnishes the following remarks upon this subject :

The Vatican Penitentiaries form a College which St. Pius V. transferred to the Society in 1569, but died before the publication of his Constitution. The College consisted of thirteen Fathers, the Rector, two confessors for Italian, two for French, two for Spanish and Portuguese, one for German, one for Hungarian, one for Belgian and Polish, one for English, one for Illyrian, and one (added by Urban VIII.) for Greek. Father General appointed them, but could not remove them without the leave of the Cardinal Penitentiary, to whom they were subject in their office. The College was taken under the special protection of the Holy See and of St. Peter by Alexander VII. The house assigned to them by St. Pius V. was where the left hand fountain now stands in the Piazza of St. Peter's. Alexander VII., who made the colonnade, moved them to the Piazza Scossacavalli, to the house I suppose not long ago inhabited by the College of the *Civiltà Cattolica*.

Besides the College of the Jesuit Penitentiaries there were fourteen Penitentiaries of other Regular Orders which did not form a College. The Jesuits had the left side of the church, the others the right. At the suppression, 1773, Clement XIV. gave this College (and that of the Penitentiaries of Loreto which had

wards of Hereford, in his *Præsul. Angliæ*, p. 533, assigns an earlier date. Bishop Godwin states that Thomas Brinton (or, as he is called by some, Britton) succeeded Thomas Trillegh as Bishop of Rochester in 1372; he was a Benedictine Monk of Norwich with a world-wide reputation for learning. Afterwards going to Rome he preached a course of sermons in Latin before the Pope, and was in consequence made Pontifical Penitentiary and then consecrated Bishop of Rochester. Returning to England, he published the above and other sermons. He was confessor to King Richard II., and a special benefactor to the English Hospice in Rome. He died in 1389.

(2) HIDE, JOHN, DOM. Father Grene finds in a volume of St. Augustin's *Confessions* the following in manuscript: "Liber Joannis Hide, Anglice, S.D.N. Papæ Penitentiarii in Ecclesia Sti. Petri, 1527—1563." From this inscription, which is repeated at the end of the book, he gathers that John Hide was Penitentiary 1527—1563.

(3) MORTON, NICHOLAS, appears to have succeeded D. John Hide. He was Penitentiary in the Vatican Church in 1569, when the College was transferred to the Society. Father Grene observes that it is asserted that Nicholas Morton was sent to England in that year (1569) by Pope St. Pius V. in order by Apostolical authority to denounce Elizabeth, then in power, as a heretic, to certain Catholic nobles, and on that account *de jure* deprived of all power she had usurped against Catholics. The diploma of St. Pius V. is dated May, 1569, and Morton's name is referred to in it as being one of the four Penitentiaries left in Rome at that time. The Douay Diary (*Records of English Catholics*, part i.) mentions Morton in several places, and at p. 301, gives a spy's list (*Dom. Eliz.*, Public Record Office, vol. cxlvi. n. 18), from which we extract the following :

"The Poopes Pensioneres.

"Nycolas Morton, prieste and doctor, who was a penytensiarie for the Englyshe nation; but now he dealythe no more in that office, and yet hathe out of the same, xii cronos by monthe, and everye daye ii loaves of brede and ii chambells; besydes a benyfyce in Piacenza worth v^c crownes by yeare, wch ye Cardynall off Alexandria gave hym."

been given to the Society by Pope Julius III.) to the Minor Conventuals, to which Order he belonged. The Penitentiaries of the Patriarchal Basilicas have wands with which they touch the heads of the faithful who kneel before them. Benedict XIII. gave ten days' Indulgence, and Benedict XIV. twenty more, both to the penitent who receives and the Penitentiary who gives this touch. Benedict XIII. gave forty days for the same touch from the Penitentiaries of Loreto. (Moroni, *Dizion.* vol. lii. pp. 61, 74).³

ST. PETER'S, ROME. ENGLISH PENITENTIARIES S.J.⁴

- 1570—72. Langdale, Thomas, the unhappy apostate.⁵
 1570, seq. Rastall, John, fellow-novice with St. Stanislaus.
 1578—80. Parsons, Robert.
 1580—85. Hunt, Simon, died in office 1585.
 1587. {
 1593, Feb. to Aug. { Harwood, or Harward, Edmund, at
 1595, October. { various times.
 1590. Arden, Robert.
 1590—1. Bawden, or Baldwin, William.
 1593, Dec.—1595. Coullins, Richard.
 1594—99. Warford, William; he was also at the same
 time Minister of the College of Penitentiaries until September,
 1598.
 1599—1601 (about). Harrison, Philip, *vere* or *alias*
 Tremain.
 1604 (about). Falkner, John.

³ Moroni in the same place remarks: Their rods or wands were meant to indicate, in the first place, an authority superior to the dignity conferred upon other ordinary confessors; secondly, to exclude all fear whatsoever from the hearts of the penitents in approaching the great Sacrament of Penance, representing that interior Divine consolation communicated to those who bow the head to the touch, to which the Prophet seems to allude: *Virga Tua et baculus Tuus ipsa me consolata sunt.* ("Thy rod and Thy staff they have comforted me." Ps. xxii. 4.)

⁴ Compiled from the *Records of the English Province*, with a few additions from Father Christopher Grene's *Vol. N. Stonyhurst MSS.*

⁵ Father Grene observes from More, Bartoli, &c., that Thomas Langdale was a man of mature age and learning when selected for the office, the duties of which he satisfactorily fulfilled. On being recalled to Rome by the General in 1582, he took shipping at Genoa and fled to England, from some unknown cause, where he basely apostatized; that he had been admitted to the Society in Rome in 1562, and lived in it for twenty years with credit, that his act of apostacy was rather one of insanity, and that he died abandoned by all. He was also sent as Penitentiary to the Holy House of Loreto, probably about 1572. In 1578 he became confessor and theologian to the Duke of Terranuova, Envoy to Cologne. In 1580 he was at Milan, where Fathers Parsons and Campion met him, and he expressed a great desire to accompany them. He arrived in England early in 1583. (See Father Morris's *Troubles*, series ii. pp. 21, seq.)

1604—5 (about). Greaves, John.

1607—1611. Gerard, John.

1609—1618. Sweet, John, between these dates.

1609, and again 1615 (about)—1620. Griffiths, Michael, *alias* Alford.

1620 (about)—1623. Bentley, Edward.

1623, September, to July, 1644. Mico, Walter, *alias* Harvey, Giles. During this period he acted at the same time for sixteen years as Minister at the English College. Father Grene observes that to him especially the English Penitentiaries are indebted for most of the books marked in the room of the English Province.

1626—1636. Corby, Robert, between these dates.

1644—1668. Leedes, Thomas, *alias* Courtney. Died in office, 1668.

1646. Risley, Edward.

1667—1672. Anderton, Christopher.

1672—1680. Buckley, Robert. Died in office, 1680.

1681—1686. Clifford, Thomas.

1685 (about). Anderton, Christopher, again.

1686, Nov. 1—1692, July. Grene, Christopher.

1692, July—170 $\frac{4}{5}$. Baker, John.

1706—171 $\frac{1}{2}$. Richardson, Robert, *vere* or *alias* Garbot.

1715—1720. Beeston, Robert, between these dates.

1715—174 $\frac{0}{1}$. Lewis, David, jun., *alias* Baker, David, and Charles.

1724 (about). Marshall, Joseph.

1744—5—1763. Atkinson, James. Died in the College of the Penitentiaries.⁶

1761 (about)—1792. Thorpe, John.

COLLEGE OF THE PENITENTIARIES, SANTA CASA, OR THE HOLY HOUSE, LORETO.

Moroni, *Dizionario Ecclesiastico*, vol. xxxix. p. 240, observes that Pope Julius III., after arranging many works of utility conducing to the adornment of the sanctuary, instituted a College of Penitentiaries composed of twelve Priests of the Society of Jesus to hear the confessions of the pilgrims of all nations in their diverse languages. These were maintained out of the

⁶ In *Collectanea*, p. 22, the word Penitents is a misprint for Penitentiaries.

revenues of the Holy House. Again, in vol. lii. p. 61, Pope Clement XIV., compelled to do so by the miserable times, having with deep repugnance and grief of soul suppressed the venerable Society of Jesus in 1773, granted, prior to his death, the Vatican College of Penitentiaries and that of Loreto, which the Jesuits had received of Pope Julius III., to the brethren of his own Order, the Minor Conventuals.

We trace the following English Fathers there from 1572, until the period of the suppression, 1773.

ENGLISH PENITENTIARIES S.J. AT THE SANTA CASA, OR HOLY HOUSE OF LORETO.

1572—1578 (date uncertain). Langdale, Thomas, the unhappy apostate.

1574. Anglus, Richard, *vere* Haywood, died in office.

1580. Anglus, Thomas, jun., *v.* Cūdner, prior to this date.

1580—1593 (about). Storey, Richard.

1587. Arden, Robert.

1590—1593 (about). Hay, Edmund (Scotch).

1604. Hodgson, Thomas.

1604—1607 (about). Talbot, Thomas.

1607—1608 (about). Rand, Thomas.

1608. Wilson, Matthew, *alias* Knott, Edward.

1614. Barnewall, Edward (Irish).

1616 (about). Cook, Thomas, *alias* Coleford.

1620—1622. Sweetman, John, died in office, 1622.

1626—1636. Corby, Robert, between these dates.

1637 (about). West, Francis.

1646—1650 (about). Scringer, Alexander, *alias* or *vere* Seton (Scotch).

1650 (about). Boville, Anthony, *alias* Terrill for some years.

1652—1655. Monteith, William (Scotch).

1658. Manners, John, *alias* or *vere* Simcock.

1674. Widdrington, Anthony.

1674—1686. Grene, Christopher.

1678—1681. Clifford, Thomas.

1679. Jenison, Thomas, *alias* Freville.

1684—1688. Sheldon, Henry, sen.

1688—1690. Postgate, Ralph.

1690—1693. Miles, Francis, died in office.

1693—1695. Wright, Philip.

1695. Harrison, Henry.
1697—1699. Cotton, Richard.
1699—1701. Hildreth, John.
1701—1706. Mansell, William.
1707—1709. Boulton, Henry.
1708—1715. Lewis, David, *alias* Baker, David, and Charles.
1715—1716. Coniers, John.
1720—1721. Marshall, Joseph.
1725—174³/₄. Atkinson, James.
1744—1746. Booth, Charles.
1747—1749. Newton, William, jun.
1750—1754. Clifton, Thomas.
1752—1762. Lancaster, James.
1767. Harrison, Edmund.
1769—1773. Gillibrand, Richard.

THE ANCIENT MISSION S.J. OF BURY ST.
EDMUND'S.

In *Records S.J.*, vol. v. series xii. (College of the Holy Apostles, Suffolk District), a brief notice is given of a chapel and school established by the English Jesuits in Bury St. Edmund's, during the reign of James II. It is called in p. 526 a much frequented public chapel with boarding and day school, containing eighteen youths of good families, besides day scholars from the town; and in p. 537, extracts are given from original accounts of the College, tending to prove that Bury St. Edmund's was the head quarters of the District, that frequent meetings of the missionary Fathers were held there, and that the chapel described in the Annual Letters of the College as *Sacellum publicum valde celebre*, with the presbytery itself, was actually within the inclosure of the ruined Abbey. This is likewise confirmed by the returns of *Temporalia* for the College of the Holy Apostles, 1690, which state that the College suffered much in the late Revolution, one of its chapels and schools (that of Bury St. Edmund's), which had been purchased at a great price, having been nearly destroyed by a riotous mob. (See Introduction, above, p. cliii.)

In support of this presumption, we have been favoured with the following communication by the Rev. Joseph Lazenby, S.J., Catholic missionary of Bury St. Edmund's, who has for some

time past devoted much attention and research to the history of the noble pile of ruins of the ancient Abbey.

“During the period that intervened between the dissolution of the monastery of Bury St. Edmund’s by King Henry VIII. in 1539, and the granting of its site to John Eyer, Esq., in 1560, by Queen Elizabeth, everything had been done within the precincts of the monastery to obliterate whatever might serve as a memorial of the ancient faith.

“The Abbey Church with the shrine of St. Edmund, St. Margaret’s Church, the Greater Monastery, the cloisters and chapter house had all been razed to the ground. The only buildings of importance allowed to remain besides the churches of St. Mary and St. James, were the Church Gate (now called the Norman Tower), the Abbey Gate and the Abbot’s Palace, although the latter was partly destroyed. The Palace is scarcely recognisable in the abstract of the title deeds to the site of the monastery granted to John Eyer in 1560, where it is described as ‘a messuage or mansion house *cum pertin.*,’ the *pertinentia* being ‘houses, edifices, and structures to the said mansion house adjoining.’

“An engraving given in Battely’s *Antiquitates St. Edmundi Burgi*, although dated 1720, substantially represents the ruins of the Abbot’s Palace as they appeared in 1560; for the title-deeds of the former date coincide with those of the latter in the description of them. I am induced to believe that the Jesuit Fathers in the time of King James II., and perhaps earlier, had their establishments in these very ruins for the following reasons:—

“First, because the *Records of the English Province* inform us that the residence of the Father Superior of the District of the Holy Apostles, and a ‘well attended chapel,’ *Sacellum valde celebre*, were situated in the ruins of the Bury Monastery; and we know from the abstract of the title-deeds before mentioned, that there were no such ruins left standing, except those of the Abbot’s Palace, large enough to serve the purpose of the Fathers. Their establishment must have contained: 1. a chapel of considerable dimensions; 2. accommodation (1) for the Fathers, who would naturally live with their Superior (2) for the eighteen gentlemen boarders who lived with them (3) for the Fathers of the District who frequently met at Bury St. Edmund’s; 3. schools for the eighteen boarders and the day scholars, who were not a few, all which could be contained

in the ruined palace which was two hundred and thirty feet in length, and of proportionate breadth.

"Secondly, because in Battely's engraving a chapel is unmistakeably represented in the second storey of the palace, with a turret which probably contained the staircase. It was formerly the Abbot's dining hall, ninety feet long by forty wide, and might well have been the *Sacellum valde celebre*.

"The Orange rioters (say the same *Records*), partly destroyed the chapel and the schools, and hence we see in the engraving half of the chapel stripped of its roof and battlements. At the present day it has entirely disappeared, and we have only been able to gather its dimensions from the sub-structure still partly remaining in two large rooms that were vaulted, as can be seen in one of them which is divided into three bays from north to south, and two bays in width, measuring inside forty-seven feet by thirty-nine feet.

"Behind these ruins of the palace was the Abbot's garden, extending eastward to the little river Linnett. The garden was flanked on the north side by a wall, and on the south by the cloister of the infirmary, and the 'garner' of the Abbot, which may easily have served as stables and other outhouses, for the accommodation of the Superior and his missionary visitors, referred to in the above *Records S.J.*"

THE MISSION OF IRNHAM, LINCOLNSHIRE.

As stated in *Records S.J.* vol. v. series xii. p. 618, this old mission is considered to have been continued from Catholic times without interruption, and to have been served by Jesuit Fathers successively until 1845.

A friend writes to call our attention to a hiding-place discovered at Irnham many years ago. He says: "The mention you make in the *Records S.J.* of hiding-places has brought to my mind a story told me by the late Hon. Charles T. Clifford in 1844. He was then living at Irnham Hall, and being on a visit to Stonyhurst College we were talking about the times of persecution, &c., when he said, 'In making some alterations lately at Irnham we came upon a hiding hole the existence of which was previously unknown. On going in we found a chair, a table, with an iron crucifix on it, and a prayer-book lying open at a page headed, "A preparation for death," together with shreds of a cassock.'"¹ This is confirmed by the

¹ Communicated by Mr. Ashton, now of Buffalo, U.S.

Hon. Mrs. Clifford, who says that the prayer-book is in her son's possession ; that she never herself descended into the hiding-place, but believes that there was a boarded shelf on which a person could have reposed, and that the only light and air, if such they might be called, which could find access to this dismal abode, was down a chimney upon the roof, which stood alone and distinct from all the others, and had never been blackened by smoke.

Irnham is no longer in Catholic possession.

THE HORNYOLD FAMILY OF BLACKMORE PARK, COUNTY WORCESTER.¹

The family of Hornyold, anciently called Hornyngwold, from which Father Ralph Hornyold, *alias* Gower, noticed in the *Collectanea*, page 372, sprang, and also a little later the pious and learned Bishop, Dr. John Hornyold, must be included among the foremost of those which have remained steadfast to the Catholic faith from the time of the Reformation, and this in spite of very great losses. Owing probably to many of those concerned in the Gunpowder Plot having been closely connected with Worcestershire, the persecution of Catholics was nowhere more actively and severely carried out, and this so efficiently that very few Catholics remained in this county. At the beginning of the eighteenth century Catholic yeomen and peasants had almost ceased to exist, and the spark of faith was only kept alive by the small missions that clustered round such roofs as Little Malvern Court, Sodington, Spetchley Park, Grafton Manor, and Blackmore Park. The owners of those estates, when depressed and impoverished, occasionally contrived to save themselves and their property through the kindness of their neighbours, who warned them of danger and assisted them in retaining their estates, whilst at other times they suffered inevitable and heavy fines and losses of property.

It is noticeable of the Hornyolds that, like most other families of the same social position, while they were often blessed with a numerous offspring, few of the younger members married, and thus no collateral branches took root. It is probable that some of the younger sons entered the Church under assumed names ; and the records of the convents abroad, particularly in Belgium, show that many daughters became

¹ Communicated by Thomas Charles Gandolphi Hornyold, Esq.

HORNVOLD PEDIGREE.

JOHN DE HORNUNGWOLD had lands in Hanley, co. Worcester, temp. Henry III., and signed a deed there 1216 (*Lechmere Deeds*).

JOHN DE HORNUNGWOLD, or HORNVOLD, descended from the above, of Hornungwold, co. Leicester, and Hanley and Redmarley, co. Worcester, was M.P. for Worcester 1309, and High Sheriff of Worcestershire 1315.

JOHN HORNVOLD, descended from the above, of Standon, co. Hertford, and Hanley, co. Worcester, was Governor of Calais, and Auditor of the Exchequer. = MARY BUTLER, an heiress, of the Earl of Ormonde's family.
On June 24th, first Edward VI., he obtained a grant of Blackmore Park by royal letters patent under the Great Seal. He was later a Knight of Malta. He died 1559.

JOHN HORNVOLD of Blackmore Park (eldest son), Auditor of the Revenue to Queen Elizabeth, obtained a grant by royal letters patent under the Great Seal = KATHARINE, daughter of JOHN TALKERNE of the manor of Hanley Castle, February 2nd, second of Elizabeth (1560). He died twenty-second Elizabeth (1580).
of Talkerne, co. Cornwall.

RALPH HORNVOLD of Blackmore Park and Hanley Castle (eldest son) was killed = MARGARET, daughter of RICHARD LYGON of Madresfield Court, 1595 at Gloucester, by the falconer of a gentleman with whom he had a dispute. co. Worcester, ancestor to the Earls Beauchamp.

JOHN HORNVOLD of Blackmore Park and Hanley Castle, was a zealous Royalist, and was slain at the battle of Worcester, to which he brought a large troop of horse at his own expense (see Text). = ELIZABETH, daughter of Sir THOMAS RUSSELL of Strensham co. Worcester, by ELIZABETH his wife, daughter of Sir WILLIAM SPENCER.

RALPH HORNVOLD (second son) Barrister of the Prerogative Court. Died unmarried.

THOMAS HORNVOLD of Blackmore Park and Hanley Castle was a most active Royalist throughout the Civil War, and in a petition presented to the King at the Restoration was declared to be the greatest sufferer by the rebellion in Worcestershire. Aged 55 in 1683.

MARGARET, daughter of ROBERT GOWER of Coleman's Court, and of Norton Manor, co. Worcester (first wife).

DOROTHY, daughter of GEORGE BRENT, second son of RICHARD BRENT of Stoke Park, Gloucester (second wife). She had one child only, CATHERINE, who died unmarried.

JOHN HORNVOLD (second son). Died unmarried, 1667.

MARY (eldest daughter). Died unmarried.

ELIZABETH (second daughter). Died unmarried.

MARGARET (third daughter).

ANNE (fourth daughter). = JOHN GOMOND of Kilpeck, in the co. of Hereford.

ROBERT HORNVOLD, of Blackmore Park and Hanley Castle. Aged 22 in 1683. Died 1712. Eldest son.

BRIDGET, daughter and heiress of ANTHONY WINDSOR (only son of the Hon. Sir EDWARD WINDSOR) of Knightley Court, Shropshire, by FRANCES his wife, daughter of Sir WALTER BROWNE, Bart. of Salington.¹

THOMAS HORNVOLD (second son). Aged 19 in 1683. Matriculated at Douay College, May 12, 1686, under the excellent President, Dom James Smith (*Records of English Catholics*, Douay Diary. By the late Rev. Dr. Knox, of the Oratory, Brompton).

JOHN HORNVOLD = JANE, daughter of CHESTER, son of Sir JOHN GOWER, Bart., of Chichester, co. Sussex.

THOMAS FRANCIS (fourth son). Aged 16 in 1683.

RALPH HORNVOLD. Born July 2, 1674; entered the Society of Jesus, as Ralph Gower, September 7, 1693; ordained Priest 1701; was a professed Father, and died October 13, 1740, æt. 66 (*Records S.J.* vol. vii. p. 372).

MARGARET (first daughter).

CHARLES PEGGE of Yeldersley, co. Derby.

MARY (second daughter).

ELIZABETH (third daughter).

ANNE (fourth daughter).

WINEFRIDE (fifth daughter).

CATHERINE (sixth daughter).

¹ William Windsor, Esq., son and heir of Anthony, was a lawyer and agent of the Hornvolds, Gerards, and many Catholic families, and a man of much wealth and consideration. He died unmarried, and his estate of Knightley Hall, Staffordshire, was inherited by his sister Bridget Hornvold. The late Thomas Charles Hornvold, Esq., sold it in 1830 to the Earl of Lichfield for £38,000. I have no doubt that at one time there was a good Catholic congregation at Knightley, but it was sadly neglected in favour of Blackmore Park (*Communicated by Thomas Charles Gandolphi Hornvold, Esq.*)

JOHN HORNVOLD of Blackmore Park and Hanley Castle (son and heir). Died 1771, aged 92 years.

MARY, daughter of Sir PIERRE MOSLEY, Bart. of Talacre, co. Flint. She died 1731.

ANTHONY HORNVOLD (second son). Died 1739.

MARY, daughter of THOMAS BERINGTON of Mote Hall, Shropshire. Died 1745.

FRANCES HORNVOLD = EDWARD HANFORD of Woolshall Court, co. Worcester.

BRIDGET HORNVOLD = CHRISTOPHER ATTWOOD of Redmarley and Hanley, co. Worcester.

ANTHONY, of Hanley Castle (only child). Born 1723. Killed in hunting æt. 26; unmarried and intestate. His estate of Hanley Castle reverted to his uncle, JOHN HORNVOLD. His portrait is at Blackmore Park.

THOMAS HORNVOLD of Blackmore Park and Hanley Castle, and of Knightley, co. Salop. Died February 25, 1799.

MARY, only surviving daughter of RICHARD TOWNELEY of Towneley, co. Lancaster, by MARY his wife, daughter and co-heiress of WILLIAM, last Lord Widdrington. Died June 25, 1752.

JOHN JOSEPH HORNVOLD. Matriculated at Douay College and subscribed the student's oath on the vigil of Christmas Day, 1730, as "John Hornvold, of the diocese of Worcester, born February 19, 1706," in the presence of Dr. Thornborough, the President, and Rev. John Butler, Professor of Philosophy (*Records of English Catholics*, Douay Diary). He was consecrated Bishop of Philomelia, February 10, 1752, and appointed V.A. of the Midland District. Died December 26, 1778-9.

MARY HORNVOLD (eldest daughter).

RICHARD [ANTHONY] CLOUGH.

WINEFRIDE HORNVOLD = JOHN BERINGTON of Winsley Hall, co. Hereford.

BRIDGET HORNVOLD = WILLIAM BARTLETT of Hill End, co. Worcester.

ANNE HORNVOLD. A Terebian Nun at Lierre. Born 1714; professed July 16, 1734, aged 20. died January 18, 1770, aged 56. She was six years Prioress of the Convent at Lierre.

ANTHONY. Matriculated at Douay College and the scholars' oath July 28, 1730, as "Anthony Hornvold, of the diocese of Worcester, born in the year 1706," in the presence of Rev. Dr. William Fletcher, President of the College (*Records of English Catholics*, Douay Diary).

JOSEPH. Born 1743. Matriculated and took the scholars' oath at Douay College, March 12, 1762, as "Joseph Berington, logician, son of John and Winefrid Hornvold, of the diocese of Hereford, aged 19 years," in the presence of Dr. Matthew Gibson Mr. John Stonor (*Records of English Catholics*, Douay Diary).

JOHN JOSEPH HORNVOLD. Died unmarried.

THOMAS ROBERT HORNVOLD. Died 1754, aged one year.

THOMAS HORNVOLD of Blackmore Park and Hanley Castle. Died 1813. He was one of the most able and active Catholics of his time.

TERESA, youngest daughter of THOMAS FITZHERBERT of Swinnerton Park and Norbury Manor, by MARY his wife, daughter of Sir ROBERT THOMAS MORTON, Bart. Died 1815.

RICHARD HORNVOLD (second surviving son). Partner in the Bank of Robarts and Hornvold, of Broad Street, London, now Robarts and Lubbock.

ANNE HORNVOLD. A Nun. Born January 28, 1758.

BRIDGET MARY HORNVOLD = CHARLES BODENHAM of Rotherwas Park, co. Hereford.

THOMAS CHARLES HORNVOLD of Blackmore Park and Hanley Castle and Knightley, co. Salop. High Sheriff of Worcestershire 1841. Died January 17, 1859, aged 69, without issue. A D.L. and J.P. for co. Worcester.

BRIDGET, daughter of JOHN WEBB of Wotton of Sutton Place, co. Surrey. Died February 24, 1827. (First wife.)

LUCY, daughter and co-heiress of WILLIAM SAUNDERS, Esq., D.L. and J.P. of Worcester. Died May 15, 1871. (Second wife.)

TERESA HORNVOLD came a religious, after a few years died there March 24, 1824.

JOHN VINCENT GANDOLFI, of East Sheen, co. Surrey, son of JOHN VINCENT GANDOLFI, of East Sheen, by ANNA MARIA his wife, daughter of BENEDICT HINDE of Worlesby, co. Lincoln, and grandson of Count PIETRO GANDOLFI of Genoa, Leghorn, and London, by DOROTHY his wife, daughter of EDWARD NORTHCOTE of Ithborough Hall, co. Lincoln, and CATHERINE his wife, daughter of WILLIAM second Lord Widdrington. He died August 22, 1818.

CHARLOTTE HORNVOLD (second daughter). A Religious, O.S.F., at Taunton. Died April 4, 1850. In religion she took the names of "Mary Gertrude."

JOHN VINCENT GANDOLFI (only son), succeeded to the Blackmore Park and Hanley Castle estates on the demise of his uncle, THOMAS CHARLES HORNVOLD, and in compliance with his will assumed the name of HORNVOLD by royal licence dated March 23, 1859. A D.L. and J.P. for co. Worcester. High Sheriff 1869. Created by Pope Gregory XVI., January 22, 1840, a Knight of the First Class of the Noble Order of Christ. Born August 18, 1818. Living 1883.

CHARLOTTE MARY, second daughter of the Hon. Sir JOHN HORNVOLD of Houghton Hall, Yorks, third son of CHARLES HORNVOLD, by his first wife, CHARLOTTE MARY, daughter of Sir JOHN CLIFFORD. Living 1883. Hon. Charles Langford, December 1, 1868, æt. 81, having been admitted to the Society of Jesus on the previous 19th of November (*Records S.J.* vol. xxi. p. 33).

FRANCIS FITZHERBERT of Overbury, co. Gloucester, fourth son of BASIL FITZHERBERT of Swinnerton Park and Norbury Manor. He died May 29, 1857.

MARIA GANDOLFI (eldest daughter). Died June 4, 1877.

TERESA (second daughter), O.S.F. A Nun at Taunton. Living in 1883.

THOMAS CHARLES GANDOLFI HORNVOLD (eldest son). Born December 22, 1846. Knight Grand Cross of the Pontifical Order of the Holy Sepulchre and Knight of the Sovereign Order of Malta. A D.L. and J.P. for co. Worcester, and J.P. for Hereford.

MARIA TERESA LUISA, eldest daughter of RAMON, Marshal Cabrera, Count de Morella, and Marquis del Ter, of Spain. Married February 19, 1878.

VINCENT JOSEPH HORNVOLD, S.J. Born April 13, 1849. Entered the Society of Jesus in Rome March 1, 1867. Ordained Priest September 25, 1881, at St. Beuno's College, S.J. North Wales.

EDWARD JOSEPH HORNVOLD (third son). Born October 9, 1850. A Knight of the Order of Malta.

JOSEPH. Born 1852. Died February 9, 1859.

MARY HORNVOLD (eldest daughter).

HUBERT HUBERT, second son of JOHN HUBERT HUBERT of Bilton Grange, co. Warwick, by JULIA his wife, daughter of Sir HENRY TROBORN, Bart. He died March 31, 1879, aged 30.

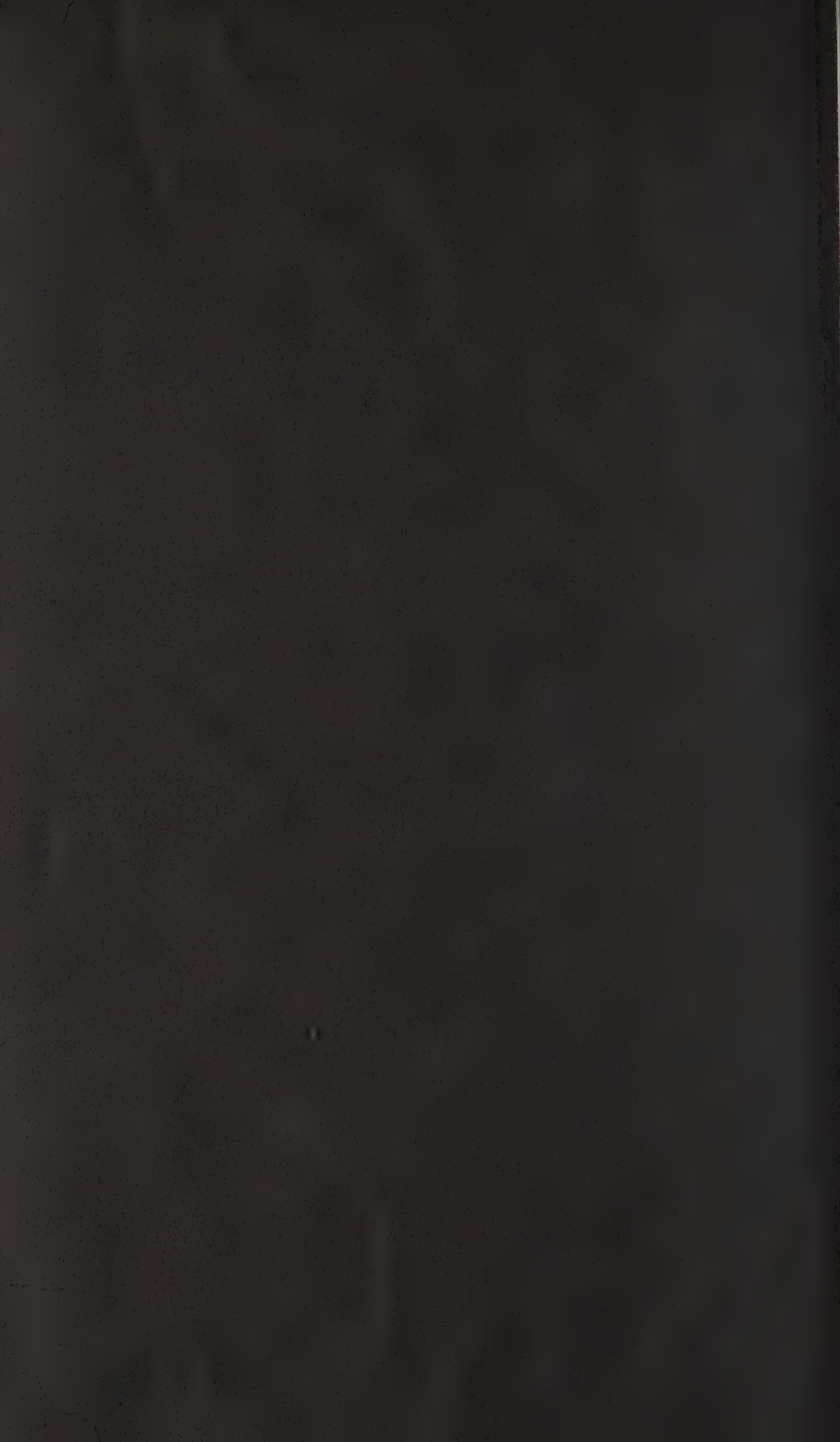
CHARLOTTE MARY HORNVOLD (second daughter). A Religious of the Order of the Sacré Cœur at Rochampton.

GERTRUDE MARY JOSEPHINE LEOPOLDINE (third daughter).

ALFONSO OTHO GANDOLFI HORNVOLD, born June 20, 1879, to whom by a Royal Decree dated June 9, 1879, Don Alfonso XII., King of Spain, stood sponsor.

RALPH VINCENT HORNVOLD. Born March 4, 1881.

Note.—JOHN HORNVOLD entered his arms at the first Visitation of Worcestershire by THOMAS BENHOLT, Clarenceux King of Arms in 1533. From this date there has been a continuous dispute between the family and the Heralds College as to the arms. The Heralds record the Hornvold arms—Azure, on a bend embattled and counter-embattled argent, a wolf passant between two eschallop shells sable. But the family have invariably used and claimed to bear the coat—azure, a bend embattled and counter-embattled argent. The crest is a demi-micorn gules, crined and armed or. The motto is *Fidem Tene*.



religious;² but it is difficult as a rule to identify the latter, as the names recorded are often only those they bore in religion.

As regards the position of Catholics at the commencement of the Civil War, it is evident from the leading part taken in their different counties by such families as the Bedingfelds, Jerninghams, Gerards, Langdales, Hornyolds, and many others, that until this time their fortunes had been little affected by the penal laws. The Gunpowder Plot, and the perjured depositions of the many wretched so-called informants, caused the storm to break on the laity almost as severely as it had until then fallen on the devoted Priests and religious, who entering the kingdom from the Continental Seminaries, laboured at the daily peril of their lives to keep the spark of faith from dying out. At the same time it appears that those Catholic families who were included in the peerage suffered but little as compared with their untitled brethren. The Hornyolds would appear to have remained staunch even at that difficult time during the reign of Elizabeth, when so many went astray, unable, or more probably unwilling, to see that the unity of Christendom must cease if the supremacy of the Holy See was abjured.

John Hornyold, of Standon, county Herts, and of Redmarley, county Worcester, Auditor of the Exchequer, afterwards Governor of Calais, and later on a knight of the Order of St. John of Malta, was appointed by Queen Mary, the commissioner to arrange between the Crown and the Pope as to the Church lands which had been confiscated by her father in Gloucestershire and Worcestershire. This John Hornyold was in the time of Henry VIII. Receiver of Normandy, and the remainder of the English possessions in France; and some of his letters to the Government complaining of their neglected and defenceless condition are extant. He joined the Order of Malta shortly before his decease, and probably went abroad to avoid the troubles he foresaw were coming on at Queen Mary's death. The great grandson of this John Hornyold, also called John, was a devoted adherent to the royal cause until he was slain at the fatal battle of Worcester. He was one of the six who deliberately courted an evidently certain death, when they could have left the field with honour, and who offered their

² Among many instances that could be named, an extraordinary one is mentioned in vol. v. series xii. p. 569, *Records of the English Province*, where no fewer than eleven of the daughters of Francis Bedingfeld, Esq., of Redlingfield, entered religion in various convents.

lives to ensure the King's escape. Lingard says: "Charles had not a minute to spare. Placing himself in the midst of the Scottish cavalry, he took the northern road by the gate of St. Martin's, while a few devoted spirits with such troopers as dared to follow them, charged down Sidbury Street in the opposite direction. They accomplished their purpose. The royal party cleared the walls, while they arrested the advance and distracted the attention of the enemy." These six were, the Earl of Cleveland, Sir James Hamilton, Colonel Careless, and Captains Hornyold, Gifford, and Kemble. Of these Lord Cleveland, Mr. Hornyold, and Mr. Kemble were slain, Sir James Hamilton and Mr. Gifford dangerously wounded, Colonel Careless alone making good his escape. The meeting of the latter with the fugitive King and their wonderful escape to the Continent is well known. It is recorded of John Hornyold in family tradition, that the party made a barricade in Sidbury Street by upsetting some carts, and that being one of the few survivors when it was forced, he mounted his horse and fled down a side street to the shop of a friendly barber with the view of disguising himself, but being closely pursued, and discovered by the fact of his horse remaining at the door, an attempt was made to seize him, and on his refusing to surrender he was shot down after a desperate struggle. His fine portrait was among those saved at the recent burning of Blackmore Park. Thomas Hornyold, his eldest son, was also a most active supporter of the King throughout the war. He was one of the gentlemen who threw themselves into Worcester before its memorable siege by General Brereton, and being taken prisoner at its surrender, after a long and gallant defence, was fined the heavy sum, at that time, of £1,000. He accompanied his father to the battle of Worcester, with a troop of between forty and fifty horse, armed and equipped at their own charge (the largest number brought by any excepting Lord Talbot, who came with sixty troopers), and putting himself at their head, fought most bravely under Lord Cleveland. He made good his escape, and the family tradition says that he rode straight to Blackmore Park, and there taking a considerable sum of money fled to Bristol, at which place he met the King, and was instrumental in aiding his escape by advancing him money. To what part of the Continent Thomas Hornyold himself escaped is unknown, but he lived abroad in great distress until the Restoration. The family seats, Blackmore

Park and Hanley Castle, were plundered, their parks disparked, and about £5,000 worth of timber cut down. By an order signed by Cromwell, £3,000 worth was assigned to one Alderman Elvyn or Elways, of Worcester, to repay him for losses, and in this document Thomas Hornyold is described as "a Papist and recusant." Shortly after the Restoration a petition was presented to the King by the Earls of Shrewsbury and Cleveland, Thomas Windsor, afterwards Earl of Plymouth, Sir Francis Russell, Bart., of Strensham, Henry Lyttleton, of Hagley, and Richard Lygon, of Madresfield, Esqs., which set forth "That Thomas Hornyold, Esq., constantly served his Majesty during the late wars; that at the battle of Worcester he brought a large troop of horse at the family expense, and put himself under the command of the Earl of Cleveland; that being vanquished he was forced to fly abroad; that his estates were sequestered." After the presentation of this petition the King restored the estates which had not been sold by order of the Parliament, but made no compensation for the plunder of the several demesnes, the timber cut down, or the money expended in the royal cause. This petition was followed by an "address," a copy of which is at Blackmore Park, which states, "After the restoration of King Charles great fear was entertained by many gentlemen that revenge would be taken on them by some of those upon whom they had inflicted heavy blows during the Commonwealth." To calm these fears an address was drawn up and signed May 8, 1660: "For the purpose of vindicating themselves from the scandalous rumours which represented them as full of revenge for the great losses they had received since the war, and declaring that they neither do nor will harbour any such thoughts of revenge or rancour against the authors of them, but willingly laid them aside that all might live in mutual Christian charity." (Signed by)

"GENERAL MONCK, afterwards Duke of Albemarle.

"THOMAS WINDSOR, afterwards Earl of Plymouth.

"THOMAS HORNYOLD, of Blackmore Park.

"HENEAGE FINCH, afterwards Earl of Nottingham."

On August 6, 1681, Thomas Hornyold presented the following petition to Charles II., then at Whitehall.

To the King's Most Excellent Maj^{tie}.

The humble petition of Thomas Hornyold,

Sheweth—That your petitioner hath served your Maj^{tie}. and your late royal father of ever blessed memory in all the warrs to

the ruine of himself and family by plunder, sequestration, and the cutting downe of woods to the value of £5,000 and upwards.

That he attended your Majtie. at your coming to Worcester with a troop of horse raised at his owne charge, and was therefore found guilty of treason against the State. All which appear by the certificate annexed. Your petitioner therefore humbly prayes in regard to the severall kinds of danger he hath past through, and of his great charges and losse, your Majtie. would be graciously pleased towards reparation of so great damage to grant him the favour and freedome of the nomination of twenty ferrigners to be made free denizens of your Kingdome of England.

And he shall ever pray.

At the back of this petition in another handwriting is

Thomas Hornyold constantly served his Majtie. during ye late warres. His estates sequestrated. Never admitted to a composition. Brought in a troop of horse to Worcester upon his own charge. Forced to fly his country. Found guilty of treason by a jury. Active in ye late Revolution. All which attested by persons of great honour. Prayeth ye nomination of twenty denizens.

Eight of these are expressed.

Below, apparently in the King's handwriting, is "Fiat."

Shortly after this Thomas Hornyold found himself forced to sell two thousand acres to his neighbour, Colonel Lygon.

A curious protest against the arms assigned to his family by the Herald's College, and a declaration that at the plunder of Blackmore Park the ancient pedigree was lost is among the family papers in the handwriting of this Thomas Hornyold. He says: "Ye familie arms are az—a bend embattled arg—. Ye pedigree was fairlie drawne and approved by the Herralds, but it was lost in ye late warr. I hope it may be retrieved by the bookes and records at the Herralds College. All that I shall doe will be to give them an account of our late marriages, wh^h is as followeth. John Hornyold, ye governor of Calais, married — Boteler, a daughter and heire of the house of Ormonde, etc., etc." John Hornyold, who married Mary Mostyn, lived to the great age of ninety-two in the full enjoyment of his health and faculties; he died April 20, 1771, his wife having predeceased him forty years. His second son, the Right Rev. John Hornyold, Bishop of Philomelia *in part.*, Vicar Apostolic of the Midland District of England, was early in life distinguished by his great piety and energy; he was equally esteemed by Protestants as by Catholics for his sanctity and learning. Very many anecdotes are related of his devotedness, and his life did much towards softening the adverse feeling which still prevailed against Catholics. Dr. Brady, in

his lately published *History of the English Bishops and Vicars Apostolic from the time of the Reformation*, gives a good memoir of him. Bishop Hornyold's chief works were, *The Decalogue of the Sacraments*, and *Explanation of the Apostles' Creed*. He died at his residence, Long Birch, December 26, 1779, and was buried there. The Catholic mission at Blackmore Park was served as far as practicable even during the worst times although the house was continually searched. In the old mansion there were at one time two hiding closets, one of which, very carefully constructed, existed when it was pulled down in 1861. The chapel in the upper part of this house was undoubtedly as old as any in the county, but it had been modernised along with the mansion. The handsome church and presbytery in Blackmore Park were built by the present T. V. Hornyold, Esq., in 1845, for the Order of our Holy Redeemer, usually styled Redemptorists, whom he introduced into this country from Belgium. Some years after, finding their sphere of usefulness too confined, they established themselves at Broadway. The church was consecrated with much ceremony by Bishops Walsh and Wiseman (afterwards Cardinal Archbishop of Westminster) in 1848, and dedicated to Our Lady conceived without sin, and to St. Alphonsus. The beautiful chapel of the Sacred Heart adjoining the mansion was built in 1878, and escaped uninjured when the latter was gutted by fire on the night of February 4, 1880. The mansion has again been restored. One of the largest congregations ever witnessed at Blackmore Park assembled on Monday, September 26, 1880, on the occasion of the Rev. Vincent Hornyold, S.J., saying his first Mass in it, after his ordination at St. Beuno's College, near St. Asaph, on the previous day. Although several present were not Catholics, yet how happy was the contrast marked by this event to those dread times in the past, when Father Ralph Hornyold, of the Society of Jesus, laboured for religion at the peril of his life, and this under the life-long *alias* of Gower, lest he should bring ruin on his house, and when at a later date the pious Bishop Hornyold toiled under hardships unknown to Priests in the present day, even amongst the wildest districts of the country.

SCARISBRICK HALL AND FAMILY, COUNTY OF LANCASTER.¹

Scarisbrick, in Lancashire, lies between the mouths of the Ribble and the Mersey, with the Irish Sea a few miles distant on the north and west; whilst on the east it was, down to late times, almost cut off from the rest of Lancashire by wild "moss" land, and an extensive but shallow lake called Martin Mere. No attempt was made to drain this lake till 1692, when Thomas Fleetwood, of Bank Hall, obtained powers from Parliament for doing so, but his efforts ended in failure. Scarisbrick Hall is situated three-and-a-half miles north of Ormskirk. The roads, or rather tracks, around formerly led only to low sand-hills along the coast, where Southport, Birkdale, and Formby Town have since shot up. At the same time the Hall was not difficult of access to a considerable number of Jesuit missionaries, and was therefore often chosen as a residence by the Rector.

ST. MARY'S LIBRARY.

During the course of two centuries and a half the clergy who have resided at Scarisbrick have gradually formed a considerable library. On arranging these books in order under the names of signature, it was found that they formed a regular and almost unbroken series, like the geological strata in the crust of the earth. The series begins with a name that is highly distinguished in the literary annals of the Society of Jesus. Some over-cautious person has unfortunately torn out most of the fly leaves that had any writing on them.

THE PRIESTS.

Before the year 1622 there is no evidence of any Priests having resided at Scarisbrick Hall. Till that year the inmates had to be satisfied with the occasional ministrations of Priests who called on them in their turn, and were members first of the faithful clergy in the time of Henry VIII. and Edward VI., later on of the Marian Priests, and finally of the Seminary

¹ Historical and genealogical notes derived from the ancient Priests' library at the Hall and other sources. Collected by the Rev. W. A. Bulbeck, O.S.B., late of Scarisbrick Hall.

clergy, amongst whom John Law is mentioned in 1586 as being received at Ormskirk.

M.A., S.J.—Some twenty volumes are thus inscribed, the latest of which was printed in 1618. These are evidently the initials of Michael Alford, *vere* Griffith, S.J., the author of the *Annales Eccles.*, &c., they were in the possession of his brother, Robert Alford, *vere* Griffiths, who was a missionary in the Lancashire District for some years prior to 1620, and until the year 1635. The young squire, Edward Scarisbrick, was at this date fourteen years of age. Father Robert surpasses nearly all his successors in the number of books he has left in the library. He died in the London Mission July 8, 1640, a victim of charity in the assiduous attendance upon a plague-stricken family. (See *Collectanea*, above.)

F.T. or J.—Perhaps from 1623. These initials are clumsily written. They may be the handwriting of Francis Johnson, a Scholastic, who was in the Lancashire District from about 1623-4 until about 1630.

HENRY HOWARD, *alias* IRELAND, S.J., about 1637. He probably succeeded Father Robert Alford. He was at Bryn in 1641; where he baptized Thomas, the son of Sir William Gerard (*Records S.J.* vol. i. 401), and at Chester in 1654. (See his letter in the Cavalier's Note-book, by Rev. T. E. Gibson, p. 254.) He is identical with Father Robert Grosvenor, *alias* Ireland and Arden. (See *Collectanea*, title Grosvenor.)

CORMAC SHIELDS, about 1641. He has written in one of his books the name of Margaret Coil and of others of his parishioners in Ireland, and in Irish characters that of Gerard Barnewall.

BRYAN CANSFIELD, *alias* CHRISTOPHER BENSON, S.J., 1642-3, was seized at the altar, cruelly beaten, and carried off to prison in York Castle, and died from the effects of his sufferings August 4, 1643. He served the missions in the Lancashire District from 1636, until his death as above, probably residing during the whole of that period at Scarisbrick. His books are fine specimens from the Plantinian Press, of Sanchez, Suarez, Lessius, &c., forming an almost complete Priest's library, commencing with his novitiate book on Christian perfection. (Antwerp, 1603.)

At Hurlton Hall, a very retired spot, there was a burial ground, from which a number of human remains were carried a quarter of a century ago to the Ormskirk cemetery, but whether

it was used as the last resting-place of Priests or Catholics there are no records to show.

LAWRENCE SANKEY (SANCHEUS), S.J., about 1643-8. He was born in 1606; came to the Lancashire District in 1638; was sent to Maryland in 1649, and died in Virginia during 1657. In a school book is written "Thomas Sankey, July 3, 1608, but no information is to be found in any other.

FERDINAND POULTON, *alias* PALMER, S.J., *circa* 1649-1666. In one of his books is written, "This belongs to Desbrough," his father's home; in another "Ex dono Robert Manby." One has the date October 20, 1663, and a fourth was printed in 1665. He served the missions in the Lancashire District from 1640 until he died of the plague, on May 6, 1666. (See *Collectanea*, title Poulton.) He has left a list of his family: "Nativitates Pultonorum. 1. Anne Pult., November 16, 1596, ob. ineunte October, 1644; 2. George, March 21, 1598, ob. January 1, 1658; 3. Giles, October 23, 1600; 4. Thom., June 20, 1603; 5. Ferd., September 25, 1605; 6. Elis., August 15, 1608; 7. John, September 16, 1610, ob. August 7, 1656; 8. William, May 31, 1613; 9. Henry, June 11, 1615, ob. 1640; 10. Charles, September 25, 1616." The only novel in the library is *L'Histoire d'Héliodore*, &c., from the Greek. Paris, 1559. "Henry Eccleston, December 10, 1584." This may be one of the loose works alluded to by Father Poulton in *Records S.J.* vol. ii. p. 19.

PETER BRADSHAIGH, S.J., Rector, about 1666 to 1673. One of his books has the date June, 1664, and another is signed Sir William Bradshaigh. Father Peter died in Lancashire, April 17, 1676, aged 66. He was sent to the Lancashire Mission 1650; was twice Rector of the District, and spent all his missionary life there. (See *Collectanea*.)

THOMAS SCARISBRICK, S.J., who was chaplain to Sir Thomas Clifton at Lytham, died at Scarisbrick, April 19, or May 4, 1673, and has left a copy of the *Summa* of St. Thomas in the library.

CHRISTOPHER BRADSHAIGH, a Secular Priest, was brother to Mrs. Scarisbrick. He was immured in a loathsome prison at Liverpool in 1658, along with his nephew, William Blundell of Ince, and others. He was buried at Ormskirk, March 21, 1679-80, after a residence here of more than a quarter of a century. He was a tutor to Squire Edward Scarisbrick's children and others, amongst whom was Nic. Blundell. A school book of the latter is dated March 1, 1654. In C. B.'s *Diurnale Romanum* occurs the name William Jenison, 1667.

There is also a Manual of Confessors of his (signed Thomas Masey), and yet it is doubtful if he was a Priest. Some of his scholars died during their stay at Scarisbrick, and James Scarisbrick, Esq., kindly allowed them to be buried in his vault at Ormskirk, viz., Philip Langdale, buried July 4, 1660; John Nelson, son of Thomas "de ffarest" (Fairhurst), August 16, 1662, and Alexander Gouldborne (?) November 26, 1668. Philip was son of Mr. Marmaduke Langdale, and grandson of Sir Marmaduke. Mr. Langdale came to reside at Hurleton, in Scarisbrick, partly in consequence of poverty through the sequestration of the family property, and partly perhaps for the sake of his children's education. Christopher Bradshaigh in his will appointed his nephew the cavalier to be his executor. The name Peter Nelson occurs in a Latin book of sermons, and Isabel Langdale in a Breviary of the Sarum rite (Paris: Francois Regnault.)

JOHN PENKETH, S.J., 1673—1679. He was condemned to be hanged, drawn, and quartered for the Priesthood in the time of Titus Oates' conspiracy, but was reprieved. (See *Records S.J.* vol. v, pp. 334-5.) He was confined in Lancaster Castle without the comfort of a fire for six years, even in the terrible winter of 1683-4, when there "was a great frost continuing over ten weeks, in which the Thames was frozen up to Gravesend, and all manner of sports exercised on the ice." (Father Henry Scarisbrick's pocket-book of 1688.) Father Penketh was fond of underlining passages in his books, especially when there is mention of martyrdom. In one of them he had cut his name bodily out, and written his *alias*, "Joannes Riverius," at the end.

There are several books in the library belonging to John Gorsuch, son of Edward Gorsuch. The name, John Gorsuch, has been carefully blotted out in every book. Over it is written a word followed by S.M.—Sancti Martyris? The S.M. is clear and distinct in every case. Can the words mean "the betrayer of a holy martyr?" It is to be feared that John Gorsuch was the unfortunate young man that appeared against Father Penketh at the bidding of his innamorata. (*Records S.J.* vol. v. 334.) To add to his disgrace it is plain from his books that he must have been previously studying for the Church. One of his books has "for Edward Gorsuch, pretium 17s. besides the carriage." There were two Gorsuches in Scarisbrick, Edward, father of the above John, and James, the father of

James (the Priest), John, and George. Edward had two other sons, James and Edward, who died in their infancy. The name Gorsuch does not occur anywhere in Henry Scarisbrick's pocket-book. Perhaps shame made them keep aloof from Scarisbrick Hall.

HENRY SCARISBRICK, S.J., 1679—1688. His books fill a large box and show that he must have been here for some years. The latest was printed in 1686, but his name is written by another hand, as if it had come after his departure. One has the name of his contemporary Thomas Culcheth. Amongst them is his pocket-book of 1688. Unfortunately Thomas Thelwall got hold of it in 1715, and has torn out a number of leaves for gardening purposes. Father Henry marks the intention of his Mass for each day by a few letters placed in the calendar. He says Mass once a month for *soc.*, the Society, and for *be.*, benefactors; every Sunday and holiday or soon after, for *ge.*, general wants of the Church. Now and then he says it for the "Kinge" (James II.), more frequently for the Queen, and after June for the Prince, who was born on the 10th. When he has to say, for example, twelve Masses, he writes the number 12 opposite the day on which it is said, till he has written it twelve times. In another part of the book he keeps an account of his receipts, and it is easy to trace the connection. In March he frequently says Mass for "Bl." 5. 0, that is for Henry Blundell of Ince, Mrs. Scarisbrick's brother, who died on the 30th; Mr. Mullines, March 1, 2. 6; Mr. Alex. Standish, anniv. March 2nd, 2. 6; James Scarisbrick 10th, 5. 0 (anniv. of his catching the fever?); Mrs. Tildesley 11th, 2. 6; for Mrs. Marg. Lydiate 20th, 0. 5; "John Laithwaite wif or Bolton," 24th, 0. 1. 0. (The maiden name of the mother of the Laithwaites, S.J., was Bolton.) For Mr. Scarisbrick [James] 28th, 5. 0. (the true anniversary was the 29th, but that in 1688 was a Sunday.) For Mrs. Lydiate, anniv. 11th May, 5. 0; for Lau. Blundell, May 21st, 2. 6; for Mr. Francis Westby, June 25, 2. 6; for Mr. Rob. Blundell, anniv. July 4th, 7. 6; Sr T. Aug. 25, 15. 0. This was the anniversary of Sir Thom. Tildesley. Lady Tildesley's intentions constantly occur. For Mr. James Lydiate, Oct. 18, 5. 0; for "mother" Nov. 22. In this month the name Clifton often appears, the Christian name being apparently Edmund. It would be useless to give the names of the plebeians, as Booth, Gillieson, &c. Father Henry sends considerable sums of money in bills of 151,

45l, 60l, up to 90l, to Mr. Peter Beaugrand. In August the total amounted, as he remarks, to 216l. Peter (or Cornelius) Beaugrand, S.J., was a Temporal Coadjutor, and for some time assistant Procurator of the English Province. (See *Collectanea*.) He lived "at Mr. Nathaniel Rech's house, Ludgate, next door without, London." (*Records S.J.* vol. v. p. 636.) He bids Mr. Beaugrand "to rememeber to send two scapulars a piece, for Mary and Elizabeth Whiteside, and two for Judith Bayly, ye one must be of our Lady, ye other ye Blessed Trinity." Mr. Warren, chaplain of the Poor Clares of Gravelines, had sent two books upon the subject of these two scapulars written by his own hand in 1672 and 1673, which are still in the library. In September Father Henry desires Mr. Beaugrand "to paye 4l to Mr. Engleby, 3sh. for a glass, and 2 chalices, one of 6l price, ye other of 9l." He sends money through him to nuns, priests, students, and others abroad; as to Mr. John Warner (S.J. Provincial), Mr. Hesketh of Lille, Mrs. Ana Heber, 35l, &c. He received money from Mr. Tho. Hesketh (10l) for Mr. William Walton; from Lady Tildesley (8l 7sh.) for Mrs. Compton; from Mr. Blundell of Crosby (2l 10) for Mrs. Blundell at Gravelines; from Mr. Ed. Mulines (2l) for Mr. Stephen Galloway (father of Edward S.J. ?); of Mr. Bostock ("ten pound") for Mr. W. Walton; of Mr. Tho. Eccleston (S.J.) 30l for one of the Lancasters (a Mr. Lancaster died at Rainhill in 1679, and Father Eccleston was perhaps guardian to the children, William and Thomas); of Mr. John Unneston (20sh.) for his sisters at Brussels, Margaret and Mary; of Mr. Babthorpe (Alfred S.J.) 1l 10sh. for his sister (Ursula) at "Bridges;" "of Mr. Hill (2l) to be returned to Graveling for Mrs. Margaret Culceth and her c" (convent?) This shows that she was not dead in 1682, as supposed in the Culcheth pedigree. Of Mr. John Mullines to be returned to London. Father Henry desires Mr. Beaugrand "to lett Mrs. Jeone Eccleston have 2l or 3l for Mrs. Bridget or Dorothy Blundell's uses," and "to pay Mr. Stephen Galloway 2l 18sh 6d for Mrs. Helen Gerard at Graveling." "I charged 58. 4. 6 for Rich. Ridgeby at Lille."

Father Henry corresponds with Father Greene, Wm. Holland, "ye Philips" (of Longworth?), Sir H. Tichborne [Sir J. H. Tichborne, S.J.], Mr. Wm. Gillibrand [S.J.], Rich. Petre [S.J.], Fran. Standish (S.J.), Wm. Shaw [*vere* Woodcock S.J.], Jo. Leigh [S.J.], Mr. Kirkman at Lille [F. R. Kirk-

man *alias* or *vere* Latham S.J.], Mrs. C. Ireland (his niece, a nun at Dunkirk), his brother (in law) Peregrine Tasburgh (who owed him "52l 11sh 03d," and who in 1680 was residing at Ormskirk), "my sister Tasburgh," or "my sister Lettice," and Mr. John Tasburgh, senior. "I received of Helen Stock ten shillings for Formby chappell 4th Feb." We know from other sources that it was building that very year. Father Henry often runs over there.

His petty cash receipts are curious: For a weding o. 4. o; for mareing Ed. Tich o. 4. o; of ye schoolmaster for ye souls in Purgatory o. 6d." His petty expenses are not less curious: "Drink o. o. 2 appears frequently; of wige o. 5. o; in sack 2. 6; pair of shooses 3. 6; for a stole 2. 6; for brandy o. 3. 4; for schooling o. 3. o; for pen-knife o. o. 6; for pick-tooth o. 1. 6; for a mourning ribon o. 2. 6d [on the death of Henry Blundell]; for cravatt o. 2. o; for shoeing my mare o. 1. o.; for shoeing and removing both mares two or three times o. 2. 8; for shoeing ye colt, o. 1. o. Father Henry was not like an ordinary chaplain, as he was brother-in-law to Mr. Scarisbrick, and the young Squire Robert was still under age. June 19th he gives two shillings towards a bonfire, in honour perhaps of the young prince lately born. He gives "for a gune 1. 1. 6," showing that he was a sportsman; also "for my coat and making 3. 6. o." Perhaps he was thinking of going up to Court to see his brother Edward, who was preacher to the King. In Low Week he journeys to Holland, Wigan, Brine, Ormskirk, and back again, on April 28th, which was a Saturday, to Scarisbrick. This last entry precludes all doubt of the writer residing at Scarisbrick. He says Mass every day during his journeys, excepting twice in July, when he went to Holywell at the expense of 2. 3. 6½. In November and December he shows his anxiety about the state of public affairs by saying Mass nearly every Sunday for the King. His last entry is of a Mass for "ex" (externs) on the 21st of December. The Queen had been obliged to fly the country, the mob had destroyed the Jesuit College at Wigan, and Father Henry found it advisable to disappear from the home of his birth, but in his hurry and alarm he forgot to secure his pocket-book. He did not, however, leave the county, and died in Lancashire, December 3, 1701.

JOHN MALBON (?)—His only date is "anno '88," *i.e.*, 1688. His writing is that of an old man. Nothing is known of him.

THOMAS BLUNDELL, S.J.—In his M.S. theology finished in 1688, he writes twenty-two initials of his brethren belonging to the Lancashire District, all of whom, except “Al” (Aldred?) are included in the list of 1701 (*Records S.J.* vol. v. p. 320-1), but only two out of the six in that list begin with “S.” He was Professor of Philosophy for many years in Belgium; he came to Lancashire about 1692; died at Lytham June 7, 1702, and was buried at Harkirk.

ALBERT BATHORPE, S.J. (about 1698), the last of his family. He joined the Society about 1666; was missionary for many years in the Lancashire District; was Rector more than once; and died April 13, 1720. (*Collectanea*, above.) There are no notes in his books.

JOHN SMITH, S.J. (1701-7), signs some of his books J. S. S. J., but has left no dates. He afterwards went to London, was appointed Rector, and died there August 4, 1745, aged 85.

JOHN MAYNARD (1707-1716).—In his books he calls himself a Jesuit, but is not mentioned under that name in the Catalogues. He is really John Cuffaud, of the Hampshire family, who died a martyr of charity by attending the sick prisoners in Chester Gaol, March 19, 1716. (See *Collectanea*, title Cuffaud.) One of his books was “borrowed from Mr. Maynard’s chamber at Scarisbrick, and was lent 7ber 16th, 1715. Lent to Mr. Busby.” Another “belongs to Mr. Seal, at borsses hal—borrowed by Mr. John Maynard—and now to James Gorsuch, his successor in that place.” Squire Robert’s eldest son James shows the influence of F. Maynard’s teaching by writing, as the latter does, his letter J like G.”

WILLIAM SCARISBRICK (?), a Secular Priest from about 1716 to 1731. The only evidence of the existence of this Priest is that a number of books in the Priest’s Library have this name inscribed in them, the signature being quite different from that of the Squire of the same name. Moreover, there is no sign of any other Priest being here at that period. If he was connected with the family, he had the happiness of seeing three of his young relations enter the Society, and three of their sisters take the veil in the Franciscan Convent at Princenhof, which is now at Taunton. In these occurrences we may perhaps discover why the Jesuit Fathers may have thought it prudent to withdraw from Scarisbrick for a season.

CORNELIUS MORPHY, S.J., about 1731-47 (Rector).—The

only date he has left is June 22, 1732. He was, however, sponsor with Mrs. Palmes for Cornelius Bell, May 10, 1747. Cornelius Bell, who died July 17, 1843, at Fir Grove, Lydiate, and who bequeathed his house to Bishop Sharples, was probably a son of the above. On slips of paper F. Morphy has left names of his Easter penitents: Sir Jn. Jernigan, Lady Philippa Standish (daughter of the Duke of Norfolk, whose husband, Ralph Standish, had lost the Standish estate through taking part in the rising of 1715), Mrs. Gorsuch, Mrs. Gerard of Pomfret, Mrs. Hesketh of Aughton, Mrs. Nelson of Fairhurst in Eccleston, Mrs. Tildesley, Ned Spencer, Joseph Scarisbrick, Dor. Abbot, John, Wm., Alex., Th. Nailors, Rich. and Th. Culcheth, J. Cockshut, &c. The practice of keeping the names of Paschal penitents was continued at the old missions till very lately, and is enjoined in the ritual printed at York in 1828. Cornelius Morphy died October 31, 1766. (See *Collectanea*, above.)

THOMAS CONYERS, S.J. (Rector).—In some places he calls himself S.J.S., as Superior. His dates are from May 9, 1754, to 1767. Some of the books bear the name of Leonard Conyers, who died in 1745 at Southend, near Portsmouth, where the present writer used to hear Mass in his childhood, and where were residing Catholic descendants of some of the adherents of James III., who had fled in '45 from the North. F. Conyers afterwards went to Eccleston Hall and died April 20, 1780, aged 65.

NICOLAS FOURNIERS, S.J. (1735—1773), was born in Wales and professed in Lancashire. Clough, his *alias*, may have been his real name, but that he had French blood in him is clear, from a Breviary signed “ex libris philippi caroli fournier apud suum patrem prope Suessionem manentis.” He commenced to keep a private register of births and marriages in January, 1736–7. Squire Robert had jotted them down in a rough way in his diary before that date. On a slip of paper, without date and signature, but evidently written by F. Fourniers at the end of the year 1772, he gives notice to his successor that Mr. Harry Culshaw had given £100 “to this District,” and that his anniversary was on April 3rd. This was, perhaps, a portion of the purchase-money of what is called the Priest’s Farm in Martin Lane, Scarisbrick. Henry Culshaw of Scarisbrick was buried at Ormskirk, April 6, 1761. F. Fourniers has left a Catalogue of the Library, which, though imperfect,

enables us to see that the books of the above Priests were at Scarisbrick in his time. After the death of Squire William in 1767, F. Fourniers was far from being happy under Squire Joseph, but did not succeed in obtaining his removal till the end of 1772. He died in 1779.

EDWARD SCARISBRICK, S.J., came as an invalid in 1771, and was buried at Ormskirk, July 10, 1778. A parishioner says that her grandfather, Michael Charnock (1742—1833), used to speak of him in the warmest terms. Father Edward might have claimed the estate before his brother William.

ROBERT JOHNSON, S.J. (1774—1791), has copied the beginning of his register in 1773, probably from Father Edward's papers. Instead of residing at the Hall, like his predecessors, he took up his abode at Limekiln House, near Heaton's Bridge, about a mile off, where he lived on the rent of the Priest's Farm. He went to Lydiate in the middle of 1790, but came over occasionally to baptize in 1791, as Scarisbrick was without a pastor. He died at Lowe House, St. Helen's, in 1823. He was great uncle to the present Jesuit Fathers, Joseph and William Johnson.

Rev. JOHN HURST (1791—2) baptized Elizabeth, daughter of Thomas Eccleston, Esq. (afterwards Mrs. Clifton), born September 3, 1791; sponsors, Ed. Standish, Esq., and Miss Sophia Clifton. He was buried at Ormskirk, January 23, 1791.

Abbé BUCHET (so tradition pronounces his name), came in 1792, and retired to Ormskirk in 1802, whence, probably, he afterwards returned to his beloved country. Dom Thomas Kenyon, O.S.B., and Dom William Chew, O.S.B., were each here for a few months in 1802.

Abbé LOUIS JOSEPH DORIVAL (1802—24).—The old people say that his theology was rather severe. We have several books that were given him by Miss Sophia Clifton before he came to Scarisbrick. In 1812 he left the Hall and came to reside in the hamlet, as the old Hall was about to be pulled down. An ancient barn was opened by him for Catholic worship, November 1, 1812. Charles Scarisbrick enlarged this chapel in 1846, and in 1860 purchased the land on which it stands (nearly two acres) out of the accumulation of the rent of the Priest's Farm after paying the priest's salary. The Abbé was buried at St. Anthony's, Liverpool. No baptisms are entered for some months after his death, and then the mission was accepted by the Benedictines in the person of D. AUG. SHANN.

THE SQUIRES.

There are also one or more books belonging to the following owners of the Scarisbrick Estate.

HENRY SCARISBRICK (1599—1608) was son of Thomas Scarisbrick of Borwick-in-Furness. The estate was settled on him by his kinsman, Edward Scarisbrick, whose son Alexander died without issue before his father. Alexander had married Ann Barlow of Barlow, who afterwards married John Charnock. Henry, at the age of fifteen, married (July 28, 1599) Edward's grand-daughter, Anne Parker of Radham, in Yorkshire, and only lived just to the age required by Edward's will for obtaining the estate, dying October 7, 1608, before the birth of his son.

"EDWARD SCHARYSBRICK," as he writes his name (1609—1652), is mentioned in the great gathering of Catholics at Holywell in 1629 (*Records S.J.* vol. iv. p. 534), but, unfortunately, the name of his chaplain is not given. In 1645 and 1649 his name is found among those delinquents and Papists in arms, who had amongst them to supply Liverpool after its sieges, first with five hundred tons of timber, and then with £10,000. He married, March 24, 1631, Frances, daughter of Roger Bradshaigh of the Haigh. She survived him nearly fifteen years. "Mrs. Francesse Scarisbricke [was] buried in Mr. Scarisbrick's chancel, Aprill 16, 1667," at Ormskirk. Three of their sons, Edward, Francis, and Henry, became Jesuits, and one, Thomas, a Secular Priest. One daughter married Peregrine Tasburgh; another, Anne, married, in 1657, Laurence Ireland, the Esquire of Lydiate, and died December 28, 1663. Laurence Ireland entered the Society of Jesus soon afterwards. Edward died November 7, 1652, and was buried at St. Andrew's, Holborn, where Parson Nutter's epitaph said that he was *Carus Deo et Angelis et Stanlæo*—"dear to God, to the angels, and to Stanley."

JAMES, son of the last (1652—1673), was born in 1635. After the death of his father he returned to St. Omer's College, to finish his education. Laurence Ireland appointed him to be one of the trustees of the Lydiate Estate for his two daughters, on his entering the Society. James married, in 1659, Frances, daughter of Robert Blundell, Esq., of Ince. In those days Scarisbrick was not such a healthy place as it is now, owing to the nearness of the stagnant waters of Martin

Mere and the absence of proper drainage. Five out of their eight children died in infancy, and in the register are described as *Mrs.* Dorothy and *Mr.* Edward, &c. The month of April, 1673, was a month of great sorrow to Mrs. Scarisbrick, as she then witnessed three deaths at the Hall, first of her child Joseph, then of her brother-in-law, Thomas Scarisbrick, a Priest, on the 23rd, and finally, of her husband on the 29th. No wonder that after the birth of her son Thomas Joseph (S.J.), a posthumous child (born July 11, 1673), she longed to retire into a convent, and that she begged William Blundell, the Cavalier, to undertake the care of her children, in order to allow her to do so. The Cavalier told her her duty in cavalier terms, and she had to remain in the world for nearly half a century longer, till 1721, when her funeral at Ormskirk is thus recorded: "Madm. Frances Scarisbrig of Scarisbrig, February 2, 1720."

EDWARD SCARISBRICK, 1673-82.—At the age of eighteen he renounced the world, gave up the estate to his younger brother, Robert, and entered the English Jesuit Novitiate at Watten in 1682. He was in the Derbyshire District in 1701, and in the Lancashire in 1704. He was afterwards Superior of the Derbyshire District, and died in London, November 15, 1735. (See *Collectanea*, above, title Scarisbrick Edward, No. 2.) His only book in the library has: "Jo. Grene hunc librum ex Hiberniâ [Kilkenny] in Angliam attulit Dominoque Edwardo Scaris: donavit 1680." As John Penketh objected to teaching, and as Christopher Bradshaigh was too old for it, John Grene was engaged as tutor for the children. J. Grene was evidently a relation of the Jesuit Fathers of that name. The cavalier William Blundell, who looked upon a schoolmaster as next to a Priest, used to make presents of books to John Grene (March 2, 1675, to May 13, 1682). John Grene must have left Scarisbrick before 1688, as Father Henry Scarisbrick, who had to fly in that year, has appropriated one of his books. In a school book is a list of John's class-fellows at Kilkenny of the year 1661, viz., John Grene, "but not his hand," Rich. Barty, William Smith, Rob. Lynn, Mark Stafford, Matthew White, Ross Davus (?), John Power, Patrick Burns, James Rasten, Anthony Russell, George Grene, Anthony Wright, John Hogan, and James Butler. The date shows that this John Grene could not have been the one mentioned in *Records S.J.* vol. vi. p. 254. He was perhaps the latter's son, and possibly brother to Edward Grene, who was at the same date tutor to Thomas Culcheth's sons.

ROBERT SCARISBRICK, 1682—1737, third son of James, married Ann Messenger of Fountains Abbey, and had eight or nine sons, James, Edward (1698) S.J., Robert, William, Francis (1703) S.J., Joseph (1708), Henry (1711) S.J., and Basil Thomas (1713) (and John?²); and four daughters, of whom Elizabeth, Frances (1707), and Mary, joined the English Franciscan nuns at Princenhof. Anne married Bryan, third son of George Palmes, of Naburne, county York, who succeeded his brother in the Naburne estate, but died without issue. Mrs. Palmes retired to London, where her brother Basil Thomas, speaks in his diary of visiting her. The father of the present Mrs. Palmes, of Naburne, was baptized by a Catholic Priest, but was brought up a Protestant by his Protestant mother after the death of his father.

Robert writes in his brief diary: "The seats in ye chapel maide with green Cittermister [Kidderminster] stuff, not carpet. November ye 24, 1732." This is the only mention made anywhere of the old chapel at the Hall. It was only about thirty feet long by twenty, with a room off it for the family, and was wainscoted in dark wood. The people heard Mass on the landing and staircase as best they could. After being used as a dormitory for the servants in 1813, it was pulled down in 1814 by Thomas Eccleston Scarisbrick, when he was rebuilding the hall. Robert mentions the marriage of Mr. Molyneux to "Mrs. Gorsuch" (Mrs. George?) September 17, 1732. He records the visit of Mr. "Blundel," May 16, 1732; the departure of Mr. Dicconson, May 20, 1732; the visit of Mr. Palmes August 2 to September 17, and of Mr. Edward Scarisbrick, August 3 to September 10, in 1733. Something mysterious was discussed November 12, 1732, in which the Duke of Norfolk was concerned, apparently an embassy to James III., but it is carefully blotted out. In 1731 a prophecy was current among the Jacobites that the following year would see that Prince on the throne.

Lorsque S. Marc tombera Sur le jour de Pâques,
S. Antoine de Padone à la Pentecôte,
S. Jean Baptiste le jour du S. Sacrement,
Le roi Jacques III. regnera et triomphera, en Angleterre.³

The Duke, however, died soon after December 23, 1732. Robert Scarisbrick had the misfortune of getting into Newgate Prison in 1717, apparently for being caught smuggling, which

² The name John occurs in some of the school books.

³ *Notes and Queries*, November 27, 1880.

was a practice very common in those times among the gentry living along the coast. Mr. and Mrs. Nicolas Blundell paid him a kindly visit whilst he was in Newgate. After the death of her husband, Mrs. Scarisbrick put up an inscription to his memory in Ormskirk church, in which she describes him as possessed of every possible good quality, and retired to Liverpool, where she died in 1744, aged sixty-five, and was buried at Ormskirk.

JAMES SCARISBRICK, 1738—1746 (?).—Tradition says that after the rising of 1745, one of the Stuart adherents was concealed in a farm house on the border of Martin Mere, but whether this was Squire James himself, or whether he was concerned in the rising, there is nothing left in the library to show. That William did not succeed his father immediately is clear from the fact that Robert's second son, Robert, junr., died in 1739-40, according to information furnished by Rev. T. E. Gibson.

WILLIAM SCARISBRICK, 1746 (?)—1767.—He was the fourth son of Robert, and obtained the estate by the renunciation of Edward, who had joined the Society of Jesus. (See *Collectanea*, above, title Scarisbrick, Edward, No. 3.) His daughter Elizabeth was baptized by Father Fourniers, S.J., "Oct. ye 10th, 1748. Patrini: John Trafford, Esq., and Mrs. Eccleston, pro qbs. steterunt Robert Wadsworth and Mrs. Blundell." She married John Lawson, Esq. (afterwards baronet), of Brough Hall, August 1, 1768; had three children, and died there, June 10, 1801. William Scarisbrick was buried at Ormskirk, July 24, 1767.

JOSEPH SCARISBRICK, 1767-80 (?), was the sixth son of Robert. Tradition does not give him a very good character. On the death of Squire William, Father Conyers withdrew to another mission. Father Fourniers tried for a long time to obtain his removal, and, when Father Johnson came, he took up his quarters at some distance from the Hall. That Joseph died before 1781 is clear from the fact that his nephew Thomas was engaged at that time in his great work, the draining of Martin Mere for the improvement of the Scarisbrick estate.

THOMAS ECCLESTON, son of Basil Thomas, 1780 (?)—1809, was much influenced by the infidel and anti-Catholic literature of his time. He was born in 1752, and married April 19, 1784, Eleonora Clifton, daughter of Thomas and Lady Jane Bertie Clifton (daughter of the Earl of Abingdon). His efforts for draining Martin Mere in 1781 were so successful that in three years several acres were sown with spring corn, and the

"Society of Arts" awarded him their gold medal for it in 1786. His flood-gates stood till 1813, when his son Thomas adopted a new system. His uncle, Francis, S.J., made a legal settlement of the estate on him in 1789, in order to remove the inconveniences caused through holding the property merely by usucaption. On the death of his father, Basil T. S. Eccleston, in the same year, he inherited the Eccleston Estate. The last of the Ecclestons, Father Thomas, S.J., had made a deed of settlement of the property, August 18, 1725, on John Gorsuch, then on George Gorsuch, and after them on Basil Thomas Scarisbrick. The portrait of Father Thomas, in which he is represented pointing to a sword on the ground, is now at Scarisbrick Hall. Basil obtained Eccleston on the death of John Gorsuch in 1742, and married Elizabeth, third daughter of Edward Dicconson, of Wrightington. On the death of Edward's sons, William and Edward Dicconson (the latter buried at Eccleston, March 11, 1807), Thomas Eccleston acquired the Wrightington estate, which had come into the hands of the Dicconsens by the marriage of Robert Dicconson, of Eccleston, with Ann, daughter and heiress of John Wrightington, in the seventeenth century. Thomas Eccleston died November 1, 1809, and was buried along with his son William, aged thirteen, at Ormskirk. He left Scarisbrick and Eccleston to his eldest son Thomas, and Wrightington to Charles. On the death of Thomas, July 11, 1833, without issue, Charles obtained possession of Scarisbrick, and thereupon his sister, Elizabeth Clifton, claimed Wrightington under the father's will, but after long litigation she was finally non-suited in the House of Lords. On the death of Charles Scarisbrick, May 6, 1860, she succeeded to this property, but only enjoyed it for a couple of years, dying November 9, 1862. The son, Thomas Clifton Dicconson, held it till his death, January 4, 1881, and was succeeded by his brother, William C. Dicconson, who married August 6, 1881.

Besides the books above referred to there are many not mentioned in Father Fourniers' catalogue, which seem to have been brought from Eccleston, several with the book-plate and arms of Henry Latham, of Mosborow (1630), one of Thomas Eccleston, S.J., lent to James Gorsuch 1686; others of Rich. More, S.J., R. Petre, S.J., C. Brockholes, S.J., Wm. Meynel, S.J., &c., &c. In the *Catholic Apologie* two names are added in MS. to the list:—"John Bulmer, Esq., off. of horse—killed

at ye reliefe of Pomfret Castle. Wm. Bulmer, Esq., had his estate sold for being Cath. in armes." John Spinal, who came (as butler?) in 1686, gives in his Off. B.V.M. the following anniversaries:—Sir Thos. Tyldesley 25 Aug.; My Lord Langdale, 5 Aug., 1661; Sir Edward Mansfield, 10 Sep., 1661; Mrs. Shireburn, 12 June, 1666; My Lady Osburn, 18 Aug., 1666. In other books there are autographs of Ben Jonson (printed, 1628); of Arthur Walpole, "ex dono Edwardi fratris charissimi;" Lillius, 1646 (the astrologer); R. Pinnington, 1651; John Taylor (one given by Charles Lord Fairfax, not mentioned in Burke); Capt. Ed. Chisenhale, who was in Latham House during the first siege; "Mr. Tasborrow, of Ince Blundell, S.J.," &c., &c.

It is a curious fact that the Scarisbrick family names found in Father Henry Scarisbrick's pocket-book of 1688, differ from those in Father Fournier's register, and these again are altogether different from the names of the present families.

The Annual Letters of the English Province S.J., for 1680, say that the Fathers met together for the Spiritual Exercises in this year at the height of Titus Oates' plot. The statement seems incredible, yet such a proceeding was possible at Scarisbrick. The disgrace of the fiasco directed against the life of Father John Penketh, and the tragic fate of John Gorsuch, would have cowed the malice of the fiercest bigots of the neighbourhood; there would be no difficulty on the part of Mrs. Scarisbrick, whose earnest desire was to be a nun; nor on the part of the young Squire Edward, then aged eighteen, who was to enter the Society two years later; whilst Father Henry Scarisbrick, who was practically master of the situation, would have been unworthy of his family and of his order if he had not exerted himself to take advantage of the opportunity. The ports spoken of (*Records S.J.* vol. v. p. 82) were of course Liverpool and Preston, through which some of the Fathers had necessarily to pass.

Sincere thanks are due to the Very Rev. Canon Sheldon, of Ormskirk, and the Rev. Mr. Blundell, of Halsall, for allowing their registers to be searched; but, above all, to the Rev. T. E. Gibson (author of the *Lydiat Hall and its Associations*, and *The Cavalier's Note-book*) who has kindly supplied most of the important facts.

W. A. BULBECK.

Scarisbrick, January 27, 1882.

LIST OF NAMES EXTRACTED FROM THE FLY-LEAVES OF SCHOOL-BOOKS
AT SCARISBRICK, COUNTY LANCASTER, A SCHOOL FORMERLY
TAUGHT BY THE FATHERS OF THE SOCIETY.¹

The names coupled together are in the same books, but it does not necessarily follow that they were written at the same date. The dates of the books are frequently of the greatest importance. From the names and dates I conclude that the school may *have been in existence* in 1618, *probably* from 1628 to 1639, *certainly* from 1648 to 1652, *continuing probably* in 1679, and *certainly* in 1698²—1700, *probably* in 1703, and *perhaps* twenty years later.

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|--|--|
| Gulielmus Woodwardus, 1583 | } Woodward's name is there written, in Latin and English, and is in an older hand than the others. |
| Edward Molinex, 16 Feb., 1639 | |
| John Chorley | |
| Lawrence Worthington, 1618. | |
| Thomas Bicsteth | } Written in very early writing in a book printed in 1594. |
| Gilbert Stanton | |
| Bodon | |
| Thos. Porsonne | |
| John Simpson | |
| Lawce. Hardey | |
| Arthur Worsley | } In a book printed in 1620. |
| Edward Freeman, 1628. | |
| Charles Cansfield | |
| Richard Ashton | |
| James Wanwright | |
| Thomas Ashton | |
| Hillarie Ashton | } Richard, Thomas, and Hillarie Ashton, were probably his cousins. Charles had only one brother. |
| Scarisbrick | |
| John Heton | } A Jno. Heaton, <i>alias</i> Parker, was admitted to the English College, Rome, in 1645, and was then 17. (<i>Records S.J.</i> vol. vi. p. 362.) |
| John Cubbar | |
| Edward Swaine | — In a book printed in 1585. |
| Thomas Anderton | } See Gibson's <i>Lydiat</i> , p. 53. ? <i>alias</i> Barton, son of Wm. (See <i>Records S.J.</i> vol. v. series xii. p. 815.) |
| Georgius Bruning | |
| Henry Ponge | } In another book "Henricus Ponge" appears with Nicholas Bannister, 1652, and Richard Hodgkinson. |
| Thomas Birches, 1648 | |
| Richarde Birches, 1650 | |
| Richard Hodgekinson | |
| George Birches | |
| Blundell | } In another book, "Thomas Banister wrote this, 3 Ap. 1650." |
| Thomas Scarisbrick | |
| Edward French | |
| Thomas Banister, 1650 | |
| John Alcock, 1649. | |
| Ex Libris Johannis Alcocke, 1650 | } In a book printed in 1634. |
| Ricus. Alcock, hujus Libri verus est possessor | |
| Mr. George Ellyott | } In a book printed in 1613. |
| Richardus Alcock | |
| John Anderton | — In a book printed in 1636. A John Anderton, who went by the <i>alias</i> of "Shelley," was admitted in the English College Rome, 1636, aged 18. He was ordained in 1642. (<i>Records S.J.</i> vol. vi.) In another book is written, "Sherley of New Bidge was with mee ye 10th of May." If this is the same Anderton, he could not therefore have been a student at Scarisbrick when he wrote his name in the book. |

¹ Communicated by Joseph Gillow, Esq., of Dudley House, Bowdon.

Francis Massey — In a book printed in 1651.

Nicholas Bannister, 1652 — Appears in a book with Hen. Ponge and Rich. Hodgkinson.

Thomas Hawarden }
David Wright } A Thos. Hawarden, born in 1693 (July 29), went to
John Norman } Douay College in 1716.
Francis Bold }

Georgius Browne — In a book printed in 1637. A Geo. Browne, born 14 Sep., 1689, went to Douay in —

William Turner — In a book printed in 1653.

Alexander Harding — In a book printed in 1632.

Henry Scarisbrick — I think he was the S.J.

Henry forte } In a book printed in 1635.

Lawce. Hibben is my landlorde } A John Lodge went to Douay College in
John Lodge—Mary Lodge } 1700. He was born 17 Ap., 1681.

Bruno Anderton, his booke } Bruno Anderton was son of Christopher

Mr. William Walker } A. of Lostock. His brother, Sir Fran-

Adam Hild } cis Anderton, was born in 1628.

Christopher ffrackland } Written "Hild."

Gabriel Lancaster owens this booke } In a book printed in 1545.

Thomas Browne owens this booke } A Thos. Browne went to Douay College in 1686.

John Clarke — In a book printed in 1619.

Peter Longe.

Shirley of New Brdghe was } Not in Peter Longe's writing.
with me ye 10th of May. }

P. Jackson, from the said John Taner.

Nathan Gilbodie, 1679.

For Mr. Swinburn } In a book printed in 1656.

Gulielmus Parker }

Will. Scar. (isbrick) }

Thos. Aston }

Ja. Mount.

Guli. Hughes — Book printed in 1657.

Thos. Barton — " " 1643.

Henry Scarisbrick — " " 1684.

Ben. Jam. Hoydor — " " 1562.

Thomas Eccleston, Scarisbrick Hall } Book printed in 1673.

John Kighley, his booke } One of the Keighleys of White Lee.

William Young — Book printed in 1610.

Henry Eccleston — " " 1556.

Rob. Huntington — " " 1670.

Thos. Clifton — " " 1662. A "T. C." Entered Society, 1698, æt. 23.

Robt. Waddesworth—Written in Introduction to Latin Grammar, 1695.
He was brother to Fr. Thos. W., S.J., who died in 1719. Robt. W. went to Douay in 1700. He was of the old and respectable family of Wadsworth of Haighton Hall, near Preston, county Lancaster. (See *Collectanea*, head "Wadsworth, Thomas," for some genealogical notes of the Wadsworth family.)

Richard Wilcock }

Edward Johnson, 1703 }

John Scarisbrick }

Thomas Do. 1724-5-6 }

Francis Do. 1716 }

John Biby }

Thomas Chandler — Written in a book with Francis Scarisbrick.

SECOND APPENDIX TO COLLECTANEA.

ABBOT, JOHN, Father. (*Collectanea*, p. 1.) This Father entered the English College of St. Alban S.J., Valladolid, November 16, 1609. Having received Holy Orders he was sent to Flanders, where he afterwards entered the Society at Louvain in 1612. (*Register of St. Alban's College*.)¹

ALLEN, RALPH, Father. (*Collectanea*, p. 7.) Father Nathaniel Southwell (*vere* Bacon) in his *Catalogus primorum Patrum et Fratrum S.J., ex-Anglia collectus*, p. 16 (*Stonyhurst MSS. A. iv. 3*),² states that Father Allen was admitted to the Society at Lyons in 1576. (*Catal. Avenione*, 1587.) He was Professor of Moral Theology, and in 1587 of theology at Avignon.

APRIS, DAVID, Father. Father Southwell, in his same *Catalogus primorum Patrum et Fratrum*, p. 2, says that David Apris, an Englishman and Priest, was admitted to the Society in the Professed House, Rome, January 1, 1561. (*Lib. Proc.*) He appears to be the same person who is recorded in the Catalogue of the Roman College of the same year as "P. David Anglus (English) sent to Loreto, afterwards to Tuscany." This was probably the David English noticed in *Collectanea*, p. 227.

ARDEN, ROBERT, Father. (*Collectanea*, p. 16.) The same *Catalogus primorum Patrum et Fratrum S.J.*, p. 9, states that this Father was a M.A., admitted to the Society at Louvain, April 7, 1565, aged about eighteen, and that on December 25, in the same year, he took the vows of the Society. (Replies to Interrogatories.) His father was the Governor of Chichester in the year he left England. Father Arden taught higher studies and theology for some years in Upper Germany; was Penitentiary at Loreto in 1587, and afterwards at St. Peter's, 1590.

¹ We have already mentioned in the Introduction that a MS. copy of this Register is preserved in the collection of MSS. of the late Right Rev. Dr. Goss, Bishop of Liverpool, and that the Rev. T. E. Gibson has kindly favoured us with extracts relating to members of the Society of Jesus.

² For a notice of this MS. see Introduction.

ARMSTRONG, DANIEL, Father (*Collectanea*, p. 17), entered St. Alban's College S.J., Valladolid, for his higher studies as Daniel Montfort, of Notts, in 1660, and subscribed the College oath. After his course of philosophy and theology, of which he made a public defension, having received Holy Orders, he was sent to England in 1667, and eight years later entered the Society at Watten (1675). After his two years' noviceship he returned to St. Alban's as Minister, bringing with him eight students, viz., John Simpson, James Walton, Ferdinand Mottet, Francis and Charles Langhorne, sons of Richard Langhorne, Esq., the martyr, Peter Montford, Robert Ward, and Christopher Bentley. (*St. Alban's College Register.*)

ATKINSON, JAMES, or JOHN, Father. (*Collectanea*, p. 22.) There is an uncertainty regarding the Christian name of this Father. He entered the English College, Rome, as John, son of George Atkinson. The Catalogues are equally divided between the names John and James, and his death is recorded, March 24, 1763, as that of James Atkinson.

BACON, JOHN, *alias* SOUTHWELL, Father, of Norfolk. (*Collectanea*, pp. 26, 953.) We learn from the Register of St. Alban's College S.J., Valladolid, that this Father entered it in September, 1615, for his higher studies, subscribed the College oath, and was admitted to the Society in the Province of Castile, May 1, 1617; made his philosophy at St. Ambrose's³ under Father Roderic de Arriaga; studied theology for a year at Salamanca, and for the rest of the time in the English Province at the request of the Provincial. Two years after completing his studies he was appointed fourth Professor in that Province, he then spent eight years in the English Mission; afterwards filled various offices in Belgium; till he returned to his own Province in Spain, and became Spiritual Father at St. Alban's, where he piously died in 1667.

BADELEY, FRANCIS, *alias* or *vere* ROSS, a native of Shropshire, entered St. Alban's College S.J., Valladolid, October, 1606, aged twenty-four. He was sent to Flanders on account of ill health, and afterwards joined the Society at Louvain. (*Id.*)

BADULEY (BADULEUS), ROBERT, Father, brother of William, mentioned below, entered St. Alban's College S.J.,

³ St. Ambrose's College, belonging to the Flemish Fathers S.J., Valladolid.

Valladolid, aged seventeen, with his brother, in September, 1615; subscribed the College oath, and three years later joined the Society in Spain; was sent to Lisbon to teach mathematics; published some works in Spanish. (See Alegambe, *Bibliotheca*; *St. Alban's College Register*.)

BADULEY, WILLIAM, *alias* LEE, Temporal Coadjutor, brother of Robert, entered the College of St. Alban with Robert, aged eighteen, and subscribed the College oath. After seven years he was admitted into the Society in Belgium, was sent back to St. Alban's to take charge of domestic economy, and died in it. (*St. Alban's Register*.) He entered the Society as a Scholastic, and seems to have been afterwards changed to the degree of a Temporal Coadjutor. His real name was probably Lee, that of Baduley being an assumed one.

BALDI, ANGELUS DOMINIC, Father (*Collectanea*, p. 29), made two years' theology at Liege and his tertianship at Ghent under the English Fathers, after which, in 1684-5, he was sent to the College of St. Ignatius (London District), where he remained for two years. He was not of the English Province, and was probably attached to the Court of the Queen of Charles II. at Somerset House.

BAMFIELD, GEORGE (*Collectanea*, p. 29), entered St. Alban's College S.J., Valladolid, as George Bates *alias* Bamfield, September 20, 1610, aged eighteen. Having completed his philosophy he was sent to Louvain to enter the Society. (*Id.*)

BARTON, JOHN, Father. (*Collectanea*, p. 38.) Father Nathaniel Southwell (Bacon) makes the following mention of this Father in his *Catalogus primorum Patrum et Fratrum*, p. 21. "James, or, as some call him, John Barton, aged twenty years, admitted among the earliest scholars to the English College, Rome, in 1579. (*Lib. Coll.*) He afterwards entered the Society in Rome, with Thomas Wright, February 3, 1580. (*Liber Proc.*) He appears to have remained in Rome until 1586, from a letter of Father Thomas Wright to Father William Holt, in Rome, dated Milan, September 22, 1586, in which he asks 'How his John Barton does?'" He probably died before 1593, his name not appearing in the list of English Jesuits of that date. (P. lxvi., above.)

BECKET, JOSEPH, Temporal Coadjutor (*Collectanea*, p. 44) entered St. Alban's College as Joseph Covet, *alias* Becquet, aged twenty, early in November, 1616, and being found unfit

for study was sent away before subscribing the College oath. Returning afterwards he was admitted to the Society as a Temporal Coadjutor. (*St. Alban's College Register.*)

BEESELY, EDWARD, *alias* HAUGHTON, Father, entered the English College S.J., St. Alban's, Valladolid, for his higher studies in 1622, subscribed the College oath, and left for Belgium to enter the Society September 22, 1629, having completed his third year's theology. He was not however received until 1642, for some grave cause. He afterwards became English Procurator at Madrid, and died there 1654. (*Id.*) He is, we believe, identical with Father Edward Risley, *alias* or *vere* Travis, noticed in *Collectanea*, p. 652.

BELOST, SIMON, Father, *alias* ENGLISH. The *Catalogus primorum Patrum et Fratrum*, says, "1560, Simon Belost, a Priest from 1533, fifty-three years of age, of the diocese of Lincoln, was received at the Professed House, Rome, May 24, 1560. (*Lib. Proc.*) His parents were in impoverished circumstances; he had studied at Merton College, Oxford, for six years, as he himself states in his replies to interrogatories, dated Louvain, July 1, 1562. He was sent from Rome to Treves (*Catal. Coll. Rom.* 1560); but was soon removed from thence to Louvain, as appears from his said replies of 1562. In the Treves Catalogue of 1567 he appears among those sent from other Provinces '*P. Simon Anglus*' [English], and soon after '*P. Simon Anglus is in St. Barbary's where he celebrates and prays for us;*' and he is found in the Catalogue for the same College in 1570."

BLACKISTON, FRANCIS, Father. (No. 3, *Collectanea*, p. 63.) This Father made his humanity studies at Douay College, where his name appears as an apostolic pensioner in 1642-3. In 1650 he subscribed the College oath as Francis Blaxton, *alias* Smith, of the diocese of Lincoln. (Douay Diary, *Records of English Catholics.*) He served the Lancashire Missions from 1683 until his death in the same District, May 19, 1701.

BLOUNT, RICHARD, Father. (*Collectanea*, p. 64.) This Father took the degree of B.A. in Oxford; entered St. Alban's College S.J., Valladolid, October 1, 1559, for his higher studies, and subscribed the College oath on leaving for England, November 13, 1590. On his way thither he made an oration upon his Catholic Majesty, King Philip of Spain. (*St. Alban's College Register.*)

BLUET, JOHN, Father, *alias* COLLINS (*Collectanea*, p. 65), entered St. Alban's College S.J., Valladolid, for his higher

studies, with Father Holland the martyr and others, 1621; subscribed the College oath, and, having completed his philosophy and theology, he publicly defended universal theses in the latter, and left the College in Holy Orders during 1628, for Belgium, to enter the Society. (*Id.*)

BOLBET, ROGER, Father. (*Collectanea*, p. 70.) Father Nathaniel Southwell, in his *Catalogus primorum Patrum et Fratrum*, p. 7, states that this Father entered the Society, already a Priest, at Louvain; that he is probably the same person who is called in the Louvain Catalogue for 1569, *P. Roger Anglus* [the Englishman] *Prefect of the Church and Confessor of the English*, and in the following year he is noticed as having been sent to Douay to study (*Catal.* 1570); that he is probably the same who is named in the Index Personarum of the *Concertatio Anglicana*, 'Roger Bobbet, Priest, exile,' for he was commonly so called; that Father Thomas Fitzherbert testifies that when he was a boy of ten years of age (that is, about 1562), he often saw the same Father in England, as a Priest, and that he was of repute among the Catholics of his time, and was then a Jesuit, and that hence he (Fitzherbert), though but a boy, bore him a special affection, which," adds Father Southwell, "if it be so, he must needs be regarded as the first of the Society's missionaries in England."

BRADSHAIGH, ROBERT, *alias* BARTON. (*Collectanea*, p. 78.) This Father entered St. Alban's College S.J., Valladolid, October 5, 1606, at the age of seventeen, as born in Lancashire, and studied logic. He was sent to Douay on account of ill-health, afterwards to the English College S.J., Seville, where he was ordained Priest, and at length to Louvain, in 161 $\frac{3}{4}$, to enter the Society. (*St. Alban's College Register.*)⁴

BRAKENBURY, WILLIAM, Father. The *Catalogus primorum Patrum et Fratrum*, p. 25, says that he was a native of Northamptonshire, admitted to the Society at the Roman Novitiate January 13, 1584, aged twenty-four (*Lib. Proc.*); had studied philosophy and taken the degree of M.A. at Douay, and read moral theology in Rome for a year and a half; from thence he was sent to Vienna in Austria, where he studied

⁴ Hence he could not have been, as was supposed in *Collectanea* above, the Priest John Barton, banished in 1606.

scholastic theology with good success in 1587. (*Catal. Vien.*)
"More I know not."⁵

BRERETON, JOHN, *alias* BAL, or BALL, Scholastic Novice, of the diocese of Lincoln, entered St. Alban's College S.J., Valladolid, July 20, 1599, subscribed the usual College oath, was admitted to the Society in December, 1602, and died a novice in October, 1604. (*St. Alban's College Register.*)

BROOKE, IGNATIUS, Father, senior (*Collectanea*, p. 90), was Minister at St. Alban's College from October 22, 1701. He returned to Belgium to the English Province, April 24, 1708. (*Id.*)

BROOKESBY, WILLIAM, Father. (*Collectanea*, p. 91; also More, William, *Id.*, p. 521.) This Father entered St. Alban's College S.J., Valladolid, as William Brookesby, of Leicestershire, November 16, 1609. Having made a year's theology, he was sent to Louvain to enter the Society, and, after completing his studies, to England, where he became Superior of the Norfolk and Suffolk Districts. (*Id.*)⁶

BROY, HENRY, Father. (*Collectanea*, p. 98.) Father Southwell, in his *Catalogus primorum Patrum et Fratrum*, p. 24, observes that he was a native of Herefordshire. After studying philosophy at Douay, and receiving Holy Orders and his M.A. degree, he entered the Society at the same place, September 4, 1583, aged thirty-three. He had studied his moral theology in the Society, and had taught humanities for two years in the French-Flanders College S.J., St. Omer's. (*Catal. Audom.* 1590-93.) Thence he removed to the English College S.J., recently opened in the same city, and was for some time Prefect of the scholars. (*Catal. Sem. Audom.* 1597.) He is named in a *Catalogus Personarum* of English Jesuits in Belgium for 1596. (*Anglia Hist. MSS.* vol. ii. p. 123, in Archives, Rome.) In *Collectanea*, above, this Catalogue or list is referred to by mistake as appearing in the Introduction to this volume, part i.)

BRUERTON, JOHN, Father, *alias* ALANSON, JOHN. (*Collectanea*, p. 98.) This Father was also called John Alison.

⁵ His name appears in the Pilgrim-book of the English College, Rome. "1583, November 4, William Brakenbury and Hugh Griffiths, of the diocese of Peterborough. The former remained twelve days; the latter being sick tarried longer." (*Records S.J.* vol. vi. p. 555.)

⁶ This additional information clears up all doubt about the identity in *Collectanea*, above, and affords satisfactory evidence that his real name was Brookesby, and his *alias* More.

As stated in his notice above, he was sent to the Lincolnshire Mission in 166 $\frac{2}{3}$, where he remained until transferred to the Oxfordshire District in 167 $\frac{1}{2}$. In 167 $\frac{5}{8}$ he was Prefect of the Sodality of the Blessed Virgin at St. Omer's College; in 167 $\frac{8}{9}$ until 168 $\frac{1}{2}$, again missionary in the Oxford District; and in 168 $\frac{2}{3}$ in the College of St. Ignatius, London District, under the assumed name of John Alison, where he died (not at Liege, as stated in his notice), February 10, 1684, aged fifty-one.

BULMER, WILLIAM. (*Collectanea*, p. 102.) Further information proves this supposed Father to be identical with Father William Richardson. (*Collectanea*, p. 648.)

CADWALL (CADWALLUS), JOHN, Father, a native of Warwickshire; entered St. Alban's College S.J., Valladolid, July 27, 1600; was sent away, March 25, 1601, on refusing to subscribe the usual College oath. He was admitted afterwards to the Roman College, and, having been ordained Priest after completing his studies, was sent back to St. Alban's College, November 8, 1608, where he afforded an admirable example of probity and piety. He entered the Society in May, 1609, and died at St. Alban's. (*St. Alban's College Register*.)

CASSIDY, BERNARD, Father. See Stafford, Bernard.

CASTELL, JOHN, Father. The *Catalogus primorum Patrum et Fratrum* states that John Castell, of the town of Bodmin, Cornwall, aged about twenty-eight, very skilful in Greek and Latin, and by no means slightly imbued with philosophy, was admitted to the Society at Evora in Portugal, in 1574 (*Catal. Evor.* 1575), being then in his theology. He had been a member of Parliament in 1571, and had studied the common law in the Middle Temple, London, where Father Thomas Fitzherbert, now [16 $\frac{3}{4}$ $\frac{9}{10}$] our Rector, was his fellow student. He was a man of remarkable natural endowments, and an excellent poet, especially in his native tongue. He became a voluntary exile from England, the more freely to serve God. He wrote an elegant epistle in English verse to Mr. Nicholas Roscarrock, afterwards a distinguished confessor of Christ both in bonds and upon the rack, an intimate friendship having existed between them. Father Southwell gives the last verse as being so forcible:

Farewell my perfect Pylades,⁷
 Farewell my fragrant *Rose*,
 Farewell the comfort of my *Care*,
 And *Rock* of my repose.

This he had from Father Thomas Fitzherbert.⁸ As to the rest, John did not long survive, dying at Coimbra, in October, 1580. (*Catal. Defunct.*)

CHALLONER, WILLIAM, Father, probably a relative of Father Henry Challoner, entered St. Alban's College S.J., Valladolid, for his higher studies in 1652; subscribed the College oath, publicly defended theses both of philosophy and theology with general approbation, was ordained Priest there, and having completed his studies entered the Society in the Province of Castile, on May 2, 1659. He was Minister and Procurator of St. Alban's to the no small benefit of the College. He died at St. Alban's, but the date does not appear. (*St. Alban's Register.*)

CHAPMAN, ANDREW, Father (*Collectanea*, p. 128), was a native of the diocese of Lincoln, entered the English College S.J., St. Alban, Valladolid, May 21, 1594, for his higher studies; subscribed the usual College oath, and entered the Society in November, 1601. Sent to Flanders he laboured there most zealously and laudably as camp missionary, and lost his life under the walls of Grolla.⁹ The following fact is very remarkable and merits record, viz., that two white doves continually hovered about his tomb (he had been buried in the plain) during the space of forty days, and, in order to secure evidence which could not be questioned, the General of his division placed soldiers there in concealment for many days to ascertain the truth of the report. They attested on oath that they had diligently watched for many days, and were eye-witnesses of the fact. God was doubtless pleased to cause this as emblematic of the spotless and innocent life in which the Father had persevered so faithfully, that he is believed never to have stained his baptismal robes; and I, John Blackfan, who write this, can attest the fact, having known him intimately from the age of sixteen until he entered religion. (*Id.*)

⁷ Son of Strophius, King of Phocis, and a very firm friend of Orestes. (*Cic. Ov.*)

⁸ Nicholas Roscarrock, Esq., belonged to a family of position. He is frequently referred to in Father Morris's *Troubles*. In Series i. p. 95, is a note from Carew's *Survey*, London, 1602, f. 127. "The family of Roscarrock is populous; but of them two brothers, Hugh for his civil carriage and kind hospitality, and Nicholas, for his industrious delight in matters of history and antiquity, do merit a commending remembrance."

⁹ Grolla is a little town of Dutch Gueldres, in the county of Zutphen. The French took it in 1672, and, after demolishing the fortifications, abandoned it. It lies on the river Slinck, six leagues S.E. of Zutphen. (*Dictionnaire Geographique di Vosgien*, per Giraud.)

CHAPMAN, STEPHEN, Father. (*Collectanea*, p. 128.) This Father who was also of the diocese of Lincoln, and probably a younger brother of Father Andrew Chapman, above, entered the same College for his higher studies, November 1, 1602; subscribed the College oath, and entered the Society at Douay. (*Id.*)

CLARE, JOHN, *alias* DOMINIC, Father. (*Collectanea*, p. 131.) This Father entered St. Alban's College S.J., Valladolid, April 14, 1599, for his higher studies, was ordained Priest there, and joined the Society in June, 1605. (*Id.*)

COLUMB, JOHN, Father. (*Collectanea*, p. 151.) Father Southwell, in his *Catalogus primorum Patrum et Fratrum*, p. 13, observes that this Father was already a Priest and M.A. when he entered the Society at Louvain, aged twenty-six, in 1573 (*Catal. Defunct.*), and that he is probably identical with the person referred to in the *Concertatio Anglicana*, p. 407, and called in the Index Personarum "a noble Priest who died in exile."

COMPTON, THOMAS, Father. (*Collectanea*, p. 153.) This Father entered St. Alban's College S.J., Valladolid, for his higher studies, 1614, was ordained Priest there, publicly defended theses in theology with applause, and then entered the Society, as above.

CONTE, LE PETER, Temporal Coadjutor (*Collectanea*, p. 161), quitted the Society September 26, 1750.

COPLEY, PETER, Father. (*Collectanea*, p. 164.) The *Catalogus primorum Patrum et Fratrum*, p. 30, observes that Peter Copley, a Priest, born 1555, was admitted to the Society February 13, 1586; he was living in the College of Treves in 1587, yet a novice. He had studied philosophy and four years' theology before entering the Society; he was devoted to study from his childhood. (*Catal. Trev.* 1587.) He died there soon after, on September 13, of the same year.

COSTER, FRANCIS, Father (*Collectanea*, p. 173), was Provincial of Flanders in 1579. He is named in a letter of Dr. Gregory Martin to Father Edmund Campion (then at Prague) dated Rheims, October 16, 1579. (*Records of English Catholics*, part i. p. 320.)

COTTAM, THOMAS, Father, martyr. (*Collectanea*, p. 274.) The publication of the Douay Diary (*Records of English Catholics*) since that of the life of this martyr in *Records S.J.* vol. ii. series ii., furnishes several dates wanting in his

Biography and accidentally overlooked in the *Collectanea* notice. He arrived at Douay from England on May 22, 1577, with Mr. Scott, a subdeacon lately released from prison, and a noble youth, Mr. Nayler, and also with Mr. Hewes and Mr. Hodgson, all of whom were admitted to the Seminary. Ordained subdeacon at Cambray, August 19, 1577, and deacon at the same place December 19, following; he went back to England, January 22, 1578, returning to Douay on May 14, following, accompanied by five other Oxford students who were admitted to the community. On June 24, 1578, he again returned to Douay with three others, two of whom went back again to England. On February 16, 1579, he went to Rome with several others, partly out of devotion and partly for study. Returning again to Douay, in April, 1579, he was ordained Priest at Soissons in May, following, and sent to England, June 5, 1580.

COTTON, FRANCIS, Father (*Collectanea*, p. 176), entered St. Alban's College S.J., Valladolid, aged eighteen, in August, 1613, for his higher studies. At his father's request, and on account of ill-health he was sent, in August, 1616, to Belgium, having completed his course of philosophy in which he afforded an admirable proof of talent and virtue. Father John Price was his Professor. He at once entered the Society, and, after three years of theology, his health again failing, he was sent to England. (*St. Alban's College Register.*)

COULINS, RICHARD, Father (*Collectanea*, p. 177), was made a Spiritual Coadjutor in England, October 22, 1603. (Father Southwell's *Catalogus primorum Patrum et Fratrum*, p. 31.)

CRISP (CRISPUS), THOMAS, entered St. Alban's College S.J., Valladolid, 1642, for his higher studies; after his second year's philosophy, he entered the Society with Father John Keynes (*alias* Newport) at Villagarcia, in the Province of Castile. He repeated philosophy under Father Joseph de Ayala, during which his health failing he was sent to his native country, Ireland, where he soon afterwards died. He is not named in the English Province Catalogues, having entered the Province of Castile.

CROSS, BERNARD, Father. (*Collectanea*, p. 183.) A Catalogue for the year 1754, states that Father Cross was the first of the missionaries in the Island of Vera Cruz, and had been there for a year; that his Socius had not as yet arrived in consequence of the resistance of the Governor, but that orders had been sent by the King of Denmark for our missionaries to have free action there.

CRUISE (CRUIUS), THOMAS, Father, entered the Society in 1585, aged twenty-eight, according to the Pont-à-Musson Catalogue for 1590, in which he is noticed as studying his theology there, being then in his fifth year of religion; but where he entered the Society or what his after career was does not appear. (*Catalogus primorum Patrum et Fratrum*, p. 28.)

CUDNER, RICHARD, *alias* ANGLUS [ENGLISH]. The same *Catalogus*, p. 16, says, that Richard Cudner, aged twenty-two years, was admitted to the Society in the Roman Novitiate, June 9, 1577. (*Liber Proc.*) Father Southwell, finds nothing more about him, but suggests that he was probably identical with "Richard Anglus [English], who died in Paris in May, 1587." (*Catal. Defunctorum.*) He was very likely brother of Thomas Cudner, mentioned below.

CUDNER, THOMAS, *alias* ANGLUS [ENGLISH], Father, of London, probably brother of Richard Cudner. Father Southwell, in his Catalogue, p. 13, says that he was admitted to the Society in the Novitiate, Rome, at the age of twenty-five, October 23, 1573. (*Lib. Proc.*) Nothing more is traced about him, and the Father thinks that he is identical with "P. Thomas Anglus [English], who died at Paris September 13, 1583 (*Catal. Defunct.*), for he cannot see to what other "P. Thomas" that entry can be well applied.

CURRY, JOHN, Father. (*Collectanea*, p. 189.) The *Catalogus primorum Patrum et Fratrum*, p. 22, says, "John Curry, a Priest, aged thirty-three, was admitted in France during 1582. The Pont-à-Musson Catalogue, 1587, states, 'Father John Curry, an Englishman, aged thirty-eight, in the Society five years, has made three years' theology, and is confessor of the scholars.' He is probably the same of whom in *Hist. MS. rerum Angl.* 1583 [by Dr. John Pitts-Pitzeus], it is written, 'Father Gaspar [Haywood] sends John Curry, a Priest, to Parsons, in France, &c.' Curry crosses over about his admission to the Society, which he formerly treated of, &c. Therefore Parsons returning from Spain, sent Curry back to the island, although a novice, but he was a Priest of mature piety and prudence."

DAVENPORT, PETER, Scholastic, a native of Cheshire; entered the English College S.J., St. Alban's, Valladolid, June

10, 1600, for his higher studies, subscribed the College oath, entered the Society November 10, 1603, and died in it October, 1607. (*St. Alban's College Reg.*)

DICARDEN, WILLIAM, Father. (*Collectanea*, p. 201.) Further information proves this Father to have been the same as Father William Richardson (*Collectanea*, p. 648), the writer of the Louvain Catalogue having evidently misread the name.

DOLMAN, or DOULMAN, JOHN, Father. (*Collectanea*, p. 205.) The *Catalogus primorum Patrum et Fratrum*, p. 27, says that John Doweman, a native of Yorkshire, is inserted in the Catalogue of Pont-à-Musson as having been admitted to the Society on completing philosophy, at the same time with Fathers Henry Walpole and William Sutton, viz., February 4, 1584, aged twenty-seven. (*Catal. Pont-à-Musson*, 1587.) He afterwards studied moral theology for three years at the same place and was Subminister. (*Id.* 1590.) He is not traced further.

DURAND, BASIL, Father. See Langworth, Basil.

EATON, WILLIAM, Father. (*Collectanea*, p. 218.) The *Catalogus primorum Patrum et Fratrum*, p. 31, states that William Eton or Aeton, of Derbyshire, born 1556, entered the Society February 13, 1588, having previously studied philosophy and two years' theology, and taken the degree of M.A. (*Catal. Cologne* 1593.) Having completed his studies in the Society, he taught philosophy, ethics, and mathematics at Treves, Cologne, and Mentz. (*Catals. diversi; præcipue Treves*, 1599.) He was afterwards Professor of Moral, Spiritual Father, &c., at Mulsamium until 1606.

ENGHAM, RICHARD, Father. (*Collectanea*, p. 227.) He is called a Scholastic, but subsequent information gained from the Letters and Memorials of Cardinal Allen (*Records of the English Catholics*, part ii.), lately published, shows that he was a Priest. He must have been ordained at the English College, Rome, probably about September, 1581. His name occurs as a Father in letters of Dr. Allen to Father Agazzari, Rector of the English College, Rome, of February 7, April 16, June 11, July 19, and August 16, 1582.

ENGLISH, DAVID. (*Collectanea*, p. 227. See Apris, David, p. 1416.

ENGLISH, JOHN. See Henning, John.

ENGLISH, RICHARD, No. 1. (*Collectanea*, p. 227.) See Haywood, Richard.

ENGLISH, RICHARD, No. 2. (*Collectanea*, p. 227.) See Cudner, Richard.

ENGLISH, RICHARD. See Freeman, Richard.

ENGLISH, ROBERT. (*Collectanea*, p. 227.) See Leland, Robert.

ENGLISH, SIMON. See Belost, Simon.

ENGLISH, THOMAS, senior. (*Collectanea*, p. 227.) See Lith, *or* Lish, Thomas.

ENGLISH, THOMAS, junior. (*Collectanea*, p. 227.) See Cudner, Thomas.

ENGLISH, WILLIAM. (*Collectanea*, p. 227.) See Leland, William.

EURE, FRANCIS, Father. See Eure, Thomas, below.

EURE (EVERS), THOMAS, Father, entered St. Alban's College S.J., Valladolid, in 1642; having received minor orders and completed philosophy with distinction, he was admitted to the Society at Villagarcia, and again repeated philosophy in part under the same master, Numantius. Studied theology at St. Ambrose's; after two or three years was sent to Belgium, and thence to England. Returning to Belgium he became Master of the Tertians and Rector of Ghent. (*St. Alban's Register*.) We cannot identify this Father in the English Province Catalogues. It may refer to Father Francis Eure (*alias* Evers), who entered the Society in 1647. From the next entry in the Register (Father John Keynes, *alias* Newport) we gather that it was not written at the time, so that the writer may have mistaken the name through defective memory. Father Francis was Rector of Ghent in 1685.

EYRE, JOHN, Father, of Derbyshire (*Collectanea*, p. 238), entered the St. Alban College S.J., Valladolid, April 14, 1599, was sent Priest to England 1607; soon afterwards entered the Society there, and was finally dismissed and joined the Augustinians at Antwerp. (*St. Alban's College Register*.)

EYRE, VINCENT, of the diocese of Lichfield, entered St. Alban's College S.J., Valladolid, May 7, 1596. He was afterwards sent to the English College S.J., Seville, with two fellow-students, and on the way made an address to His Royal Highness the Crown Prince of Spain thanking him for the favours conferred upon St. Omer's College. He there entered the Society April 6, 1600, but leaving soon afterwards he eventually returned to England.

FAUNT, ARTHUR LAURENCE, Father. (*Collectanea*, p. 246.) Father Nathaniel Southwell, in his *Catalogus primorum Patrum et Fratrum*, confirms the previous statement of this Father's admission to the Society in 1570 (June 13). (*Catal. Louvain*, 1570.) After repeating logic and philosophy, he was sent to Rome, where he studied theology with Father Robert Parsons.

(*Catal. Coll. Rom.*). He was then sent to Poland, and was professed of the four vows at Wilna, January 6, 1591. (*Catal. Prof.*). He died the same year.

FITTON, FRANCIS, Father. (*Collectanea*, p. 257). Entered St. Alban's College S.J., Valladolid, for his higher studies, as Francis Fitton, *alias* Biddulph, æt. 18, in September, 1615. Admitted to the Society in the Province of Castile, after completing theology he was sent to the English Province; he was Professor of Philosophy at Liege for some years, and then sent to the English Mission. (*St. Alban's Register*).

FLOYD, HENRY, Father. (*Collectanea*, p. 267). He entered St. Alban's College S.J., Valladolid, September 1, 1589, for his higher studies, and was ordained priest by the Archbishop of Compostella. He publicly defended conclusions in theology, as he subsequently did at the English College S.J. Seville. Having completed his studies, he was sent to England in 1593, and entered the Society in 1600. He was seized, committed to prison, and condemned to death, but the sentence was transmuted into banishment for life in March, 1603. He then lived at Lisbon for some years, afterwards for a short time at St. Omer's College, and then returned to England. (*St. Alban's College Register*).

FLOYD, JOHN, Father (No. 3.) (*Collectanea*, p. 269; see also *Records S.J.* vol. vi. p. 157). This Father was a native of Bangor in Wales, and entered the English College, Rome, for his higher studies, April 28, 1583. He left for France the following September on account of ill-health, and was admitted to the Society at Pont-à-Musson in 1585. He was studying physics there in 1587, being his third current year in religion. (*Catal. Muss.*). After spending three years more in his studies, he died at the same College. (*Catal. primorum*, p. 28.)

FORSTER, FRANCIS, Father. (*Collectanea*, p. 273). He defended universal philosophy with great distinction at St. Alban's College S.J., Valladolid, 162 $\frac{1}{2}$, and then entered the Society in Belgium. He also attended the Ninth as well as the Tenth General Congregations, and was chosen Secretary of both. (*St. Alban's Register*.)

FREEMAN, JOHN, of Yorkshire, entered St. Alban's College S.J., Valladolid, 1625; subscribed the College oath, and, having been ordained Priest, joined the Society in Spain,

April 13, 1632. (*St. Alban's Register.*) He is not traced in the English Province Catalogues.

FREEMAN, RICHARD, *alias* ANGLUS [ENGLISH], RICHARD, Father. He entered the Society in the Professed House, Rome, March 29, 1563. (*Lib. Proc.*) *The Catalogus primorum Patrum et Fratrum*, p. 4, considers it probable that he is identical with Richardus Anglus [English], who six years later, 1569, is described in the Catalogue of the Roman College of that year as having lived six years in the Society, and, after Easter, commenced his study of theology; that he had served in Lower Germany for some years; was attacked by weakness in the chest, and had hitherto always lived in Rome with the novices in the College.

GALLOP, GILES, Scholastic. (*Collectanea*, pp. 285, 958.) The *Catalogus primorum Patrum et Fratrum*, says that he was admitted at St. Andrew's, Rome, aged twenty-six, September 11, 1575, with Father Henry Garnett. (*Lib. Proc.*) He had been a student and afterwards Fellow of New College, Oxford. (*Hist. de domest. difficult.* c. 4.) He did not long survive his entrance to the Society, dying, according to the *Catal. Defunct.*, in the Roman College when not yet a Priest, December 2, 1580.

GARNETT, THOMAS, Father, martyr. (*Collectanea*, p. 289.) Since the notice of this Father was printed, the Rev. Father Alfred Hamy S.J. has kindly enabled us to furnish the accompanying portrait. It is taken from a fine sketch procured by Father Hamy, of an original painting preserved in the English College, Valladolid, and is, we believe, the only one in existence.¹⁰ It will be recollected that this martyr (who gave his life in defence of the Holy See in the matter of King James I.'s condemned oath of allegiance and supremacy) made his higher studies at St. Alban's College, Valladolid, then lately established by the exertions of Father Robert Parsons. The additional notice of Father Thomas Garnett in the Annual Letters, pp. 977 and 984, seq., above, will supplement his biography in *Records S.J.* vol. ii. series iv. pp. 475, seq.

¹⁰ This painting was recently discovered by Father Hamy, who has been long engaged in collecting portraits of Jesuit Fathers, and has written a valuable treatise upon the subject, *Essai sur l'Iconographie de la Compagnie de Jésus* (Paris, Rapilly), and has gathered from all parts of the world the most extensive of all known collections of Jesuit portraits. He has lately published a catalogue of the collection, which already amounts to some three thousand.



FR. THOMAS GARNETT, S.J.

MARTYR.

Suffered June 23, 1608.

p. 1430.

GART (GARTUS) THOMAS, Temporal Coadjutor, entered the Society at St. Andrew's, Rome, February 25, 1598, æt. 20. He lived at St. Omer's College, and died in England. . . . (Father Nathaniel Southwell's list of admissions at St. Andrew's, Rome, 1590—1600. *Stonyhurst MSS. A. iv. 3.*)

GIBBONS, JOHN, Father. (*Collectanea*, p. 298.) This Father died August 16, 1589, not December 3, 1598, as misprinted above. Father Nathaniel Southwell, in his *Catalogus primorum Patrum et Fratrum*, p. 19, states that after entering the Society he was zealously engaged in many duties at the College of Treves, such as Rector (about 1587), Confessor, Professor of Theology and Sacred Scripture, Prefect of Studies, &c. (*Catal. Trev.*) He is highly eulogized in the annals of that College for 1589.

GODWIN, or GOODWIN, JAMES. (*Collectanea*, p. 306.) Entered St. Alban's College S.J., Valladolid, for his higher studies, as James Middlemore, with Father Thomas Holland, martyr, in 1621, and, having completed philosophy, was admitted to the Society in Belgium.

GRANT, ROBERT, Father. (*Collectanea*, p. 311.) Robert Gray, *alias* Grant, æt. 20, a native of Yorkshire, entered St. Alban's College S.J., Valladolid, September, 1615; after his philosophy he joined the Society in Belgium, 1618, and, having completed his theology, taught humanities for some years with great distinction. In 1646 he was sent by order of Father General to teach rhetoric in the Imperial College, Madrid. (*St. Alban's Register.*)

GREENWOOD, CHRISTOPHER, Father. (*Collectanea*, p. 317.) This Father entered St. Alban's College, S.J., Valladolid, for his higher studies, June 21, 1602, and was admitted to the Society in the Province of Toledo. He was afterwards Professor of Philosophy at St. Alban's until 1608; then became Professor of Scholastic Theology at Louvain, from whence he was sent to England. (*Id.*)

GRIFFITHS, HUGH, Father. (*Collectanea*, p. 319.) He is probably identical with the Jesuit of this name mentioned by Father More in his *History of the English Province*, page 29, among several who entered the Society, but, lacking perseverance, left it again. He observes (after enumerating three apostates, Edward Thorne, Thomas Langdale, and Sir Christopher Perkins): "To others likewise perseverance was wanting, yet they afterwards spent virtuous lives, as Hugh Griffiths, John and Thomas Wright, and the most celebrated writer of his day, Thomas Stapleton (who entered the Society in Belgium in 1584, and was accustomed to say that

his infirmity was unequal to the obedience cultivated by the Society). Hugh Griffiths appears as a Scholastic at Messina in the list of 1593, p. lxvii. part 1. He is called a Jesuit Father in the autobiographical statement of his nephew, James Griffith, made on entering the English College, Rome, in 1611, which shows him to have been still in the Society at that period, and he probably quitted it soon afterwards. According to Father Southwell's *Catalogus primorum Patrum et Fratrum* he entered the Society in Rome December 30, 1583, æt. 17.

HARGREAVES, JAMES, Priest. He entered St. Alban's College S.J., Valladolid, October 5, 1606; was ordained Priest there, June, 1609; joined the Society at Louvain, 1612, and was dismissed some years later. (*St. Alban's Register*.) He was a student at the English College, Rome, 1603. (*Records S.J.* vol. vi. p. 228.)

HARRISON, PHILIP, Father. (*Collectanea*, p. 336.) The *Catalogus primorum Patrum et Fratrum*, p. 30, gives the following data regarding this Father, which tends to identify him with the Philip Tremain referred to in the *Collectanea*, above. He was admitted to the Society at Verdun, September 6, 1586. (*Catal. Verdun*, 1587.) Took the degree of M.A. at Pont-à-Musson (*Catal. Muss.*), where he also studied his theology in 1590 (*Id.*); was then sent into the Rhenish Province, and taught philosophy at Würzburg (*Catal.* 1593), then ethics and mathematics at the same place. (*Catal.* 1597.) Lastly, he was appointed Penitentiary at St. Peter's, Rome, where he was professed of the four vows in 1602. Returning to England, it is reported that he died in this country November, 1606. (*Catal. Defunct.*)¹¹

HART, JOHN, Father. (*Collectanea*, p. 338.) The *Catalogus primorum Patrum et Fratrum*, p. 29, notices this Father, as John Hart, a Priest and distinguished confessor of Christ in bonds and upon the rack, about whom the *Concertatio Angl.* contains much, who was banished this year, 1585, June [January] 21. He was admitted to the Society at Verdun (where at that time there was a novitiate), a favour he had earnestly petitioned for in prison. (Letter of Cardinal Allen and *Hist. rerum Angl.* 1583). He was sent to St. Andrew's, Rome, to complete his probation, November 14 of the same year. (*Liber Proc.*) In 1586 he was sent from Rome to Poland (*Catal. Coll. Rom.*), where in the College of Jarislau, worn out by labours and sufferings for Christ, he passed to a better life, July 19, 1586. (*Catal. Defunct.*) Father Southwell confirms, from the annals of the College, the statement regarding the incorruption of his body and its translation.

¹¹ The letter of Father Robert Jones, of October 30, 1605, mentioned in *Collectanea* above, shows that his death occurred in or a little before October, 1606.

HART, WILLIAM, Father, *alias* KIRKHAM. (*Collectanea*, p. 340.) He entered St. Alban's College S.J., Valladolid, as William Kirkham, *alias* Hamburn, for his higher studies, in December, 1613; having completed philosophy with distinction, he left for Belgium together with Francis Cotton and John Pansford in August, 1616, to enter the Society in Belgium. (*St. Alban's College Register*.)

HARWOOD, *or* HARWARD, EDMUND, Father. (*Collectanea*, p. 343.) Father Southwell, in his *Catalogus*, p. 17, states that this Father was born in 1554, and was a B.A. when admitted to the Roman Novitiate, October 30, 1578. He arrived in Rome with Fathers Thomas Darbyshire and Nicholas Smith.

HAWKINS, FRANCIS, Father (*Collectanea*, p. 346), entered the College of St. Alban S.J., Valladolid, August 29, 1644, under the name of Francis Barkeley, for his higher studies; subscribed the College oath, and, having completed philosophy, entered the Society in Belgium in his real name of Hawkins. He was Professor of Sacred Scripture and also Spiritual Father at the time of his death at Liege. "An excellent man, a good preacher, most pious, a good Israelite, and an admirable example of a Jesuit." (*St. Alban's Register*.)

HAYWOOD, RICHARD, *alias* ANGLUS (ENGLISH), Father, of London. The *Catalogus primorum*, p. 12, mentions his admission at St. Andrew's, Rome, September 1, 1572, æt. 31. (*Lib. Proc.*) It traces nothing further, but suggests that he is probably identical with Richard Anglus (English), who died at Loreto, November 15, 1574 (*Catal. Defunct.*), otherwise it does not appear to what Richard this entry can be applied. He was probably a younger brother of Fathers Eliseus and Jasper Haywood.

HENNING (HENNINGUS), JOHN, Father. The *Catal. primorum Patrum et Fratrum*, p. 4, states that this Father was admitted at the Professed House, Rome, already a Priest, November 24, 1562. (*Lib. Proc.*) Earlier in the same Procurator's-book he is said to have been received by Father Natalis, of Louvain, and that he is probably the P. John Anglus (English) æt. 28, *auditor theologiæ*, mentioned in the Roman Coll. Catalogue for 1562.

HIGGINS, ADAM, Father. (*Collectanea*, p. 359.) The same *Catalogus primorum Patrum et Fratrum*, p. 22, states

that Adam Higgins of London; æt. 19, was admitted to the Society in the Roman Novitiate, November 11, 1582. (*Lib. Proc.*) Having completed his studies (but where does not appear), he laboured long and usefully in Upper Germany, first at Dillingen, where he delivered a course of philosophy, 1590. (*Catal. Dillin.*) Secondly, at Ingoldstadt, 1593 (*Catal. Ingold.*), and afterwards a third year at the same place; for he is said elsewhere to have taught philosophy for nine years, history one year, Sacred Scripture and moral theology for thirteen years. (*Catal. Dill.* 1600—1611.) He was professed of the four vows, April 16, 1607, at Dillingen, and at the same time took the degree of Licentiate in Sacred Theology. (*Id.* 1611.) Father Southwell does not trace him further. He is said in an English Catalogue to have resided first at Louvain, afterwards at Lisbon, to assist the English, 1613, from whence he went in 1615 to Seville, as confessor in the English College there. He arrived at Douay College, September 7, 1571, and was sent on October 5 following to the Society's College, Pont-à-Musson, for his education. (*Douay Diary.*) Dr. (afterwards Cardinal) Allen, in a letter dated Rheims, September 3, 1582, addressed to Father Alphonsus Agazzari, Rector of the English College, Rome, preserved in the Archives of the See of Westminster,¹² shortly mentions this Father, and shows his kind interest in him: "I inclose a letter to the Very Rev. Father General. Pray deliver it to him. There is one Adam, brother of that Isaac Higgins, but of a better and more staid disposition, who earnestly desires to be admitted to the Society. I believe he accompanies our scholars. I have written to the Father General in his behalf."

HIGGINS, ISAAC, the brother of Adam, was born in London 1560; entered the English College, Rome, for his higher studies, October 4, 1580; was sent to Rheims in September, 1581; ordained Subdeacon and Deacon, September 20, 1582; and Priest, March 31, 1584, by the Cardinal of Guise in the Rheims Cathedral. He was sent to England, February 21, 1585, and was a prisoner in Wisbeach Castle in 1586.

HOLLAND, ALEXANDER, Father (*Collectanea*, p. 364), was cousin to Father Thomas Holland the martyr; entered St. Alban's College S.J., Valladolid, for his higher studies, 1642; subscribed the College oath, having completed his studies with distinction, and obtained a University prize in a public exhibition upon the occasion of the funeral of her Majesty Isabella de Bourbon, Queen of Spain, together with two fellow-students,

¹² *Records of the English Catholics*, part ii.

John Keynes (*alias* Newport), and Richard Errington.¹³ He was admitted to the Society and sent to England, where he became a zealous missionary. (*St. Alban's Register.*)

HOLLAND, GUY, *alias* HOLT, Father. (*Collectanea*, p. 365.) He entered the St. Alban's College S.J., Valladolid, as Guido Holt, *alias* Holland, B.A. of Cambridge, November 26, 1608, to repeat his studies; was ordained Priest and sent to England in May, 1613, and there entered the Society. (*Id.*)

HOLT, WILLIAM, Father. (*Collectanea*, p. 368.) The *Catalogus primorum Patrum et Fratrum*, p. 18, states that Father Holt was professed of the four vows at Tournay, July 5, 1593 (*Catal. Profess.*), and died of fever in Barcelona, May 21, 1599. (*Catal. Defunct.*) It adds that, when Father Holt was seized near Edinburgh and thrown into chains, preparations were made for his torture upon the rack, but that the young King interfered and stopped their being carried into execution.

HOSKINS, ANTHONY, Father. (*Collectanea*, p. 373.) He entered St. Alban's College S.J., Valladolid, June 1, 1591, for his higher studies; subscribed the usual College oath; joined the Society there, March 12, 1594; and was sent to the English Mission, June, 1601. From thence he was called to Belgium, and made Prefect of the English Mission; then to Spain, where he filled the same office for two years, and was lastly declared Rector of St. Alban's College, where he died September 19, 1615. (*St. Alban's Register.*)¹⁴

HOWLETT, JOHN, Father. (*Collectanea*, p. 376.) Father Southwell, in his *Catalogus primorum Patrum et Fratrum*, p. 12, observes that this Father was admitted to the Society at Louvain, æt. about 24, being then M.A., on May 5, 1571, and was fellow-novice with Father Leonard Lessius. (*Catal. Audom.* 1573.) In *Collectanea* above, Father Lessius is erroneously stated as being Father Howlett's Master of Novices.

HUDDLESTON, JOHN, Father. (*Collectanea*, p. 378.) Father Huddleston wrote the work *Usury Explained*, &c., under the pseudonym of Philopenes.

HUGERFORD (HUGHERFORDUS), THOMAS; born 1573; admitted to the Society at St. Andrew's, Rome, October 27,

¹³ The College Register notes that Richard Errington died before subscribing the College oath.

¹⁴ These data differ from the *Collectanea* in several points.

1600, and was transferred to Belgium on account of his infirm state of health. (*Catal. of Admissions, St. Andrew's, 1590—1600; Stonyhurst MSS. A. iv. 3.*)

HUNT, THOMAS, Father. (*Collectanea*, p. 382.) The *Catalogus primorum Patrum et Fratrum*, p. 20, states that this Father entered the Society in the Roman Novitiate, May 21, 1579, with Maurice Keynes. (*Liber Proc.*) From thence he was sent to Upper Germany, to teach humanities, preach, &c., at Dillingen, Ratisbon, &c. (*Catal. Dillin. 1590.*) He was made a Spiritual Coadjutor in 1594, and sent to England 1601.

ITHEL, RALPH, was received at the Professed House, Rome, October 12, 1564. He had been admitted to the Society at Mentz, and had made four months' probation. (*Lib. Proc.*) He afterwards studied physics and metaphysics in the Roman College until 1567, and is not traced further. (*Catalogus primorum Patrum et Fratrum.*)

JACKSON, FRANCIS, Father. (*Collectanea*, p. 396.) He was a Priest when he entered the Society in 1608; ordained at Douay, 1605, and sent to the English Mission the same year.

JENISON, THOMAS, *alias* FREVILLE, Father. (*Collectanea*, p. 401.) Entered St. Alban's College S.J., Valladolid, Province of Castile, for his higher studies, in 1663, and, before subscribing the College oath, was admitted to the Society in the same Province. Returning to Belgium, he became Army Chaplain, and zealously laboured among the English and Irish soldiers. He was at length appointed English Procurator at Brussels in the difficult times of persecution, and afterwards Penitentiary at Loreto. (*St. Alban's Register.*)

JOHNSON, WILLIAM, Father, of the Diocese of Chester; entered St. Alban's College S.J., Valladolid, February 20, 1591, for his higher studies and subscribed the College oath. He delivered a Scottish address to his Catholic Majesty, Philip of Spain, on his visiting the College, August 3, 1592. Having received Holy Orders, he entered the Society March 20, 1596, and died in Malay in 1624, beloved by all, after strenuously labouring in that city for fourteen years. (*Id.*) He is not named in the English Province Catalogues, having entered the Society in the Province of Castile.

JONES, ROBERT, Father. (*Collectanea*, p. 408.) The *Catalogus primorum Patrum et Fratrum*, p. 23, observes that Father Jones was a native of Oswestry (Oswaldia), or as some say of Salop; entered the Society in the Roman Novitiate, May 26,

1583 (*Lib. Proc. et Coll. Angl.*); spent seven years in Rome in studying philosophy and theology. (*Catal. Coll. Rom.* 1590.)¹

¹ See further supplemental matter regarding this Father in *Addenda*, pp. 1370, seq.

KEYNES, CHARLES, *alias* NEWPORT, Father (*Collectanea*, p. 415), was probably a younger brother of Father John Keynes. He entered St. Alban's College S.J., Valladolid, in the Province of Castile, for his higher studies, November 29, 1660; subscribed the College oath; was admitted to the Society in the same College, March 5, 1663, and sent to Villagarcia to make his noviceship. Having received Holy Orders, he was sent to Belgium, and died at Liege. (*St. Alban's Register.*)

KEYNES, JOHN, Father. (*Collectanea*, p. 416.) He entered St. Alban's College, Valladolid, as John Newport, of Somersetshire, 1642, for his higher studies, and subscribed the College oath. His master in arts was P. John Barbian. After completing logic he entered the Society at Villagarcia, in the Province of Castile, and there studied philosophy and theology with great applause, and publicly professed both for his brethren in the Province with the like success, and to-day, adds the writer, while I am making this entry, viz., October 17, 1660, he is Professor of Theology in St. Ambrose's College. He afterwards became Prefect of Studies at Liege, Rector of London and Liege; in 1681 English Procurator at Rome, and finally Provincial. "John Newport, *alias* Keynes, my beloved master, was twice arrested and imprisoned for the faith. He confounded and converted the heretics, being powerful in word and work." (*Id.*)

KEYNES, MAURICE, was admitted to the Society in the Roman Novitiate, May 21, 1579. (*Liber Proc.; Catalogus primorum Patrum et Fratrum*, p. 20.) There is no further information about him.

KILLINGHALL, HENRY, *alias* PLACE, Temporal Coadjutor, of the Diocese of York; entered St. Alban's College, Valladolid, as a student, May 30, 1604; quitted the College on account of ill-health in May, 1608, and afterwards returning, was admitted to the Society as a Temporal Coadjutor, October 28, 1609. (*St. Alban's Register.*)

KING, THOMAS, Father. (*Collectanea*, p. 419.) The *Catalogus primorum Patrum et Fratrum*, p. 2, says that this Father

was a native of Wales; entered the Professed House, Rome, July 5, 1561, æt. about 27, already a Priest and M.A. of Oxford. (*Lib. Proc.*) He had been admitted to the Society by Father Everard, Provincial of Cologne. He was born of opulent parents; his elder brother was a wealthy merchant, and he had himself already been presented to two ecclesiastical benefices in England, when the persecution of the heretics compelled him to abandon all. (*Resp. ad Interrog.*) He appears to have studied for some time in the Roman College. (*Catal. Coll. Rom.* 1561-2.) He was sent from Rome to Belgium, and finally to England, in 1564, in order secretly to console the Catholics of that kingdom and to administer the sacraments. (Sacchinus, *Hist. Soc. Jes.* lib. 8, n. 99.) Hence he and Father Bolbet, page 1420 above, would appear to have been the first Jesuit missionaries in England. He did not long survive, dying in Germany, March, 1565. (*Id.* and *Catal. defunct. Ger. Infer.*)

LAMBERT, WILLIAM, Temporal Coadjutor. (*Collectanea*, p. 430.) Father Southwell, in *Catalogus primorum Patrum et Fratrum S.J.*, p. 1, observes that the *Lib. Proc.* records his admission to the Society in the Professed House, Rome; that the *Catal. Bransb.* 1590, calls him a distinguished infirmarian, and in the same *Catal.* 1597, he is styled the doctor of the illustrious Cardinal Hosæus and others, and was then aged sixty-three; in some Catalogues his admission is recorded as occurring in the lifetime of St. Ignatius, but Father Southwell observes that this was either a mistake, or that he had been admitted elsewhere before arriving in Rome.

LAND, THOMAS, Father. (*Collectanea*, p. 431.) He entered St. Alban's College S.J., Valladolid, November 26, 1608, for his higher studies, as Thomas Land, *alias* John Collins. Having completed philosophy he joined the Society in the Province of Castile. After some years spent in Belgium, he returned to St. Alban's College, and died there.

LANE, JOHN, Scholastic. (*Collectanea*, pp. 432, 961.) The *Catalogus primorum Patrum et Fratrum S.J.*, p. 16, notices the admission of this Oxford convert to the Society in the Roman Novitiate, February 2, 1576 (*Lib. Proc.*); stating that he was sent to Spain, probably with Father William Weston, and died most piously at Tarragon in his theology, May 14, 1579.

LANGWORTH, BASIL, Father, *alias* DURAND. (*Collectanea*, p. 435.) The Register of St. Alban's College S.J., Valladolid, under date of 1652, states that "Basil Durand entered that College for his higher studies with William Challoner; subscribed the College oath; publicly defended theses in universal physic, and likewise in theology with distinction; and, after a seven years' course of study, and receiving Holy Orders, left for Belgium to enter the Society. After his two years' probation, he was sent to the English Mission. Summoned to Belgium he became Minister at St. Omer's and Liege Colleges in succession. Returning to England they say that he was imprisoned at York for the Catholic faith. He is now Rector of Ghent." There was no Jesuit of the name of Basil Durand in the English Province. From the agreement of several of the facts given, we believe that Durand was either an *alias* for Father Basil Langworth, or else his real name.

LEE, ROBERT, Father. See Baduley, Robert.

LEE, WILLIAM, Temporal Coadjutor. See Baduley, William.

LEEDES, THOMAS, Father, *alias* COURTNEY. (*Collectanea*, p. 447.) Came to the College of the Penitentiaries at St. Peter's from the English College, Rome, where he had been Rector from 1640, on July 16, 1644, and remained Penitentiary until his death there, January 22, 1668, aged seventy-four, on the following day he was buried at the Gesù, as he had requested. (Father Christopher Grene's MSS. N. Stonyhurst College.) In *Collectanea*, as above, line fourth from end, for "August 17, 1649," read "November, 1640."

LELAND, ROBERT, Father, *alias* ENGLISH, ROBERT. (*Collectanea*, p. 227.) Father Southwell in his *Catalogus primorum Patrum et Fratrum S.J.*, says: "1564. Robert Anglus [English], brother of William Anglus [English], is said in the *Catal. Defunct.* for this year (1564) to have died in Belgium; but when or where he was admitted I do not discover." As Father Southwell considers it probable that William Anglus [English] below, was really William Leland, we may upon the same authority apply the probability to his brother Robert.

LELAND, WILLIAM, Father, *alias* ANGLUS, [English] WILLIAM. (*Collectanea*, p. 228.) The *Catalogus primorum Patrum et Fratrum S.J.*, p. 4, states that he was sent from Trent and received into the Society at the Professed House, Rome, by

Rev. Father General, November 13, 1562. (*Lib. Proc.*) Father Southwell has no further certain information, but considers him to be the William Anglus [English] named in the Catalogue of the Roman College, as a student of metaphysics there, 1564, who was sent from thence into Upper Germany, according to the same Catalogue (1564).

LENS, ROGER (*Collectanea*, p. 451), is identical with Father Roger Lee. (*Collectanea*, p. 446.)

LINING, EDWARD, a native of Yorkshire; entered St. Alban's College S.J., Valladolid, March 28, 1596. On October 2, 1598, he was sent with a fellow scholar to the Spanish Court to present an address in the name of the whole College, and immediately afterwards joined the Society in the Province of Toledo. (*St. Alban's Register.*)

LISTER, THOMAS, Father. (*Collectanea*, p. 462.) He was conducted by Mr. Stransham with three other students to Douay College (Rheims), June 8, 1579, and left for Rome with five other youths, July 20 following, partly out of devotion and partly for study. He is named in a letter of Dr. Richard Barret, President of Douay College, to Father Agazzari, Rector of the English College, Rome, April 14, 1583. "I never thought that Lister either could or ought to be hindered from entering religion. When so special a reason urges, who could imagine that it ought not to be carried out? I indeed rejoice and congratulate Lister, from whom and from Hart I anticipate the best; would that we had many such." (*Records of English Catholics*, part i. p. 326.)

LITH, THOMAS. (*Collectanea*, p. 463.) Father Southwell in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 1, says that Thomas Lith or Lish was admitted to the Society in Rome, aged nineteen, June, 1555 (*Catal. Antiq.* 1555.) He has no certain information regarding his subsequent career, but conjectures that he was sent at once to Loreto, as other novices were at that time, and adds that Father Oliver Manaræus, the Rector, mentions them in the Loreto Catalogue for 1557 thus: "Thomas, the elder of the English (Anglorum) will become a great servant of God, and Thomas the younger is *totus bonus*," and he seems to refer to one of them two years later in the same Catalogue for 1561, as "Thomas Anglus [English] poor in temporals, knows how to read and write, and will be fit for study. I know not

whether this change with the English will be a good success to me," from which it would appear that he had previously other English subjects under him. "Moreover," continues Father Southwell, "I do not trace where these afterwards lived and died, but it is probable that the *Catal. Defunct.* alludes to one of the two as "P. Thomas Anglus [English] mortuus Bellomi (in Gallia), December 18, 1566, for I cannot discover to what other Father Thomas this entry could apply."

MANSELL, WILLIAM, Father. (*Collectanea*, p. 487, was *alias* or *vere* Harding, William. (Catalogue for 1711.)

MARSH, JOHN, Scholastic. He entered St. Alban's College S.J., Valladolid, 1652, for his higher studies, and subscribed the College oath. His health utterly failing, he died in a short time, having been admitted to the Society at his earnest request *in articulo mortis*.

MARSHALL, MATTHEW, Scholastic. (*Collectanea*, p. 489.) The *Catalogus primorum Patrum et Fratrum S.J.*, p. 17, observes that he was admitted to the Society in the Roman Novitiate, with Father Southwell, October 17, 1578. (*Liber Proc.*) They appear to have arrived in Rome together, from Belgium, as candidates for the Society, as he gathers from a letter of a Belgian Father to Father Robert Southwell when a novice. But the career of Matthew was very brief, as he died in the Roman College, February 13, 1581, before Priesthood. (*Catal. Defunct.*)

MARSHALL, THOMAS, Father. (*Collectanea*, p. 489.) This Father was educated in Lincoln College, Oxford, where he was admitted B.A. in 1560; and became afterwards Fellow of the same College. (Dodd's *Church Hist. of England*, from the Douay Diary, and Wood's *Athen. Oxon.*)

MAXEY, JOHN, Priest, of the Diocese of London; entered St. Alban's College S.J., Valladolid, August 28, 1602. He was admitted to the Society in Paris, but compelled to leave on account of ill-health. He was ordained Priest at Lisbon; then went to the English College S.J., Seville, and thence to England, where he was cast into prison by the cruelty of his countrymen, and died exhausted by hunger and other injuries. He was a man of great piety and zeal. (*St. Alban's College Register.*)

METHAM, or METTAM, THOMAS, Father, confessor. (*Collectanea*, p. 503.) For a biography of this confessor supplemental to that in *Records S.J.* vol. ii. series iv. pp. 668, seq., compiled from the Douay Diary (*Records of English Catholics*,

part i.), see *Records S.J.* vol. v. series xii. pp. 694, seq. Father Nathaniel Southwell, in his *Catalogus primorum Patrum et Fratrum*, p. 25, says: "Thomas Metham, Priest and Licentiate of S. Theology, a distinguished confessor of Christ in bonds, should have been admitted to the Society in 1583, or the following year, as appears from a letter of Father Parsons to Father Ribadeneira, September 15, 1584. Mention is made of him later in the Annual Letters for Rome, 1592, and in the *Catal. Defunct.* He was a man in high esteem and authority among Catholics of those times, as Father Thomas Fitzherbert, who was intimately acquainted with him, testifies."

MOLSHO, JOHN, Father. (*Collectanea*, p. 513.) This Father was ordained Priest at Douay College 1608, and sent to England the following year. He had consequently been a Secular Priest in England several years before his admission to the Society. He is also called Molsoe or Mulso. (*Douay Diary, Records of English Catholics.*)

MOLYNEUX, THOMAS, Father. The Register of St. Alban's College S.J., Valladolid, contains the following entry: "1677. February 3, 1677, R. P. Thomas Molinatio (Molineux), S.J., Minister of this College, took his departure, and returned to the English Province in Flanders." Probably identical with Father Thomas Wilkinson, below.

MORBREAD, GEORGE, Scholastic. (*Collectanea*, p. 517.) The *Catalogus primorum Patrum et Fratrum S.J.*, p. 8, above, says that he was a native of Ticehurst, Sussex, and was admitted to the Society at the Professed House, Rome, March 17, 1564. (*Liber Proc. et Catal. Defunct. Lauret.*) In 1566 he was a rhetorician in the Roman College, whence he was sent to Toulouse in 1569, and died there in the thirty-first year of his age. (*Catal. Tolos. et Defunct.*)

NAPPER, EDMUND, *alias* RUSSELL. (*Collectanea*, p. 536.) He was admitted to the Society by Father Henry More, the Provincial of the English Province, at St. Omer's College, and sent to Tournay for his novitiate, where he arrived on September 17, 1647. He was a son of Mr. Edmund Napper, of Oxford, who was alive in 1647; his mother had been dead about four years. It is probable that he did not persevere, as his name was never recorded in the English Catalogues.

NATALIS, THOMAS. (*Collectanea*, p. 536.) The *Catalogus primorum Patrum et Fratrum S.J.*, p. 1, above, observes that it is probable the *Liber Defunctorum Fland.*, refers to him, or to Thomas Lith or Lish, in the following entry: "May 30, 1565, the soul of P. Thomas, deceased, in England, was recommended."

NELSON, JOHN, Priest, martyr. Father Thomas Stephenson, S.J., in his *Life of Thomas Pounce, S.J.*, states that this generous martyr was admitted to the Society of Jesus. Father Henry More, *Hist. Prov. Angl.* lib. ii. p. 35, gives the merit of first missionaries of the Society to England to Fathers Parsons and Campion, because, he adds, the facts recorded regarding the distinguished martyrs, Thomas Woodhouse and John Nelson, both of whom are stated by Father Thomas Stephenson, in his *Life of Thomas Pounce, S.J.*, to have enrolled themselves in the Society, are more obscure and uncertain. Father More could not have been aware of the circumstances lately brought to light regarding the martyr Woodhouse's admission to the Society by the Provincial of Paris, already mentioned in his biography, and which remove all obscurity and uncertainty in his regard, and, moreover confirm the veracity of the historian, Father Stephenson, who, from the fact of his having been for some years amanuensis to Father Robert Parsons in Rome, and having assisted him in his literary labours, is an authority of very considerable weight. At present no such decided confirmatory proofs of the admission of the martyr Nelson have been discovered as in the case of Father Woodhouse, or of Father Robert Middleton, martyr (p. 962, above.) He probably kept his secret, as Father Woodhouse did, who never revealed it but to his own confessor. We simply record and leave the fact as it is, hoping that further research may confirm the statement of Father Thomas Stephenson, and enable the English Province one day to claim another and so glorious a jewel for her diadem. For an account of the martyr Nelson, who was a son of Sir — Nelson, Knight, born at Shelton, near York, and who suffered a brutal death at Tyburn, February 3, 1578, see Bishop Challoner's *Memoirs*; also Dodd's *Church History of England*, vol. ii.; and the Douay Diary, *Records of the English Catholics*.

NELSON, JOHN, Father. (*Collectanea*, p. 539.) He entered St. Alban's College S.J., Valladolid, as John Beesley, *alias* Nelson, in December, 1613. After completing philosophy he was sent to the English College S.J., Seville, and finally joined the Society. (*St. Alban's Register*.)

NORRIS (NORITIUS), FRANCIS, Scholastic, entered St. Alban's College S.J., Valladolid, with Father Francis Forster, October 17, 1619. He subscribed the College oath, and died in the College in September, 1621, having being admitted to the Society *in articulo mortis*. (*Id.*)

OGLE, RICHARD, was admitted to the Society in the Roman Novitiate, October 14, 1579. (*Liber. Proc.*) He is not traced further. (Father Southwell's *Catalogus primorum Patrum et Fratrum S.J.*, p. 20.)

OLDCORNE, EDWARD, Father, martyr. (*Collectanea*, p. 558.) He arrived at Douay College, Rheims, from Rome, with Father John Gerard, *en route* to England, September 21, 1588, and left on the 26th of the same month. For "1583," *Collectanea*, above, fifth line from end, read "1588."

OWEN, HUGH JOHN, Father. *Collectanea*, p. 560, line twenty-eight, for "1866," read "1686."

OWEN, THOMAS, Father. (*Collectanea*, p. 562.) Father Nath. Southwell, in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 20, states that he studied common and canon law for many years in Paris with marked success, and, thirsting after honours, was preparing to take his doctor's degree, when his mind became suddenly overclouded by a kind of dense obscurity, evidently sent from Heaven to call him to loftier aspirations than those of the world. Receiving it as a Divine call to embrace a religious life, his thoughts immediately turned to the Society, and, leaving Paris, he made his way to Lyons, where he was admitted as mentioned above. He was professed of the four vows, August 23, 1602.

PALMES, GEORGE, Father. (*Collectanea*, p. 565.) He was a Secular Priest when he entered the Society, having been ordained at Douay College, 1607, and sent upon the English Mission the following year. He probably made his two years noviceship in Belgium, from whence he returned to England in 1610.

PANSFORD, JOHN, Father. (*Collectanea*, p. 566.) Entered St. Alban's College S.J., Valladolid, for his higher studies, as Molineux Percival, *alias* John Pansford, aged twenty-one, in December, 1613. Was ordained Priest there, but on account of ill-health was sent to Belgium before completing his studies, in order to enter the Society. (*St. Alban's Register*.)

PARKER, THOMAS, Father. Born 1563; entered the Society May 20, 1585, at Treves, being then M.A. (*Catal. Trev.*, 1587.) He is not traced further. (Father Southwell's *Catalogus primorum Patrum et Fratrum S.J.*, p. 28.)

PARSONS, ROBERT, Father. (*Collectanea*, p. 571.) Was known on the Continent as "Richard Melino," (*Records of the English Catholics*, part ii.), and likewise as "El Teatino." (*Id.*) He is also called "Eusebius" by Mary, Queen of Scots, in a letter to Dr. (afterwards Cardinal) Allen, dated Sheffield, March 22, 1584. (*Id.*) After his ordination in 1578, he was appointed English Penitentiary at St. Peter's, Rome, and held that office until he was sent with Father Edmund Campion to England in 1580.

PECKHAM, ROBERT, Father. (*Collectanea*, p. 579.) Entered St. Alban's College, Valladolid, as of the diocese of Winchester, for his higher studies, May 30, 1604; was ordained Priest there,

and admitted to the Society at Louvain in April, 1613. (*St. Alban's Register*.)

PENKETH, JOHN, *alias* RIVERS, son of Robert Penketh and his wife, Eliza Charnley, of Lancashire. (See *Collectanea*, p. 582, note.) He left the Society in 1703, in his first year's probation.

PETRE, EDWARD, Father. (*Collectanea*, p. 590.) The date of Father Edward Petre's birth, placed as above in the year 1631, should probably be transferred to a year earlier, and read as 1630¹/₁. The first of two extracts from the Parish Register of St. James', Clerkenwell, kindly supplied by the Hon. Mrs. Douglas, to whom they were furnished by the well-known antiquary, Dr. Jackson Howard, leads to this presumption. The first extract is,—

Christenings. 1631, October 28. Thomas, son to Francis Petre, a Papist, was christened by a Seminary Priest in St. John's.

Mrs. Douglas thinks that this Thomas, who was evidently a brother of Edward, died in infancy. Thomas Petre, the second brother of Edward, is mentioned in the Petre of Cranham Pedigree (*Records S.J.* vol. v. series xii. p. 272) to have been born in 1640. The second extract,—

Christenings. 1635, April 3. Frances, daughter of Francis Petre, Esq., was christened at home by a strange Priest.

relates to Frances Petre, sister to Edward, a Benedictine nun, subsequently Abbess of Ghent, called in religion, Justina. She is inserted in the Petre Pedigree (*Records S.J.* vol. ii. series iv. p. 585), by her religious name Justina, and in the Petre of Cranham Pedigree, above, as Frances, in religion Justina.

PHELPS, *or* PHILIPS, WILLIAM, Father. (*Collectanea*, p. 596.) Father Southwell, in his *Catal. primorum Patrum et Fratrum*, p. 11, says that "William Phelps, of Wells, aged about twenty-five years, was admitted to the Society at Louvain, 1569, where he is said to have pronounced his simple vows the same year. (*Catal. Louvain*, 1576.) He had studied philosophy and two years theology out of the Society, which he completed with success in it, and was ordained Priest in 1574. (*Id.*) He appears to have been sent thence to Pont-à-Musson, probably to teach philosophy, for he died there a few years later, February, 1584. (*Catal. Defunct.*) He is probably the William Phelps, Priest, who died in exile, as mentioned in the *Concertatio Anglicana*, p. 407."

PLEASINGTON, JOSEPH, Father. (*Collectanea*, p. 600.) Entered St. Alban's College, Valladolid, for his higher studies, October 8, 1733, as Joseph Pleasington, *alias* Catesby, *vere* Walmsley, of Lancashire, and subscribed the College oath. On March 23, 1737, sent to England on account of ill-health, he turned aside to Flanders, and there entered the Society. (*St. Alban's Register.*)

POLE, ANTHONY, Father. (*Collectanea*, p. 609.) He entered St. Alban's College S.J., Valladolid, as Anthony Smith, *alias* Poole, of London, for his higher studies, September 20, 1610, aged eighteen. After his philosophy, he joined the Society at Louvain. (*St. Alban's Register.*)

POLE, JOHN, Father, No. 2. (*Collectanea*, p. 613.) He entered St. Alban's College, Valladolid, in 1642; was ordained Priest there and sent to England, March 25, 1649, with a desire of joining the Society, in which he had had two paternal uncles; two of the brothers also belonged to that College, both of whom entered the Society.

POLE, THOMAS, *alias* or *vere* OWEN [?] (OADENUS), Scholastic. He was admitted to the St. Alban's College in May, 1614, for his higher studies; subscribed the usual College oath; completed his course of philosophy; was sent to the English College S.J., Seville; ordained there and entered the Society. (*St. Alban's Register.*) He does not appear in the Catalogues of the English Province.

POLLEN, or PULLEN, JOSEPH, Father. (*Collectanea*, p. 614.) Several items in the Douay Diary (*Records of the English Catholics*) probably relate to this Father, regarding whom our Province Records afford but scanty information. In some places he is called Josue, in others Mr. On July 8, 1577, Mr. Pullen, who was not unskilled in the medical science, arrived at Douay from England with Wright, a Yorkshire youth.¹ "Josue Pullen, of the Diocese (or county) of York, received the Subdiaconate at Cambray, February, 1578; was ordained Priest at Rheims, March 29 following, and sent to England the same year." In the Pilgrim-book of the English College, Rome (*Records S.J.* vol. vi. p. 567), his name appears as a pilgrim visitor. "May 20, 1594, Mr. Joseph Pullen, of Yorkshire, staid six days." It was on this occasion that he entered the Society at St. Andrew's, Rome.

¹ Probably Father William Wright. (*Collectanea*, p. 871.)

POULTON, HENRY, Father, *alias* POLLARD, of the Diocese of Peterborough, entered St. Alban's College S.J.,

Valladolid, November 19, 1609, for his higher studies, and, having been ordained Priest, was sent to the English College S.J., Seville. He afterwards entered the Society. (*St. Alban's Register*.) We do not trace him in the Poulton Pedigree; *Records S.J.* vol. i. p. 155, nor in the English Province Catalogues, subsequently to 1620.

POULTON, THOMAS, Father, No. 1. (*Collectanea*, p. 624.) He died in the College of St. Mary (Oxfordshire and Northampton District), at a mission in the latter county, on February 27, 1637, æt. 53, or 56.

POWELL, VINCENT, Father, *alias* POWELL, GRIFFIN. (*Collectanea*, p. 627.) Father Southwell, in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 4, states that Griffin Powell, of Wales, aged twenty-two, was admitted at the Professed House, Rome, October 4, 1562 (*Lib. Proc.*); he studied logic and physic in the Roman College (*Catal. Coll. Rom.*), and appears to have there changed his name from Griffin to Vincent; he was sent to Upper Germany in 1564 (*Id.*); otherwise, observes Father Southwell, two Powells would appear to have entered the Society in the same year in the Professed House, Rome, Griffin and Vincent, yet no mention is made in the Procurator's-book of a Vincent. Moreover Vincent declares in his own responses to interrogatories, written in 1586 at Ingoldstadt, where he studied theology, that he was admitted in Rome in 1562. He was also Confessor and Prefect of the Church. (*Ingols. Catal.*, date uncertain.)

POWELL, WILLIAM, Father. (*Collectanea*, p. 627.) Father Nathaniel Southwell, in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 30, states that he entered the English College, Rome, aged nineteen; that he seems to be the same person described in the Treves Catalogue for 1587, as of Denbighshire; was born 1564; entered the Society July 11, 1586, and studied philosophy for two years and theology for one. He completed his studies in that Province; taught grammar and syntax, being in Holy Orders, at Cologne, until 1597. (*Catal. Cologn.*) He is not traced further by Father Southwell.

PRICE, ISAAC. (*Collectanea*, p. 632.) The *Catalogus primorum Patrum et Fratrum S.J.*, p. 21, after confirming the short notice in the *Collectanea*, above, says "that there is no further information about him; that he is probably

the Isaac Price who studied his philosophy and theology at Pont-à-Musson (*Catal.* 1587 and 1590), although he is said to have been a native of Wales, and admitted to the Society in 1580. If it is not so, then there must have been two Isaac Prices in the Society." In a spy's report, *Dom. Eliz.* vol. cxlvi. n. 18, 1581. "Priestes and scolleres at ye Englishe Seminarye. John and Isaac Pryce, Master Robert Price his sons of Crowcaye, besyde New-pannell."

PRICE, JOHN, Father. (*Collectanea*, p. 632.) Entered St. Alban's College, Valladolid, July 31, 1592; sent to the English College S.J., Seville, January 7, 1593; admitted to the Society in March 1607. In 1613 he returned to St. Alban's as Professor of Philosophy for three years; in 1617 was sent to Louvain, and was Professor of Theology for some years. The Earl of Shrewsbury took him to England with him as his chaplain, and he was at the same time Superior of the Jesuits in Worcestershire and Gloucestershire. (*St. Alban's Register.*)

PRICE, THOMAS, Father, of the diocese of Chester. (*Collectanea*, p. 633.) Entered St. Alban's College S.J., Valladolid, July 31, 1592; was sent thence to that of Seville, January 9, 1593; returned to St. Alban's College for his philosophy, November 2, 1594; was ordained Priest there, and sent to England, where he entered the Society. (*Id.*)

RASTALL, EDWARD. (*Collectanea*, p. 638.) Since the notices of Edward and John Rastall were in type, we have met with Father Southwell's *Catalogus primorum Patrum et Fratrum S.J.* In p. 11 he says, "Edward Rastall, brother of John, as I think, was admitted in the Professed House, Rome, March 15, 1568. (*Lib. Proc.*) Studied theology in the Roman College in 1570 (*Catal. Coll. Rome*), from whence he was sent with his brother to Germany, and completed his theology at Ingoldstadt in 1572. (*Catal. Germ.*) What afterwards became of him I do not discover."

RASTALL, JOHN, Father, of Gloucestershire. Father Southwell, in the same Catalogue and page, observes that this Father was admitted at the Professed House, Rome, already a Priest, aged thirty-eight, April 4, 1568. (*Lib. Proc.*) Two years later he was sent thence to Upper Germany; was Consultor and Confessor of the College of Hall in 1572. (*Catal. Hal.*) He was afterwards removed to Ingoldstadt, where he proved himself a

good labourer, and offered his life in exchange for that of Father Paul Hoffœus, then Provincial, and died June 15, 1577. (*Catal. Defunct.*) His acts are more fully recorded in the annals of the College for 1609.

RICHARDSON, WILLIAM, Father. (*Collectanea*, p. 648.) It appears from further information that this Father is identical with William Bulmer and William Dicarden. (*Collectanea*, pp. 102 and 201 respectively.) The name Richardson was evidently misread, and so written *Dicarden* by the Belgian author of the Louvain Catalogue, referred to in the *Collectanea*. Father William Richardson was at Liege in 167 $\frac{7}{8}$, in his last year's theology; in the following year at Ghent, making his third year's probation; in 168 $\frac{0}{1}$, Prefect at St. Omer's College; in 168 $\frac{1}{2}$ he was sent to England under the assumed name of William Bulmer, a necessary precaution at that dangerous period; and in the Catalogues for 168 $\frac{1}{2}$, and the following year we find him under his assumed name of Bulmer, in the Residence of St. John the Evangelist (Durham District); in 168 $\frac{2}{3}$, under his real name in the adjoining Residence of St. Michael (Yorkshire District), where he remained until his death October 21, 1689.

ROGER, —, Father. (*Collectanea*, p. 665.) Father Polancus, Secretary of Father General Laynez, writing from Rome to Father Everard Mercurian (afterwards fourth General), November 7, 1564, says :

You write that four or five English youths are on their way to Rome. We are looking out for them with some others regarding whom the Rector of Louvain has written to us. They have not yet arrived, and we fear they will be unable to enter Italy, as many coming hence from Germany have been prevented doing.

He writes again on December 20 :

The English of whom we wrote are at length arrived in Rome. One remains at Milan from fatigue. Among them is Roger, but little inclined for the Society. We have therefore begged a place for him in the German College, which he himself desired. He has only three gold crowns left, yet he must be clothed, and a bed and other necessities purchased for him, and his board and lodging will cost four crowns a month. We lend these things until his mother provides. The English in the city contributed nothing, though they are said to have persuaded him to defer entering the Society for some time to come. Of the other three, one is advanced in years, and very deficient in his education. The other two, indeed, are young, but likewise backward in learning. They were wearied from their long journey, and without a place to go to, so that we admitted them out of compassion for their distress, which

we should not otherwise have done. Take care in future to let us know what sort of persons you think of sending, and wait for an answer before sending them, unless indeed the subject be one of whose fitness you entertain no doubt. More's *Hist. Prov. Angl.* lib. i. No. vii. p. 13.

As we learn by the record of his death in 1572, in *Collectanea*, above, Roger was admitted to the Society, but of the date we find no mention.

ROSS, EDWARD, of the diocese of London; entered St. Alban's College S.J., Valladolid, for his higher studies, November 16, 1609. Having been ordained Priest he was sent to the English College S.J., Seville, and thence to England, where he joined the Society. (*St. Alban's Register.*)

RUSSELL, RALPH, Scholastic. (*Collectanea*, p. 675.) This pious youth, whose character and holy death are recorded in the Annual Letters, p. 1181 above, was most probably *vere* Ralph Wilson, a younger brother of Simon Wilson, *alias* Russell. (*Collectanea*, p. 851.)

SALISBURY, JOHN, Father. (*Collectanea*, p. 681.) Entered St. Alban's College S.J., Valladolid, as of the county of Merionethshire, June 22, 1595, for his higher studies, and was ordained Priest, November 21, 1600, and in May, 1603, sent to England, where he joined the Society, and became a zealous missionary there. (*St. Alban's Register.*)

SANDERS, ERASMUS, Father (*Collectanea*, p. 683); was a native of Norwich, and studied for a time at Douay College. For "Ipswich," p. 683, 10th line, *Collectanea* above, read "Norwich."

SCHRYNWERKER, PETER, Temporal Coadjutor (*Collectanea*, p. 691), died in Rome, August 2, 1758, æt. 75.

SCRIVENER, HUGH, Father. (*Collectanea*, p. 694.) Father Southwell in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 23, mentions that this Father, then aged about eighteen years, and living in the English College, Rome, as appears by the Procurator's Book of St. Andrew's (although his name is not found among the scholars of that College), was admitted into the Society at the Roman Novitiate, January 20, 1583. (*Liber. Proc.*); from thence he appears to have been sent to Austria, for he studied philosophy at Vienna. (*Catal. Vien.* 1587.) He was afterwards sent to Brinn, where he taught syntax in 1590. (*Catal. Brun.*)

SETON, ALEXANDER, Father. (Scotch, No. 1, *Collectanea*, p. 698.) This Father, regarding whom we possess so little information, was probably a son of Lord de Seton, one of the great champion chiefs of the Catholic cause in Scotland. In a report upon the state of Scotland made by the Priest, William Watts, printed in a letter of Dr. (afterwards Cardinal) Allen to the Cardinal of Como, dated Rheims, February 18, 1582,¹ mention is made of Lord de Seton and the other principal favourers of the Catholic cause: "Which Lord de Seton is father of that Mr. Alexander Seton, who received his education a few years ago in the Roman Seminary." In another letter of Dr. Allen to Father Agazzari, Rector of the English College, Rome, dated Rheims, May 20, 1583, he says: "What I wrote before regarding the capture of Dr. Alexander Seton is disbelieved."² Again, in a letter of the Cardinal of Como to the Nuncio of France, dated Rome, April 23, 1584, we read: "And therefore on this account it will be superfluous to send Father Alexander Seton here."³

¹ *Records of English Catholics*, part ii. pp. 115, seq., taken from the Roman Vatican transcripts, P.R.O., London.

² *Records of English Catholics*, p. 192.

³ *Id.* p. 423.

SHARP, JAMES, Father, *alias* POLLARD (*Collectanea*, p. 702), entered St. Alban's College S.J., Valladolid, June 21, 1602; was ordained Priest there, April 14, 1604, and afterwards sent to England. (*St. Alban's Coll. Register.*)

SHELDON, EDWARD. (*Collectanea*, p. 705, note.) It is stated that this member of the Province did not persevere after 1740. It has been since discovered that he left the Society September 17, 1750.

SMITH, FRANCIS, Father. (*Collectanea*, p. 717.) For No. 2 in lines 1 and 4, read No. 3.

SMITH, JOHN (in Confirmation FRANCIS), *alias* HARRINGTON; entered St. Alban's College S.J., Valladolid, in 1625, for his higher studies. Having made great proficiency in virtue and learning, he begged to be admitted to the Society, and for that end proceeded to Belgium in 1628. He is not traced by that name in the English Province Catalogues.

SMITH, NICHOLAS, Father. (*Collectanea*, p. 719.) Father Southwell in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 18, says that this Father was admitted to the Society at the Roman Novitiate with Father Edmund Harwood, October 30, 1578, but was dismissed on the 1st of February following on account of sickness. Recovering his health he was again admitted at Douay in 1592. He studied philosophy

at Douay and Paris, and theology at Rheims for seven years, and took the degree of B.D. After his return to the Society, he became Minister at St. Omer's College for four years, and was then summoned to Rome.¹

¹ Dr. Allen in a letter to Father Agazzari, the Rector of the English College, Rome, dated Rheims, May 4, 1582, mentions that Father Smith entered the Society a second time in 1582; and another letter from same to same, states that he again failed for the same reason in Paris a few months later. (*Records of the English Catholics*, part ii. pp. 131, 146.)

SMITH, THOMAS, Father. (*Collectanea*, p. 721, No. 2.) Entered the College of St. Alban, Valladolid, for his theology in October, 1657, having made his course of philosophy at Liege. After studying his four years' course of theology with distinction, in which he made a public act, he was sent a Priest into England where he entered the Society. (*St. Alban's College Register*.)

STAFFORD, BERNARD, *alias* CASSIDY, Father. (*Collectanea*, p. 123.) A doubt as to the real name of this Father is expressed in the notice made of him in the *Collectanea* above. We have been subsequently favoured by the Reverend T. G. Lee, D.C.L., F.S.A.,¹ with a copy of the inscription upon Father Bernard's tombstone on the floor of the chapel of Thame Park :



I. H. S.

Bernard Stafford, died July 12, 1788, aged 76. ✠

As it is most improbable that he would have been buried in his assumed name, the above monumental inscription may be taken as convincing evidence that his real name was Stafford. In the brief notice of Warkworth, county Northampton,² which formerly belonged to the Holman family, and then passed by an heiress to the Eyres of Derbyshire, it is stated that the only Father of the Society that could be traced there was Father Bernard Stafford, *alias* or *vere* Cassidy, who was residing at Warkworth in 1764 and subsequent years, finally at Thame Park, where he died June 11, 1778. It is further stated that Mr. Holman, the Squire of Warkworth, married the Lady Anastasia Stafford, probably sister or near relative of Father Stafford. The family connection may have been a reason for Lady Holman's retaining Father Bernard as chaplain.

¹ The Doctor has now in the press a *History, Description, and Antiquities of the Prebendal Church of Thame, county Oxford*.

² *Records S.J.* vol. iv. p. 625.

STAFFORD, IGNATIUS, Father, *alias* or *vere* THORPE. (*Collectanea*, p. 728.) He entered St. Alban's College S.J., Valladolid, for his higher studies, in 1670, as Ignatius Thorpe, *alias* Potter and Xavier, Cantabrigensis. After subscribing the College oath, he was admitted to the Society there, and having completed his noviceship and course of philosophy, was sent back to Belgium. (*St. Alban's Register*.)

STANLEY, RICHARD, Father. (*Collectanea*, p. 734.) He entered St. Alban's College S.J., Valladolid, as Richard Stanley, *alias* Sayer, for his higher studies. After his philosophy he left for Belgium, and there joined the Society. (*St. Alban's Register*.)

STANNEY, THOMAS, Father. (*Collectanea*, p. 735.) Entered the Society in Brussels, April 11, 1589; made his simple or scholastic vows in England, 1590, where he became a Spiritual Coadjutor in 1601. (*Catal. St. Omer*, 1615.)¹ After his banishment from England in August, 1606, he spent nearly the whole of his life at St. Omer's College in the practice of every kind of virtue. Before his first quitting England he had studied for a year in Oxford, and the common law for some time in London. (Father Southwell's *Catalogus primorum Patrum et Fratrum S.J.*, p. 33.)

¹ In *Collectanea*, above, his admission to the Society is misdated 1597.

STEPHENS, THOMAS, Father (*Collectanea*, p. 738), was a native of Bulstan, in the diocese of Salisbury; entered the Society at St. Andrew's, Rome, aged twenty-six, on October 20, 1575. (*Lib. Proc.*) He studied philosophy in the Roman College with Father Henry Garnett, and afterwards theology with Fathers Parsons and Faunt. (*Catal. Coll. Rom.* 1578.) He became an indefatigable labourer in the vineyard of Christ, and was very proficient in the Malabar tongue. The Catalogue of the Salsette College for 1608 names him as having been Minister at the Professed House, Goa; Rector of Salsette College for five years, and temporary Socius to the Visitor. He was made a Spiritual Coadjutor February 10, 1589, being then fifty-nine years of age. He did and wrote much for the salvation of that people. (Alagambe, *Script. S.J.*; Father Southwell's *Catalogus primorum Patrum et Fratrum*, p. 15.)

STOREY, RICHARD, Father. (*Collectanea*, p. 742.) Father Southwell in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 9, states that this Father was a native of Salisbury (or the

diocese). He was admitted to the Society at Tournay, 1565, aged about sixteen; thence, after passing through several Colleges he was sent to Monaco, where he taught the lower schools in 1572 (*Catal. Monaco et respon.*); studied philosophy for three years, and theology for the same time, with one year of cases; taught humanities for six years; was Minister for three years, and confessor for several; lived at Loreto in 1587; then at Florence, 1590-3. (*Catal. above.*) Was made a Spiritual Coadjutor September 24, 1590. (*Catal. Florence.*) Was finally sent to Austria about 1597, and being appointed army chaplain in the expedition against the Turks, he died exhausted by incredible and indefatigable labours in the execution of his duties. (*Catal. Defunct.*) The Annual Letters for the College of Vienna for 1600 (*Jesuit*, 4785^c British Museum) record the death of Father Storey in that College, having consummated a period of nearly forty years, not without much profit in spiritual progress. He had been employed in various duties of our Institute in many parts of the world whither he was called by order of obedience, everywhere exhibiting self-abnegation and humility, and leaving traces of those solid virtues which are demanded from each of ours. He was engaged in three Hungarian expeditions against the Turks, in which he was conspicuous for the singular charity he displayed towards all. The last year of his life was almost entirely occupied in hearing confessions and assisting the sick. He was so assiduous and accurate in the performance of this duty that he carefully noted down in his diary each day's spiritual work and gains, and after his death it was calculated that in nine months he had heard as many as 3,288 particular confessions, besides general ones and those of scholars, and this he kept up till the day he fell sick.

SUTTON, WILLIAM, Father. (*Collectanea*, p. 750.) Father Southwell in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 27, notices that this Father, aged about thirty-five, and M.A. of Douay College, appears in the *Catal. Muss.* 1587, as entering the Society at the same time with Father Henry Walpole [in Rome], February 4, 1584, he then taught philosophy at Pont-à-Musson. In 1582 he was in England as chaplain to Sir Thomas Gerard, Kt., and taught John Gerard, afterwards a Priest of the Society, and his brother their Greek. (*Relat. MS. Gerard.*) He was finally called to Valladolid, and was shipwrecked off Alicant.

SWINBURN, SIMON, Father. (*Collectanea*, p. 752.) This Father is stated in the *Catalogus primorum Patrum et Fratrum S.J.*, p. 30, to have been a native of Huntingdonshire; ordained Priest in 1586; entered the Society the 24th of March of the same year, and was immediately sent to Messina to complete his theology. He taught moral theology at St. Alban's College S.J., Valladolid, for two years, (*Catal. Vall.* 1597,) and afterwards at St. Omer's College for two years, where he was also Consultor, &c., in 1597. (*Catal. Audom.*)

TALBOT, JOHN, entered St. Alban's College S.J., Valladolid, in 1634, for his higher studies; a youth of excellent talents and very studious. Having made his course of philosophy with distinction, he proceeded to Belgium and there entered the Society in 1637. He is not traced in the English Province Catalogues by that name.

TANCARD, RICHARD, Father, *alias* MUMFORD. (*Collectanea*, p. 761.) The assumed date of the admission of this Father to the Society (1578) is incorrect. Father More mentions no exact time, but records his entry between that of two others of whom the preceding one was admitted 1578, and the subsequent one in 1588. Richard Tancard occurs several times in the Douay Diary. (*Records of English Catholics.*) On November 2, 1582, Richard Mumford (in the margin Tankard), a boy, arrived at the Seminary (Rheims), was confirmed with many others in the Octave of Pentecost, May, 1583, by the Bishop of Soissons, and on September 24, 1584, was sent to the Jesuits' College at Verdun with six others (including Father Henry Tichborne, who entered the Society probably at the same College, in 1587). Father Richard may have entered at Verdun about the same time.

TESIMOND, OSWALD, Father. (*Collectanea*, p. 767.) The *Catalogus primorum Patrum et Fratrum*, p. 26, states, in addition to the notice above, that Father Tesimond studied theology at Messina; taught philosophy there for three years, and for another three years at Palermo. (*Catal. Sicil.* 1590-3.) He was a missionary in England for many years, and professed of the four vows there, October 18, 1603. (*Catal. Angl.*) Quitting England, he taught theology for about six years in St. Alban's College S.J., Valladolid; then became Prefect of Studies at Messina for upwards of six years, and at the English College, Rome, for two years, when he was sent to Naples broken down by age and toil.

THOMPSON, JOHN, Father. A native of the archdiocese of Canterbury; was admitted to the St. Alban's College S.J., Valladolid, October 24, 1590, for his higher studies and subscribed the usual College oath. He was deputed to make an address in French to King Philip of Spain on his visiting the College. He was ordained Priest there, and publicly defended conclusions in theology at St. Ambrose's, and afterwards theses in universal theology at St. Alban's. Finally he entered the Society in December, 1598, was Professor of Theology in the same College, and died early in May, 1616. (*St. Alban's Register.*)

THOMPSON, RICHARD, Father. (*Collectanea*, p. 771.) He entered St. Alban's College S.J., Valladolid, for his higher studies, as Richard Frost, 1618, made his philosophy and first year's theology there, and then went to Belgium, where he was admitted to the Society in 1621. (*St. Alban's Register.*)

THURSBY, CHARLES, Father. (*Collectanea*, p. 777.) Was a Secular Priest in England when he entered the Society. He matriculated at Douay College, May 27, 1599; was ordained Priest there in 1603, and sent to England the same year. (*Douay Diary, Records of English Catholics.*)¹

¹ Thomas Thursby, probably his elder brother, of the diocese of York, matriculated at Douay College, August 5, 1596; was ordained Priest 1600; banished from Framlingham Prison with many others in 1603, he went to Douay, but returned to England the same year.

TICHBORNE, HENRY, Father. (*Collectanea*, p. 778.) Father Southwell in his *Catalogus primorum Patrum et Fratrum, S.J.*, p. 31, says that this Father was a native of the diocese of Salisbury, and was seventeen years of age when admitted to the Society; he studied theology in Rome (*Catal. Coll. Rom.* 1593), and was afterwards Prefect of Studies at the English College there (*Id.* 1597); was thence sent to the English College S.J., Seville, where he taught moral theology for a year; was Minister for two years in the same College; also confessor and heard confessions in six languages. (*Catal. Hispal.* 1603.) He died there December 27, 1606. (*Catal. Defunct.*)

WALMSLEY, JOSEPH, Father. See Pleasington, Joseph.

WALPOLE, RICHARD, Father (*Collectanea*, p. 809), entered St. Alban's College S.J., Valladolid, September 1, 1591, for his higher studies. He had been ordained Priest in Rome, and had defended universal philosophy, and afterwards

theology there. Sent from St. Alban's to England, November 8, 1592, and on the way made another public defension of universal theology at the English College S.J., Seville. He received King Philip at St. Alban's College in a Greek address; entered the Society March 6, 1593, and died at St. Alban's in September, 1607. (*St. Alban's Register.*)

WARCOP, THOMAS, Father. (*Collectanea*, p. 814.) Father Southwell in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 31, dates the admission of this Father to the Society on Easter Day, 1587. He afforded an admirable example of meekness and humility to his fellow-novices. He had been sent to Messina to collect alms for Rheims College. He went from Messina to the new English College S.J., Valladolid, and died on his way at Alicant, as mentioned before. (*Annal. Messina.*)

WARD, GEORGE, Father. (*Collectanea*, p. 814.) Entered St. Alban's College S.J., Valladolid, as George Ward, *alias* Vernon, of Yorkshire, aged nineteen years, in September, 1615, for his higher studies, and joined the Society in Belgium, 1618 $\frac{8}{9}$. (*St. Alban's Register.*)

WARE, GEORGE, Father. (*Collectanea*, p. 815.) He was a native of the diocese of Rochester. Father Polancus (writing in the name of Father General Laynez, whose secretary he was) in a letter dated Trent, September 21, 1562,¹ addressed to St. Francis Borgia, Commissary, in Italy, says :

The bearer of this letter, George Ware, an English youth, eagerly desires to be admitted to our Society. He seems fitted for the Institute, has confessed and communicated here, and in the opinion of our Father General may be admitted to his probation.

The *Catologus primorum Patrum et Fratrum S.J.*, p. 4, says that he was admitted to the Society in the Professed House, Rome, October 23, 1562, aged twenty-three years. He studied physics and metaphysics in the Roman College, whence he was sent to Prague when a Priest, lived there for a long time, and at length died September 13, 1582. His death is also recorded by Father More in the same book, n. 30, p. 32, as occurring at Prague during that year. Dr. (afterwards Cardinal) Allen names him in a postscript to a letter to Father Edmund Campion, then at Prague, dated Rome, December 5, 1579 :

¹ More's *Hist. Prov. Angl. S.J.* lib. 1, n. vii, p. 12.

After writing the above, Father Adam Brook tells me that my George Ware is also with you at Prague, to whom I pray you give my kindest regards. I have received no letter from him these years—but, as he is an active man, and an affectionate friend of mine, perhaps he will sometimes write.

Dr. Oliver says in his *Collectanea* that—

Dr. Allen took great interest in the welfare of this youth. That he was going to Olmuz in 1579 for his studies is evident from a letter of Father Campion, dated 26th of January of that year.

WARFORD, WILLIAM, Father. (*Collectanea*, p. 815.) Entered the Society at St. Andrew's, Rome, May 23, 1594, and was professed of the four vows in 1607. (Father Southwell's *Catalogue of admissions at St. Andrew's, Rome, 1590—1600, Stonyhurst MSS. A. iv. 3.*)

WESTON, WILLIAM, Father. (*Collectanea*, p. 830.) The *Catalogus primorum Patrum et Fratrum S.J.*, p. 15, states that before entering the Society he was a B.A. (*Catal. Vall.*), and made four years' theology in the Society, probably in Spain, for, in his eulogy after death, he is said to have been sent from Seville to England, and, after selling his horse and distributing the price among the poor, out of his love of poverty, he travelled through Spain on foot, carrying his baggage upon his shoulders, and begging his way. He was professed of the four vows August 2, 1598, in Wisbeach Castle. (*Catal. profess.*)

WHITE, ANDREW, Father. (*Collectanea*, p. 834.) He entered St. Alban's College S.J., Valladolid, November 1, 1595, for his higher studies. Afterwards was sent to Spain, and on his way addressed the King, and his son the Prince Royal, returning thanks for the benefits conferred upon St. Omer's College. He laboured many years in the English Mission, from whence he was twice sent to Louvain as Professor of Scholastic Theology, and again of Holy Scripture. He also worked for some time at Lisbon, and was a man of the most refined talent. (*St. Alban's Register.*)

WHITLEY, RICHARD, Father, *alias* or *vere* WHITE, RICHARD. (*Collectanea*, p. 839.) Entered St. Alban's College S.J., Valladolid, as Richard White, *alias* Whitley, of the diocese of London, May 30, 1604, for his higher studies; was ordained Priest at Douay; sent to England; and entered the Society at Louvain, as above. (*Id.*)

WILKINSON, THOMAS, Father, *alias* Molyneux, Confessor. (*Collectanea*, p. 844.) Entered St. Alban's College for his

higher studies, with Thomas Addison, November 18, 1660; subscribed the College oath, and was ordained Priest in his second year of philosophy. Having joined the Society, he acted as Minister of St. Alban's College for seven years, and then returned to England. He died for the Catholic faith in Newcastle Prison [Morpeth]. (*Id.*)

WILLS (WYLLS), RICHARD, Father, of Pulham, county Dorset, aged about eighteen years, was admitted to the Society at Mentz, June 3, 1565. He had been educated at the College of the Blessed Virgin, Winchester, and at Oxford, as appears by his own responses; studied his philosophy at Mentz and took the degree of M.A. He was sent thence to Treves, where he taught Greek in 1569. (*Catal. Treves.; Catalogus primorum Patrum et Fratrum S.J.*, p. 10.)

WILSON, MATTHEW, *alias* KNOTT, EDWARD, Father (*Collectanea*, p. 850), was English Penitentiary at Loreto, according to the Catalogues, and not at St. Peter's, Rome.

WOODHOUSE, THOMAS, Father, martyr. It should be added to the previous information regarding this martyr, that Father Thomas Stephenson, S.J., in his *Life of Thomas Pounce, S.J.*, likewise states the fact that the martyr enrolled himself in the Society of Jesus. (See More's *Hist. Prov. Angl.* lib. ii. p. 35; also the notice of John Nelson, Priest and martyr, p. 1443.)

WORTHINGTON, JOHN, Father. (*Collectanea*, p. 864.) He entered St. Alban's College S.J., Valladolid, October 24, 1590. He made a Latin oration before his Catholic Majesty King Philip of Spain, on his visiting the College. On November 1, 1592, he was sent with others to start the new English College S.J., of St. Hermenegild, Seville; he entered the Society in Rome 1598, and, returning to Valladolid, was sent thence to England in 1601. (*St. Alban's Register.*)

WORTHINGTON, LAURENCE, Father. (*Collectanea*, p. 866.) Entered St. Alban's College, May 21, 1594, for his higher studies. He was sent on August 24, 1596, to King Philip of Spain and his son the Prince, to return thanks in the name of the whole College of St. Omer for the favours bestowed upon that establishment; was afterwards a student at the English College S.J., Seville, and joined the Society, December, 1598. Was sent by Father General to the Austrian Province as Professor of Sacred Scripture, where, after some years, he died. (*Id.*)

WORTHINGTON, WILLIAM, Scholastic (*Collectanea*, p. 867), a native of Lancashire; entered St. Alban's College, January 5, 1596, for his higher studies; he was deputed with another scholar on the 2nd of October following to present an address of condolence to King Philip III. upon his father's death, and of congratulations upon his own accession to the Crown. He then went to the Province of Toledo, where he entered the Society, and died at St. Alban's College in the month of October, 1602.¹ (*Id.*)

¹ This would probably be the William Worthington whose death is named in *Collectanea*, p. 867, as occurring in Spain *incerto tempore* 1604.

WRIGHT, JOHN, was admitted to the Society in Rome, September 20, 1566. (*Lib. Proc.*; *Catalogus primorum Patrum et Fratrum S.J.*, p. 10.) He did not persevere, as we learn from Father More's *Hist. Prov. Angl.* p. 29.

WRIGHT, THOMAS, Father. Father Southwell in his *Catalogus primorum Patrum et Fratrum S.J.*, p. 21, states that he was a native of York; entered in logic, aged eighteen years, in the English College, Rome, among the first students in 1579, and in the following year was admitted to the Society in the Roman Novitiate, February 3, 1580. (*Liber Proc.*) He is said to have made his theology in Milan, where he was public Professor of Hebrew, and then (1586) a Priest. (*Pitzeus.*) He was in the German College, Rome, 1590 (*Catal. Rom.*), but was immediately transferred to Louvain, where he commenced teaching scholastic theology. The Louvain Catalogue for 1593 states that he had then taught Hebrew for two years; moral theology for one; and was then in his second year as Professor of Theology. Father Southwell then refers to *Pitzeus* for the rest. Pitts gives the following account in his *Relationes Historiae de rebus Anglicis*, tom. i. p. 812. "1611. Thomas Wright was a native of York. At the age of sixteen he left England for the sake of the Catholic faith; studied philosophy in the English College, Rome, where I knew him; made his theology at Milan, where he was public Professor of Hebrew, being already a Priest. He afterwards taught scholastic theology at Louvain, and then became Professor of Controversy at the English College, Seville. At length being sent to England, he suffered imprisonment for the Catholic faith for eight years, three of which were spent in the closest custody. He there wrote in English upon the Most Holy Sacrament of the Eucharist: *De possibilitate et convenientia realis præsentiæ Christi in Eucharistiæ Sacramento*, lib. i.; *De dispositione ad Eucharistiam recipiendam*, lib. i.; *De passionibus animæ*, lib. i.; *De articulis religionis Protestantium*, lib. i. He wrote these partly in prison, and partly after he was exiled in the beginning of the reign of James I. While writing this, I learn that he has in MS. other works not yet published, viz.: 'Academia Protestantium, seu anatomia symboli cœnæ Joannis Calvinii,' lib. i.; 'Davidis Threnus, seu de damnis peccati,' lib. i.; 'De beatitudine,' lib. vi. He is now (1611) at Antwerp where this year he preaches to the English, Scotch, and Irish, upon the sufferings of English Catholics under the cruel reign of James I." He was probably a brother of Father William Wright. (*Collectanea*, p. 871.) The Diary of the English College, Rome (*Records S.J.* vol. vi.), states that he entered the College and the Society. He is mentioned in the report of a spy (*Dom. Eliz.* vol. cxlviii. n. 61, 1580-1) as "a Jesuite" in the English College, Rome. His name appears in the Catalogue of English Jesuits, 1593 (p. lxxvii. above), as at Genoa. Dodd, *Church Hist.* vol. ii. p. 384, confuses him in part with Dr. Thomas Wright, a Marian Priest of Douay, and once Vice-President of Rheims, admitting

that the two accounts cannot easily be reconciled, and inserts Pitt's list of writings above, which he erroneously ascribes to Dr. Wright, the Marian Priest. This distinguished Jesuit left the Society—but we have no evidence as to the date. Father More, *Hist. Prov. Angl.* p. 29, mentions his non-perseverance with Fathers Hugh Griffiths and John Wright. Pitts, who wrote his account in 1611, does not call him a Jesuit.

The following additional information, which principally relates to Irish and Scotch Jesuits, has been kindly supplied by Rev. Père Sommervogel, ex-Socius to the Provincial of the Province of France from Catalogues of that Province and other sources. It was received subsequently to the completion of the Irish Catalogue, and contains a few names not included in it.

CAHILL, PATRICK, Father (Irish Catalogue, p. 71), was a native of Ross (Rospontanus). He was professed of the four vows August 15, 1746, and taught humanities for one year and philosophy for three. He belonged to the Province of Champagne, which he left for the Irish missions in 1754. (*Champagne Catalogue.*)

CROOKSHANKS, ALEXANDER, Father, Scotch (*Collectanea*, p. 183), was born September 13, 1709, and professed of the four vows August 15, 1755. During 1762 he resided in the Professed House, Paris, as Procurator for the missions of England and Scotland. (*French Catalogue.*)

DESMOND, JOHN, Temporal Coadjutor. (*Collectanea*, p. 201.) He probably died at Puy (in Latin Anicium), and not at Annecy.

DORAN, PATRICK, Father (*Collectanea*, p. 205, and Irish Catalogue, p. 80). He entered the Society September 7, 1750; taught humanities for three years, philosophy for five, and mathematics for two. In 1762 he was resident in the College of Toulouse. (*Catal. Prim. Prov. Tolosanæ*, 1762.)

GORDON, JAMES, Father, Scotch, No. 3. (*Collectanea*, p. 309.) He was born in 1635; entered the Society in 1656; taught grammar in the College of Blois in 1600; in 1700 was Professor of Theology at Douay. In 1702 he published a letter à l' Evêque d' Arras, which shows the date of his death in 1700, as stated in the Catalogue of Deceased S.J. in the Louvain University library, to be incorrect. (For his writings see Father de Backer's *Biblioth. des Ecrivains S.J.*)

GRIVEL, FIDELE DE, Father. (*Collectanea*, p. 322.) He was born December 17, 1769, at Court-St. Maurice, Département du Doubs. He entered the Society August 16, 1803, and died June 26, 1842. (Father de Backer's *Biblioth. des Ecrivains S.J.*)

HAY, EDMUND, Father. (*Collectanea*, p. 347.) He entered the Novitiate in December, 1563, and died in Rome November 4, 1591, not in 1594.

HAY, ALEXANDER, Father, Scotch. (*Collectanea*, p. 347.) In 1606 he appears as Professor of Sacred Scripture and Latin Catechist in the College of Pont-à-Musson.

HUMFRID, —. (HUMFRIDUS), Father. In the *Biblioth. Selecta*, book ii. chap. 19, Father Possevin cites him as among the interpreters of the Psalms. *Humfridus Anglus, Soc. Jesu, sed nondum est editus.*

HUNNE [HUME], ALEXANDER, Father, Scotch. (*Collectanea*, p. 381). He died at Chambéry, not at Cambray. There is a full notice of him in the Annual Letters of the Province of Lyons for 1606, which are printed along with the Annual Letters of the Society for 1613 and 1614.¹

¹ We subjoin the eulogy referred to by Père Sommervogel. It clears up all difficulties about the identity of the Father, and shows that his real name was Hume, and that he belonged to the ancient and noble Scotch family of that name.

Litteræ Annuæ, Soc. Jesu. "Jesuit, 4785," *British Museum.*

The Province of Lyons, College of Chambéry, 1606-7. At the Novitiate, after an illness of a few months, insatiable death claimed for its own Father Alexander Hume (Humœum), professed of the three vows, having spent twenty-seven years in the Society. He was sprung from a noble Scotch family, and was a most apt Greek scholar. All acknowledged his many rare virtues, and he was generally esteemed to be a saint; nor without reason, for he was a most delicate observer of obedience, and at once executed every command, however difficult, even when he himself was worn out with labours. On the very day of his death he begged the Father Minister to appoint some one to serve at table in his place. I could cite many instances of his singular modesty, but content myself with one only. During the whole course of his sickness, he attended to his own most necessary wants, not allowing any companion to remain within his room, and even up to the moment of his death, God miraculously supplied him with strength so that he did not require the assistance of others. So great was his love of poverty that he earnestly requested, and at last obtained leave to have the most incommodious room in the whole College, and this he kept denuded of all books or ornaments, and in it he happily spent the last days of his life. When asked whether he was in need of anything, the good Father always answered in the negative, though few of his necessary wants seem supplied. He could never be persuaded to exchange his very old worn out Breviary for a new one, and every alteration or addition required in it he wrote out with his own hands.

As the record of his works of zeal in behalf of his neighbours would fill a complete volume, these few examples out of many must suffice. He strove to soften the bitter hatred of the heretics, not so much by his arguments as by his tears, he subdued great numbers of them not by reasoning but by prayer, and the only cause of regret to him in the hour of his death was that he had not shed his blood to obtain their perseverance in the faith, though indeed he seems to have exhausted this in the labour of hearing confessions, a work to which he constantly devoted his whole strength. This good service he however rendered to soldiers and country people especially, hence a large military escort conducted with many tears their spiritual father to the grave. Nay, the valiant Governor of Savoy himself did honour to these obsequies by manifesting his sorrow, for Father Hume was esteemed by all. He was beloved even by the heretics, for to whom did he not act as a most amiable, humble, and tender-hearted father; seeing that he made himself all to all, was incapable of thinking evil of any one, and made every possible excuse even for the faults that could not be concealed.

KEEF, O', CHARLES EMMANUEL, Father. (Irish Catalogue, p. 74.) He was born October 9, 1716; entered the Society in Paris, August 26, 1735; taught humanities for five years and rhetoric for one, and was studying theology in the College of Louis-le-Grand, Paris, 1746. (*Catal. Provinciæ Franciæ*, 1746.) During 1762 he was Prefect of Studies in the College of Bourges.

KELLY, JAMES, Father. (*Collectanea*, p. 411, and Irish Catalogue, p. 71.) He was Professor of Rhetoric at Poitiers in 1755, and on the 11th of December delivered an address with the view of proving that "To admit all prejudices is an excess of weakness; to reject them all is an excess of rashness." (*Mercure de France*, April, 1756, vol. i. pp. 118—120.) In 1762 he was Vice-Rector of the Irish College, Poitiers.

LESLIE, ALEXANDER, Father. (*Collectanea*, p. 452.) He died March 27, 1758.

LESLIE, ERNEST, Father, Scotch (*Collectanea*, p. 453), was born February 16, 1713; entered the Society November 28, 1728, and was professed of the four vows August 15, 1746. He was a member of the Royal Society of Arts and Belles-Lettres of Nancy, and died there January 8, 1779. (Father de Backer's *Biblioth. des Ecrivains S. J.*)

LESLIE, WILLIAM ALOYSIUS, Father, Scotch (*Collectanea*, p. 454), entered the Society May 2, 1666. (Father de Backer). In an autograph letter of Father Poussines, dated Rome, May 4, 1666, preserved in the College of St. Geneviève, S. J., Paris, we read: "The day before yesterday the Counts Dietrestein [Dietrichstein] and Leslie, after studying theology for four years in the Roman College, and having each stood with marked success a public examination in all the whole theses of divinity during an entire day, entered our Society and were conducted to the Novitiate by Cardinal Pallavicini. You know that one of these is a brother, and the other a brother-in-law of the Count Leslie, who has just arrived in the capacity of Ambassador Extraordinary of the Emperor to the Grand Turk. These young men, after affording great edification to the city, by their devotion and modesty, have taken this Court, and that of Vienna, by surprise, where all are astounded to see them renounce such grand and well-founded expectations of obtaining the first positions in the Empire as ecclesiastical dignitaries, in order that they may devote themselves, in the flower of their age and fortune, to a hidden and humble state of life. They said their first Masses shortly before entering the Society."

MACKENZIE, KENNETH FRANCIS XAVIER (Scotch), born August 14, 1719; entered the Society September 21, 1739, and was teaching grammar at the College of Vannes in 1746. (*Catal. Prov. Fran.*, 1746.)

MAGLOIRE, ROGER, Father (Irish), was born in Dublin, June 22, 1707; entered the Society at Lyons, July 19, 1722. He was professed of the four vows August 15, 1740; taught humanities for six years, and rhetoric for one year, besides being Prefect of Studies for three. In 1743 he left for the missions of Martinique. (*Id.*)

MALONE, THADDEUS DE, Father (Irish). He was born October 27, 1692; entered the Society September 15, 1708, and was professed of the four vows February 2, 1726. He taught humanities for seven years, philosophy for eight, and mathematics for twelve years. In 1746 he was in the Residence of Nantes. (*Id.*)

MAXWELL, ROGER, Father, Scotch. (*Collectanea*, p. 498.) He died at the Scotch College, Douay, in August, 1735. (*Catal. Prov. Campan.*)

MCCARTHY, NICHOLAS TUIITE. (*Collectanea*, p. 471.) This celebrated pulpit orator was born in Dublin May 19, 1769, of one of the most illustrious Irish families. He was only four years of age when his father came to reside in Toulouse, to seek that liberty of conscience he failed to find in his own country. Nicholas was ordained Priest at the Seminary of Chambéry in 1814, and commenced that brilliant career which placed him in the foremost ranks of the most distinguished modern preachers. In 1817 he declined the offer of the Bishopric of Montaubon, and soon afterwards entirely renounced the world to enter the Society of Jesus. During the interval from his becoming a religious until his death, he appeared in the principal pulpits of France, and after 1830 preached in Rome, Turin, and Annecy. (Father de Backer's *Biblioth. des Ecrivains S.J.*, where will be found a list of his numerous published sermons and other works.)

MORE, *or* MOORE, FRANCIS XAVIER, Father (Irish). He was born in Dublin April 15, 1734; entered the Society in 1751. In 1762 he was studying theology at La Flèche. (*Catal.*)

NEALE, FRANCIS, Father, Irish. (*Collectanea*, p. 537; also Irish Catalogue, p. 68; where he is called O'Neill.) He was a native of Lismore, born 1697; entered the Paris Novitiate, October 24, 1722, aged twenty-five years and six months. (*Catal. Prov. Franc.*, 1723.)

NICHOLSON, LOUIS (Scotch). He was born in Edinburgh, October 21, 1742; entered the Society September 27, 1759, and in 1762 was teaching grammar at Béthune. (*Catal.*)

NORRIS, JAMES (Scotch). He was born in the diocese of Glasgow, February 18, 1715; entered the Society in Paris, March 14, 1741. In 1746 he was in the Novitiate of Paris. (*Catal. Prov. Fran.*, 1746.)

PATONILLET, NICHOLAS, Father. (*Collectanea*, p. 577.) His name should be written "Patouillet." He was born at Salines, 1622, and died at Besançon, November 1, 1710. (Father de Backer's *Biblioth. des Ecrivains S.J.*)

PLOWDEN, CHARLES, Father. (*Collectanea*, p. 601.) A number of his letters to Père Grivel are preserved in the Library of St. Geneviève's College S.J., Paris.

RYAN, ANDREW (Irish). He was born September 23, 1724; entered the Society October 3, 1741, and was teaching grammar at Tours in 1746. (*Catal. Prov. Fran.*, 1746.)

SAVAGE, PATRICK (Irish). He was born April 18, 1716; entered the Society October 1, 1740, and was teaching a class of grammar in the College of Bourges in 1746. (*Id.*)

STRACHAN, ALEXANDER, Father, Scotch. (*Collectanea*, p. 743.) He was born in the diocese of Aberdeen, October 21, 1727; entered the Society in May, 1747, and in 1762 was residing in the College of Louis-le-Grand, Paris. (*Catal.*)

STRACHAN, FRANCIS, Father, Scotch. (*Collectanea*, p. 743.) He was born September 18, 1673; entered the Society at Tournay, September 18, 1700, and was professed of the four vows at Madrid, February 2, 1716. He taught humanities for four years, and philosophy for three; was Minister during seven years, Rector during ten, and Procurator for seventeen. In 1746 he was residing in the College of Louis-le-Grand, Paris. (*Catal. Prov. Franc.*, 1746.)

URQUHART, LOUIS, Father, Scotch. (*Collectanea*, p. 793.) He was born October 11, 1685; entered the Society at Toulouse, November 15, 1705; taught humanities for five years, rhetoric for one, and philosophy for three. He was professed of the four vows at Eu, February 2, 1720, and in 1723 was resident in the College of Arras. (*Catal. Prov. Fran.*, 1723.)

RECENT DEATHS WITHIN THE PROVINCE.

BERNARD, PHILIP, Scholastic, was a native of Trinidad, West Indies; born September 12, 1855; he made his humanity course of studies at St. Stanislaus' College, Beaumont, Windsor; entered the Society at Roehampton, May 23, 1875, and, after two years' probation, studied philosophy for three years at the Seminary, Stonyhurst College. Attacked by consumption he was removed for change of air to St. Beuno's College, St. Asaph, in 1880, but the symptoms increasing, he was sent, by the advice of his medical attendant, as a last resource, to try his native air, and accordingly embarked on October 17, 1881, with Father John Hartell, who accompanied him as far as Jamaica, the place of that Father's destination, and narrowly escaped shipwreck in a terrible storm. He derived no relief from the change, and succumbed to the fatal disease at his father's house in Trinidad, September 16, 1882, aged twenty-seven. He was a holy youth, and a model of every virtue of his calling. (*Province Register*).

ETHERIDGE, JOHN, Father, a native of Redmarley, in the county of Worcester; was born of respectable parents on January 11, 1811; studied his humanities at Stonyhurst

College, which he entered in September, 1820, and was admitted to the Society at the Novitiate, Hodder Place, near Stonyhurst, September 20, 1827. After a course of studies and teaching he commenced his theology at St. Mary's Seminary, Stonyhurst, on August 30, 1838, and on October 2, 1840, was sent to Louvain to complete it. He was ordained Priest in 1841, and in the month of July, 1842, made the "Great Act" in universal theology with marked distinction. In the following month he was appointed Professor of Rhetoric and Prefect of the Philosophers at Stonyhurst College, and from September, 1843, until the same month in 1845, was Prefect of Studies in the same College. From September 10, 1845, until early in 1847, he was Professor of Logic and Confessor at the Seminary, and, after supplying the mission of St. Helen's, Lancashire, for a few months, made his solemn profession of the four vows on August 15, in the same year (1847). In the following October he was appointed Professor of Theology at St. Mary's Seminary, and on October 30, 1848, was declared the first Rector of the newly-erected theological College of St. Beuno, Flintshire, North Wales; on January 6, 1851, he was chosen to be Provincial as successor to the late Father William Cobb, his post at St. Beuno's College being taken by his elder brother, the late Right Rev. James Etheridge, Bishop of British Guiana. On the death of the Very Rev. Father General Roothaan, which happened on May 8, 1853, Father Etheridge was summoned to Rome, as Provincial, to attend the twenty-second General Congregation, which by its third decree elected the present Very Rev. Father General, Peter Beckx, the twenty-second General of the Society, on the feast of the Presentation of the Blessed Virgin Mary, July 2, following. Prior to this General Congregation, the Society had been composed of four General Assistancies only, viz., Italy, Germany, France, and Spain. By the eleventh decree of the same Congregation, however, the English-speaking Provinces, viz., those of England, Ireland, and America (Maryland and Missouri), were constituted into a Fifth Assistancy under the general title of the Assistancy of England, and by the same decree, Father Etheridge was on July 27, 1853, elected the first English Assistant. On Father Etheridge leaving England, the late Father Andrew Barrow was appointed Vice-Provincial, and so remained until September 24, following, when

Father Joseph Johnson, then Rector of St. Francis Xavier's College, Liverpool, was declared Provincial. Father Etheridge was, however, prostrated by a severe attack of Roman fever and compelled to return to England in 1857, and after recruiting his strength for a few months was appointed to the laborious mission attached to the College of St. Francis Xavier, Liverpool, where he toiled with unceasing activity and zeal both in and out of the confessional until within a comparatively short period of his death, endearing himself to all by his tender charity, humility, and prudence. In August, 1865, he was elected by the Triennial Provincial Meeting, Deputy to the Procuratorial Meeting in Rome. He had suffered with edifying patience and resignation for some years from a distressing tumour in the leg; but recently the heart became affected, and finally a severe attack of bronchitis set in. The medical attendants having reported upon his dangerous state, the last Sacraments of the Church were administered by the Rector of the College, and Father Etheridge died soon after, on Thursday afternoon, December 21, 1882, in his seventy-second year. He was buried on the following Saturday in the cemetery attached to the Catholic Chapel, Gillmoss.

Kind and appreciative notices of the deceased Father appeared in the *Weekly Register*, the *Tablet*, and the *Catholic Times* papers of the 30th of December, following. The *Register* and *Times* observe that

His sage counsel, words full of wisdom, and his amiability of disposition—he had a kind word and sympathetic smile for all who approached him—won for him universal love and esteem. In the confessional he was a prudent adviser and a loving Father, and his solicitude for the sick was unbounded; as a religious he was a strict observer of his rule, and his regularity in every detail caused him to be regarded as a model of community life.

The *Tablet* notices especially his assiduous attendance in the confessional.

The world knew comparatively little of this good and holy man of prayer, but those who have been in the habit of attending the Jesuits' church in Liverpool for the past twenty-five years, could bear willing testimony to the continuity of Father Etheridge in the confessional, hardly ever failing to be found sitting there day or night. . . . The senior clergy from almost every church in Liverpool were present at the Requiem Mass, either in the sanctuary or in the body of the church to testify their respect and esteem of the deceased. (*Province Register*.)

GRIMSTON, JOHN, Father. A native of Preston, county Lancaster, born November 23, 1819; made his humanity studies at Stonyhurst College; was admitted to the Society at Hodder, near Stonyhurst, September 7, 1837, and was professed of the four vows, August 15, 1863. After spending some years in his higher philosophical studies, and occasionally teaching for brief intervals at Stonyhurst and Mount St. Mary's Colleges, and matriculating at the London University, he was sent to the Society's College at Namur in September, 1845, where, at the end of the scholastic year, he made a public act in universal philosophy. In September, 1846, he commenced theology at the Society's College, Louvain, and completed the long course at the then recently-opened College of St. Beuno, North Wales, where he was ordained Priest in his third year's divinity, September, 1850. He then made his tertianship or third year's probation, at Tronchiennes, Belgium, and was next appointed Minister and Professor of the short course of theology at St. Beuno's College. In September, 1852, he taught the class of rhetoric and the London University matriculation course at Stonyhurst College. In the following year he was appointed to the Mission of Wardour, county Wilts, which he left in 1856 in ill-health. In the following year (1857) he was sent to the Mission of St. Wilfrid's, Preston, and two years later to Stonyhurst College, on account of his health. He next served the missions of St. Helen's and Prescott, Lancashire, in succession for several years, and in October, 1868, was appointed to the Skipton Mission, Yorkshire. From this time his broken health rendered frequent changes of residence necessary, and for several years preceding his death he was incapacitated from performing active ministerial duties. He died at Clitheroe on Monday, November 27, 1882, æt. 63, after devoutly receiving the last sacraments of the Church. (*Province Register.*)

APPENDIX TO ALPHABETICAL CATALOGUE

OF ALIASES OR BY-NAMES ASSUMED BY MEMBERS OF THE
ENGLISH PROVINCE OF THE SOCIETY OF JESUS.

The following names have been discovered since the
Alphabetical Catalogue, pp. 886, seq., was in type.

REAL NAMES.

Fr. Apris, David, *alias* English (Anglus), David. (*Catalogus
primorum Patrum et Fratrum. Stonyhurst MSS. A.
iv. 3.*)

Uncertain. Badeley, Francis, *alias* or *vere* Ross, Francis. (*St.
Alban's College S.J., Valladolid, Register.*)

Br. Baduley, William (Temp. Cd.), *alias* or *vere* Lee, William.
(*Id.*)

Fr. Bamfield, George, *alias* or *vere* Bates, George. (*Id.*)

Br. Becket, Joseph (Temp. Cd.), *alias* or *vere* Covet, Joseph.
(*Id.*)

Fr. Beesley, Edward, *alias* or *vere* Haughton, Edward. (*Id.*)

„ Belost, Simon, *alias* English (Anglus), Simon. (*Catalogus
primorum.*)

„ Blackiston, Francis (No. 3), *alias* Blaxton. (Douay Diary.)

„ Bolbet, Roger, *alias* Bobbet, Roger, and Anglus (English),
Roger. (*Catalogus primorum.*)

Br. Brereton, John (Scholastic), *alias* Bal, or Ball, John. (*St.
Alban's College Register.*)

Fr. Bruerton, John, *alias* Alison, John. (*Id.*)

Fr. Cudner, Richard, *alias* English (Anglus), Richard. (*Cata-
logus primorum.*)

„ Cudner, Thomas, *alias* English, Thomas, junr. (*Id.*)

„ Dolman, John, *alias* Doulman and Doweman, John. (*Id.*)

„ Fitton, Francis, *alias* or *vere* Biddulph, Francis. (*St. Alban's
College Register.*)

REAL NAMES.

- Fr. Freeman, Richard, *alias* English (Anglus), Richard. (*Catalogus primorum.*)
 „ Godwin, James Ignatius, *alias* Middlemore, James. (*St. Alban's College Register.*)
 „ Grant, Robert, *alias* or *vere* Gray, Robert. (*Id.*)
 „ Green, Thomas, *alias* Darell, Thomas. (*Id.*)
- Fr. Hart, William, *alias* Kirkham and Hamburn, Wm. (*Id.*)
 „ Hawkins, Francis, *alias* Barckley, Francis. (*Id.*)
 „ Haywood, Richard, *alias* English (Anglus), Richard. (*Catalogus primorum.*)
 „ Henning, John, *alias* English (Anglus), John. (*Id.*)
 „ Huddleston, John (No. 2), *alias* Philopenes, John. (*Collectanea*, Appendix No. 2.)
 „ Hume (Humœus), Alex. (Scotch), *alias* Hunne, Alex. (*Collectanea*, Appendix No. 2.)
- Fr. Irwin, Thuribus (Scotch), *alias* Herwin, Thuribus. (*Collectanea.*)
- Fr. Keynes, Charles, *alias* Newport, Charles. (*St. Alban's College Register.*)
 „ Keynes, John, *alias* Newport, John. (*Id.*)
 Br. Killinghall, Henry (Temp. Cd.), *alias* Place, Henry. (*Id.*)
- Fr. Land, Thomas, *alias* Collins, John. (*Id.*)
 „ Langworth, Basil, *alias* or *vere* Durand, Basil. (*Id.*)
 „ Leland, Robert, *alias* English (Anglus), Robert (probable.) (*Catalogus primorum.*)
 „ Leland, William, *alias* English (Anglus), William. (*Id.*)
 Br. Lith, or Lish, Thomas (Temp. Cd.), *alias* English (Anglus), Thomas, sen. (*Id.*)
- Fr. Mansell, William, *alias* or *vere* Harding, William. (Catal. 1711.)
 „ Molsho, John, *alias* Molsoe and Mulso, John. (Douay Diary.)
- Fr. Nelson, John, *alias* Beesley, John. (*St. Alban's College Register.*)

ALIASES.

- Fr. Alison, John, *vere* Bruerton, John.
- Br. Bal, *or* Ball, John (Scholastic), *vere* Brereton, John.
- Fr. Barckley, Francis, *vere* Hawkins, Francis.
- „ Bates, George, *vere* Bamfield, George.
- „ Beesley, Edward, *vere* or *alias* Risley, Edward.
- „ Beesley, John, *vere* Nelson, John.
- „ Biddulph, Francis, *vere* or *alias* Fitton, Francis.
- „ Blaxton, Francis, *vere* Blackiston, Francis.
- „ Bobbet, Roger, *vere* Bolbet, Roger.
- „ Bulmer, William, *vere* Richardson, William.
- Fr. Cassidy, Bernard, *vere* Stafford, Bernard.
- „ Catesby, Joseph, *vere* Pleasington Joseph, *or* Walmsley, Joseph.
- „ Collins, John, *vere* Land, Thomas.
- Br. Covet, Joseph (Temp. Cd.), *vere* or *alias* Becket, Joseph.
- Fr. Darell, Thomas, *vere* Green, Thomas.
- „ Dicarden, Richard, *vere* Richardson, William.
- „ Doulman, John, *vere* Dolman, John.
- „ Doweman, John, *vere* Dolman, John.
- „ Durand, Basil, *vere* or *alias* Langworth, Basil.
- Fr. English (Anglus), David, *vere* Apris, David.
- „ English (Anglus), John, *vere* Henning, John.
- „ English (Anglus), Richard (No. 1), *vere* Haywood, Richard.
- „ English (Anglus), Richard, *vere* Cudner, Richard.
- „ English (Anglus), Richard, *vere* Freeman, Richard.
- „ English (Anglus), Robert, *vere* Leland, Robert.
- „ English (Anglus), Roger, *vere* Bolbet, Roger.
- „ English (Anglus), Simon, *vere* Belost, Simon.
- Br. English (Anglus), Thomas, senr. (Temp. Cd.), *vere* Lith, *or* Lish, Thomas.
- Fr. English (Anglus), Thomas, junr., *vere* Cudner, Thomas.
- „ English (Anglus), William, *vere* Leland, William.
- „ Eusebius, *vere* Parsons, Robert.
- Fr. Frost, Richard, *vere* or *alias* Thompson, Richard.
- Fr. Gray, Robert, *vere* or *alias* Grant, Robert.

REAL NAMES.

- Fr. Pansford, John, *alias* Percival, Molyneux. (*Id.*)
 „ Parsons, Robert, *alias* Melino, Richard; El Teatino, and Eusebius. (*Records of English Catholics*, part ii.)
 „ Pleasington, Joseph, *alias* Catesby, Joseph, and *vere* Walmsley, Joseph. (*St. Alban's College Register.*)
 „ Pole, Anthony, *alias* Smith, Anthony. (*Id.*)
 „ Pole, Thomas, *alias* or *vere* Oadenus (? Owen.) (*Id.*)
 Br. Portland, John (Scholastic), *alias* Parry, Fulcius. (*Id.*)
 Fr. Poulton, Giles, *alias* Poulton, Francis, and Palmer, Giles. (*Id.*)
 „ Poulton, Henry, *alias* Pollard, Henry. (*Id.*)
 „ Powell, Vincent, *alias* Powell, Griffin. (*Catalogus primorum.*)
- Fr. Richardson, William, *alias* Bulmer and Dicarden, Richard. (*Collectanea*, Appendix No. 2.)
 „ Risley, Edward, *alias* or *vere* Beesley, Edward, and *alias* Haughton, Edward. (*Collectanea*, Appendix No. 2.)
- Uncertain. Smith, John (Francis in confirmation), *alias* or *vere* Harrington. (*St. Alban's College Register.*)
- Fr. Smith, William, *alias* or *vere* Southern, William. (*Id.*)
 „ Stafford, Bernard, *alias* Cassidy, Bernard. (*Collectanea*, Appendix No. 2.)
 „ Stafford, Ignatius, *alias* Potter and Xavier, Ignatius. (*St. Alban's College Register.*)
 „ Stanley, Richard, *alias* Sayer, Richard. (*Id.*)
- Fr. Thompson, Richard, *alias* or *vere* Frost, Richard. (*Id.*)
- Fr. Walmsley, Joseph, *alias* Pleasington, Joseph. (*Id.* and *Collectanea*, Appendix 2.)
 „ Ward, George, *alias* Vernon, George. (*St. Alban's College Register.*)
 „ Whitley, Richard, *alias* or *vere* White, Richard. (*Id.*)
 „ Wilkinson, Thomas (Confessor), *alias* or *vere* Molyneux, Thomas. (*Id.*)
- Br. Wilson, Ralph (Scholastic), *alias* Russell, Ralph (probable). (*Collectanea*, Appendix 2.)

ALIASES.

- Fr. Hamburn, William, *vere* Hart, William.
 „ Harding, William, *vere* or *alias* Mansell, William.
 „ Harrington, John, *vere* or *alias* Smith, John.
 „ Haughton, Edward, *vere* Risley, or Beesley, Edward.
 „ Herwin, Thuribus (Scotch), *vere* Irwin, Thuribus.
 „ Hunne, Alexander (Scotch), *vere* Hume, Alexander.
- Br. Lee, William (Temp. Cd.), *vere* or *alias* Baduley, William.
- Fr. Melino, Richard, *vere* Parsons, Robert.
 „ Middlemore, James, *vere* Godwin, James Ignatius.
 „ Molsoe, John, *vere* Molsho, John.
 „ Molyneux, Thomas, *vere* or *alias* Wilkinson, Thomas.
 „ Mulso, John, *vere* Molsho, John.
- Fr. Newport, Charles, *vere* Keynes, Charles.
 „ Newport, John, *vere* Keynes, John.
- Fr. Oadenus (? Owen), *vere* Pole, Thomas.
- Br. Parry, Fulcius, (Scholastic), *vere* Portland, John.
 Fr. Percival, Molyneux, *vere* Pansford, John.
 „ Philopenes, John, *vere* Huddleston, John (No. 2.)
 Br. Place, Henry (Temp. Cd.), *vere* Killinghall, Henry.
- Fr. Pleasington, Joseph, *vere* Walmsley, Joseph.
 „ Pollard, Henry, *vere* Poulton, Henry.
 „ Potter, Ignatius, *vere* Stafford, Ignatius.
 „ Poulton, Francis, *vere* Poulton, Giles.
 „ Powell, Griffin, *vere* Powell, Vincent.
- Uncertain. Ross, Francis, *vere* or *alias* Badeley, Francis.
- Br. Russell, Ralph, (Scholastic), *vere* Wilson, Ralph (probable).
- Fr. Sayer, Richard, *vere* Stanley, Richard.
 „ Smith, Anthony, *vere* Pole, Anthony.
 „ Southern, William, *vere* or *alias* Smith, William.
- Fr. Teatino, El, *vere* Parsons, Robert.
- Fr. Vernon, George, *vere* Ward, George.
- Fr. White, Richard, *vere* or *alias* Whiteley, Richard.
- Fr. Xavier, Ignatius, *vere* Stafford, Ignatius.

ADDENDA ET CORRIGENDA

TO WHOLE WORK.

VOL. I.

- p. 227, line 26, and the index, *for* Thomas, *read* Francis Matthews.
p. 233, line 18 *for* 1626, *read* 1646.
p. 170, five lines from end *for* 160 $\frac{5}{8}$, *read* 1610.
p. 188, *dele*, note i.
p. 472, line 23, *for* June, *read* January 21.
p. 473, line 22, *for* 1559, *read* 1599.
p. 530 line 3, *for* 1605, *read* 1610.
p. 668, lines 12 and 13 from end, omit paragraph and insert,
"He is named in the Diary of the English College."

VOL. II.

- p. 478, third line from end, *for* Backworth *read* Barkworth.

VOL. III.

- p. 146, line 9, *for* 1661, *read* 1667.
p. 188, line 7 from end, *for* Society of Jesus, *read* English College, Rome.
p. 392, third line from end, *for* Father, *read* Brother Francis.

VOL. IV.

- p. 17, line 10, *for* Greenborough, *read* Grandborough.
p. 238, ninth line from end, *for* 1593, *read* 1590.
p. 451, line 19, *for* 1600, *read* June 15, 1577.
p. 519, line 15, *for* 1633, *read* 1638.
p. 584, line 1, *for* 1640, *read* 1649.
p. 735, Index, line 4 from end *for* 702, *read* 602.

- p. 236, line 33, *dele* the passage, "also a victim," to "1679."
Also the note 26.

VOL. V.

- p. 346, line 24, *for* James, *read* Charles Culcheth, *alias* Parker.
p. 352, line 23, *for* 1791, *read* 1701.
p. 395, line 23, *for* John, *read* Joseph Smith.
p. 514, line 18, *for* Barber, *read* Baker.
p. 516, line 16, *for* Michael, *read* Bartholomew.
p. 609, *dele* note 11.
p. 616, fourth line from end, *for* Hemeron, *read* Hamerton.
p. 617, fifth line from end, *for* 1759, *read* 1739.
p. 655, Pedigree. Christopher Maire, born 1697, *not* 1687.
p. 703, More pedigree and text. Christopher More, S.J., died
November 27, 1781.
p. 936, line 2, *for* 1769, *read* 1759.
p. 938, line 13, *for* months, *read* weeks.
p. 972, line 23, *for* 1645, *read* 1642.
p. 981, line 9, *for* fourth, *read* third Baron.
p. 1019, Index, seventh line *for* "see Bentley," *read* Bentney.
p. 1022, Index, Bruning, Francis, *alias* Simeon, *dele* "Martyr
in prison."
p. 1047, Index, line 29, *insert* martyr *for* Mostyn.

VOL. VI.

- p. 15, line 11, *for* Beauval, *read* Beaudesert.
p. 124, line 24, *for* Wigmore, *read* Wilkinson.
p. 134, *omit* the note attached to William Hart, and *read* "He
entered the Society in 1582, and died a novice in the
Roman College, August 6, 1584. (More, *Hist. Provi.*
Angl. S.J.)
p. 192, line 14, *for* 1640, *read* 1649.
p. 194, line 5, *for* 1578, *read* 1598.
p. 199, line 20, *for* 26, *read* 20.
p. 201, line 22, *for* 20, *read* 30.
p. 207, line 3 from end, *for* the second Henry, *read* Thomas.
p. 208, line 4, *for* 87, *read* 80.
p. 210, line 18, *for* 84, *read* 78.
p. 215, line 26, *for* 57, *read* 56.
p. 249, line 11 from end, *for* Greenboro, *read* Grandborough.

- p. 275, Constable, Robert, *omitted* from index.
- p. 288, line 29, *for* months, *read* weeks.
- p. 322, line 7, *for* 1616, *read* 1646.
- p. 372, line 16, *for* 1688 Orange Revolution, *read* Oates Plot, 1678-9.
- p. 396, Petre, Thomas, *alias* Rivers, *omitted* from index.
- p. 407, Norris, Charles, *omitted* from index.
- p. 413, *omit* from "Oliver," line 9, to end of note. Oliver's John Thompson was *vere* John Plotts.
- p. 429, Smith, Richard, *alias* Saville, *omitted* from index.
- p. 430, line 2, *for* James Billinge, *read* Richard Laurenson, *alias* Billinge.
- p. 438, line 13, *for* Lancashire, *read* Lincolnshire.
- p. 439, line 7, *insert* "who" after Susanna Lavery.
- p. 441, line 4 from end, *for* 1642, *read* 1742.
- p. 454, line 14, *for* son, *read* nephew.
- p. 457, line 10 from end, *for* 1744, *read* 1714.
- „ line 12 from end, *for* 1714, *read* 1719.
- p. 473, line 18, *for* Gregory XIII., *read* Benedict XIII.
- p. 475, line 4, *for* Southard, *read* Southworth.
- p. 481, line 12, Winifred Petre, wife of Hugh Lewis, of Lanwynney, was a grand-daughter of the Hon. Thomas Petre, sixth son of the second Lord Petre; he married Ursula Brooke, of Lapley, county Stafford, and had four sons and two daughters, at least these are all the children I can verify. First son, William Petre, apparently died unmarried; will proved by his nephew, George Attwood, 1710. Second son, Walter Petre, who died very poor, left a wife Elizabeth; his will administered by his chief creditors, January 10, 1678. Third son, Thomas Petre, died before 1677. Fourth son, Francis, of whom (1880) I have no information, but he is never named in any of the wills I have seen later than 1637. Anne Petre died unmarried; will proved April, 1707, in which she names her god-daughter Winifred Lewis, wife of Hugh Lewis, and two other god-children, James Griffiths and Charles Powel. Who are they?¹ Winifred Petre married to George Attwood, of Bevere, county Worcester. Both husband and wife buried at Claines, he 1732, she 1716; they had at least five children, Winifred, Thomas,

¹ See Nash and Grazebrooke.

Peter, George, and William. What became of all this family of Attwood? (Communicated by Hon. Mrs. Douglas.)

p. 553, Note 10, *dele* "probably one of the sons," and *read* "grandson."

p. 558, Hesketh, Thomas, and More, William, Priest. "Thomas Hesketh is Dr. Allen's nephew (sister's son), who accompanied him to Rome from Spa. (Douay Diary, p. 207.) Thomas Hesketh after his uncle's death assumed the name of Allen. William Morrise, Priest, also travelled with Dr. Allen. You call him More in the Pilgrims'-book, while, on the other hand, Maziere Brady, vol. iii. p. 51, apparently from the *original* pilgrims'-book at Rome, gives the name as William Morris. I think Morris, not More, must be the right reading." (Communicated by the late Rev. Dr. Knox.)

THE PETRE FAMILY.

The Hon. Mrs. Douglas, sister to Lord Petre, has kindly enabled us to make further corrections in vol. vi.

p. 603 and Note. The Dom. (or Mr.) John Petre, who visited the English College, Rome, in 1618, was the fifth son of the second Lord Petre, and not John, the first Lord Petre, who died in 1613. We were misled by an error in Burke's *Peerage*, twice repeated, which places the death of John, the first Lord Petre, in 1637, instead of 1613, and were consequently thrown a generation out.

p. 607 and Note. Henry Petre was the seventh son of the second Lord Petre, born 1611, and died 1649; not one of the three sons of John, the first Lord Petre, and his wife, Mary, daughter of Sir Edward Waldegrave, Knight.

p. 611. George Petre was the eighth son of the second Lord Petre.

p. 627. This was William, the fourth Lord Petre, who died in the Tower of London, a victim of the Oates Plot persecution, 1683, and not Robert, the third Lord Petre.

p. 668, Index to the Pilgrim-book under the head of Petre, requires to be changed according to the above corrections.

p. 773, Index, *for* Line, Thomas and William, *read* Lister, Thomas and William.

- p. 782, Index, Rodney, Edward, *read* Robinson, *for* Rogers.
 p. 783, Index, *omit* "Father S.J.," after Richard Sales, *alias* Neville.
 p. 786, Index, *insert* Smith, Richard, Father, S.J., *alias* Saville, 429.

VOL. VII. PART I.

- p. 3, Adams, James, Father, S.J. The writings of this Father are erroneously stated to have been omitted by Fr. de Backer in his *Biblioth. des Ecrivains S.J.*
 p. 299, line 12, *for* 1598 *read* 1599.
 p. 371, Hope, — Father.

The son of an English Catholic merchant established at Genoa and trading in the Archipelago, born in the Island of Chios, where he learned modern Greek; at ten years of age he was sent to the Jesuit College at Messina, and at the close of his studies entered the novitiate. He was missionary at Thessalonica about 1770. Later he went to Russia and was Assistant to Father General Brzozowski. He died at an advanced age, November 14, 1812. In the Society he was known by the singular *alias* of Father Desperamus.—P. Gagarin in the *Études* for January, 1879, p. 55 note. (Communicated by Father Morris, S.J.)

- p. 426, line 3, *for* 1849 *read* 1839.
 pp. 513, 514, Molyneux, Henry and Richard, senr., Fathers S.J., were the sons of Mr. Richard "Mullinax," of St. Paul's, Covent Garden, London, a tradesman, and his wife Barbara. A probate copy of his will, which was dated September 1, 1733, is in the Province Archives.

PART II.

- p. 705, Hugh Sheldon, Temporal Coadjutor S.J. In *Dom. Eliz.* vol. ccxlviii. n. 111, 1594, we find the following examination of this Brother, when in service. "Hugh Sheldon, servante to Mr. William Standen, sonne to Mr. Standen of the Petty Bagge; he hath dwelt with his said Mr. three yeares. He saith upon his oathe that he was never beyond the sea. And being demaunded whether he will goe to churche, desireth to be holden excused, and being offered the oathe of allegeaunce he refuseth to take it. RYC. YOUNG."
 p. 826, Weldon, Thomas, Father. He signs his will, which is preserved in the Archives of the Province, as Fenwick Welton. It is dated August 15, 1751. He was then missioner at Grafton Manor, county Worcester.

p. 858, Wood, — Father.

A letter from Mr. Thomas Roper to his cousin, Rev. Thomas More, the Clergy Agent in Rome, dated March 4, 1625, says "The Marquis Hamleton dyed on Tweuseday last at his lodgings at Whitehall of a purple fever, and ended his dayes as befitted a good Christian to doe, for soe I am more than credibly enformed, and therefore I doe pray for him. One of the Padri cauled Wood did the deede." In the margin, in the Clergy Agent's hand is "Wood a Jesuitt." Though the letter seems to be written from London, the year is given in new style. James, Second Marquis of Hamilton, died March 2, 1625, according to Burke. This letter would make it March 1st, as the Sunday letter in 1625 was B. George Musket also writing March 4th. says "Marquez Hambleton, L. High Steward of England, died upon Shrove Tuesday." Ash Wednesday was March 2nd. (Communicated by Father Morris, S.J.)

p. 1179, Stonor, John, Esq. Since the mention of this benefactor to the English College S.J., Liege, in p. 1179, above, was made, a copy of his will has been found in the Province Archives. It is dated April 12, 1625, is accompanied by notarial certificates, and is in French. It confirms the surmise that he was a son of Sir Francis Stonor. The following extracts are subjoined.

In the Name of God. Amen.

Be it known to all and singular that in this present year of the Birth of Our Lord J.H.S. XPst, 1625, the 12th day of April, I, John Stonor of Stonor, native of the county of Oxford in England, son of the late Sir Francis Stonor de Stonor, in his life-time Knight, &c., dwelling at present in my house at Louvain, being, thanks to God, of sound mind and discretion, knowing full well that nothing is more certain than death, but, that nothing is less certain than the hour thereof, wishing therefore to settle my temporal concerns, whereof God, of His mercy, has committed to me the administration in this wretched world, so that I may be wholly engaged with what regards the salvation of my soul, have made my last will as follows.

First, I most humbly beseech God the Father Almighty, and His Son Jesus Christ my Redeemer, through His most dolorous Passion to be merciful to me at the hour of my death, that being admitted to the number of His elect, I may for ever serve and praise Him ; and to obtain this grace, I implore the intercession of the All-Glorious Virgin Marye, Mother of God, my gracious and chief Patroness, with that of St. Joseph, her well-beloved spouse, of St. John Baptist, of St. John the Evangelist, of my good Angel, and of all the other men and women Saints of Paradise, desiring that my body be buried in the church of St. Peter at Louvain, near to or rather within the tomb of my late wife, Catharine de Lyere, requesting that on the day of my burial, or soon after, my funeral service be decently performed, yet without any superfluous expense, forbidding that on any account bread be given to the friends invited to my obsequies, though it be the custom. In lieu whereof, I request that a modius [müyd] of wheat in baked loaves be given to the poor of the parish of St. Peter. *Item*, I will that for twelve

Miss Gilkins was wont to reside, with all its appurtenances, and months after my demise, a Mass be daily said at the altar nearest my grave for the welfare of my soul, and those of my late wife and relatives, providing for each mass 6 *patars*, and I desire my executors to choose Heer Vogheltank, my neighbour, to perform this said service. *Item*, I give to the poor of St. Michael's parish 10 florins to be distributed at the discretion of the Priest. *Item*, to Miss Jane Chamberlayn, my cousin, the sum of 103 florins yearly for the rest of her life, to be taken out of the 133 florins which are yearly due to me within, and in the environs of the town of Mons, and of which Monsieur the Master Vincent le Mayre has been the collector. *Item*, to Damoiselle Anne Malapart, daughter of my late wife, I give and bequeath the thirty florins yearly remaining from the rents aforesaid, likewise for the rest of her life, and no longer, but I will that on the respective decease of the aforesaid Damoiselles Chamberlayn and Malapart, the said rents devolve to my heirs. *Item*, I give to the Irish Friars of the Order of St. Francis two double ducats. *Item*, to Father Barnes, the Pater Confessor of St. Monica, I bequeath fifty florins. *Item*, to Mr. Clifford I bequeath a double ducat. *Item*, to Miss Marie Worthington, my god-daughter, a double ducat. *Item*, to Mr. Chamberlayn, my cousin, Dean of Ghent, I bequeath the blue velvet canopy embroidered with my arms, together with the *gordyns* [*les gordyns*] and appurtenances. *Item*, also the enjoyment for the rest of his life of the 25 florins due to me on the *faisant* (?) in the Dorpstraete (Thorpe Street), belonging to John Van Ermegheem at Louvain, which, at his decease, are to accrue to my heirs. *Item*, to the Sodality of Our Lady at the Jesuit Fathers, of which I have formerly been the unworthy Prefect, I bequeath 25 florins once for all. *Item*, to Madame De l'Epinoi, relict of the late Mr. Chamberlayn, my uncle, as also to Miss Marie and Sister Frances, my cousins, I bequeath a double ducat each. *Item*, to Mr. Adrian Malapart I bequeath my large portrait and that of his late mother, both drawn from life; and to George, Philip, Celine, and Jane, his children, a double ducat each. *Item* to the Nuns of St. Monica, I bequeath 15 florins. *Item*, to the Vicar General, Dean of St. Gudule's at Brussels, I bequeath a ring of my late uncle Chamberlayn, bearing the motto, *Mors bona bonis, mala malis*. *Item*, to Mademoiselle Boxhorn, I bequeath my statue of our Lady with the gold crown and sceptre as it stands on the side-board, together with the garden of flowers and the wooden case to contain it. *Item*, to Sister Jenneken, *la roulx* religious at the hospital, I bequeath a double ducat. *Item*, to my nephew, John Crouche, my god-son, who is in England, I bequeath the debt of 40 florins borrowed from me by my nephew, Francis Stonor, on his leaving the Netherlands for England. *Item*, I give and bequeath one payment of 50 florins to pay for a gown for Dom. Father Susius, religious of the College S.J., Louvain. *Item*, to Miss Jane Chamberlayn my silver bowl. *Item*, I will that, if my revenues from the neighborhood of Mons be during my lifetime redeemed, or wholly, or in part alienated, my heirs be obliged to make them good to the aforesaid Misses Chamberlayn and Malapart for the rest of their lives on my other heritable goods. *Item*, to Cathelyne de Rottere, my servant, for her long and faithful service, provided she stay with me till my death, the use for her lifetime of my house in Dorpstraete, viz., that in which

after her death, the said houses shall return to my heirs ; and as to the remainder of my goods, whether personal or real, purposing to dispose of them to the glory of God, the increase and maintenance of the true, Catholic, Apostolic, and Roman religion, and for my soul's weal, that of my wife, and of our Catholic relatives, I bequeath them to the English Jesuit Fathers formerly resident at St. John's in this town of Louvain, but now living at Liege, instituting them my legatees, subject to my debts and legacies. I appoint as executors my cousin, Mr. Chamberlayn, Dean of Ghent, with Mr. Barnes, confessor at St. Monica's, and the advocate Lintermans.

Signature at the bottom of and on each side of each leaf: J. STONOR.

28th of July, 1626. Mr. Stonor for good consideration further gives to Cateline, his servant, another 100 florins. *Item*, to Miss Chamberlayne, Nun in the Monastery of St. Elizabeth at Brussels, 18 florins. In witness whereof I sign these presents,

J. STONOR.¹

¹ Among a collection of original wills and probates in the Province Archives we find the following :

More, Catherine, of York (probate), will dated March 1, 1776, in which she names her brothers, Fathers Christopher and Thomas More S.J., and her sister, Mary More, and cousin, Mrs. Mary Ullathorne.

Neville, William (then at Liege), "of the families of the Nevilles of Holt, Leicestershire." Will (probate) dated September 24, 1787, gives legacies to Mrs. Mary Tichbourne, then of the convent of Hocke Porte, Miss Teresa Tichbourne, and his god-daughter, Miss Preston, daughter of the Hon. James and Mrs. Purefoi, Preston. Appoints his brother, Father Charles Neville S.J., executor.

Lewis, William, Rev., "Master of the Howse or Hospitall of St. Crosse, dedicated to the memory of the Crosse and Passion of my Blessed Redeemer Jesus Christ the Eternal Sonne of God." (Probate) Will dated July 16, 1666, mentions his sons Theodore (afterwards a convert to the Catholic faith and a Father of the Society) and John ; gives to the "Provost and Fellowes of the Howse of the Blessed Virgin Mary, commonly called Oriell Colledge, in Oxon, a fayre chalice silver and gilt with cover"—price £10. Also "Poluglott Bibles," and other books, "as a poore memoriall of his love and respect to that foundation whereof I had my education, wherein I had the honor to be Fellowe and Provost, and to lay the first stone of their new Colledge." He names his brother, Sir Alexander Ratcliffe, and his niece, Margaret Ratcliffe. He mentions his having been in exile and sequestration for twenty years, which, with the iniquity of the times much impoverished him.

Talbot, John, of Carlington, county Northumberland, Esq. (Copy) Will dated June 27, 1724, devises his manors and estates to his brother Gilbert Talbot, subject to an annuity of £150 to his wife Barbara. The testator died February 21, 1733-4.

Ayres, Ignatius, of Macao in China, then residing with the Portuguese Ambassador in London. Original will in Latin dated October 28, 1751, gives his property to Fathers Bernard Cross and Cornelius Morphy S.J. It does not appear whether he was a Priest or layman.

Foxe, Henry, Esq., of Sherrington, county of Hereford. Original will and codicil. Will dated December 20, 1750. Codicil January 23, 1750 [1], settles his Salop and Montgomery estates upon his brother, James Foxe, in tail male. Remainder to Henry Foxe, of Clare Market, London, upholsterer, in tail male. Remainder to his sister Bridget Foxe, in tail male, with ultimate remainder to his own right heirs in fee. He names William Berington, M.D., Shrewsbury, and Christopher Clough, of

Mintown, Salop, Esq., as trustees. Gives small legacies to his aunts, Catherine Langdale, Susan Ruffe, and Penelope Lindsay; his cousins Penelope and Catherine Williams, and Susan Ruffe, Thomas, William, Henry, Anne Ruffe, and William and Penelope Lindsay, James, Thomas, Catherine, and Mary Bowyer, and their father, Edward Bowyer, Esq.; also to William Plowden, Esq., and his daughter Anne.

Tyldesley, Frances, Mrs., of Ghent. Original will dated August 24, 1725. She was probably a nun. She gives all to John Culcheth, Esq., who signs a declaration that his name is used for the house in which the testatrix lived.

Fortescue, Elizabeth, widow of Charles Fortescue of Husbands Bosworth, county Leicester, Esq. Original will, dated August 9, 1735, devises a moiety of the manor of Idbury, *alias* Idbury Bould and Foscot county Oxford, and the Manor House and estates to her son Francis.

Guldeford, Clare, The Dame Lady, wife of Sir Robert Guldeford, of Hampstead, county Kent, Bart. Original (duplicate) will on parchment, dated August 13, 1713, mentions her aunt Sarah Guldeford, wife of Joseph Guldeford, Esq., and her sister Tasburgh.

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OF THE IRISH¹ MEMBERS OF THE SOCIETY OF JESUS, FROM
THE YEAR 1550 TO 1814. BY FATHER EDMUND HOGAN,
S.J., AUTHOR OF "IBERNIA IGNATIANA," ETC.

ST. IGNATIUS DE LOYOLA, born at Loyola, in Spain, 1491; made his vows August 15, 1534, and died July 31, 1556. He was the founder and fosterer of our Irish Mission. In March, 1540, he says, "I am so busy sending some Fathers to India, others to Ireland and to parts of Italy, that I cannot write more at present." In August, 1540, he writes, "As those of Ireland are going, I have in Rome only one Father to help me to correspond with the Fathers in Portugal, India, Spain, Paris, Ireland, &c." September 10, 1541, he draws up the famous document containing instructions as to the manner of dealing with the Irish Princes and people. In March and June, 1542, he gives an account of the work of the Irish Nuncios; in 1555 he writes to Cardinal Pole, "In the German College there is an English student, *indolis et ingenii boni*, and in our College there is an Irishman, *magnæ spei* . . . through zeal for the souls of those kingdoms I will educate any subjects whom you will send hither." (See *Cartas de S. Ignacio*.)

CODURE, JOHN, born at Embrun, in France, in the year 1518; made his first vows August 15, 1535; was professed of the four vows; and died August 29, 1541. He was named Irish Nuncio, April 24, 1541.

SALMERON, ALPHONSUS, born at Toledo, 1516; made his first vows August 15, 1534; was professed of the four vows, and died February 13, 1585. He came to Ireland as Nuncio and missionary in 1542.

¹ A few are mentioned, who, though not Irish, were connected with the Irish Mission. The sketches of the first fifty Fathers are given fully in the *Ibernia Ignatiana*, which is a collection of original documents and letters relating to the Irish Fathers S.J.

BROET, PASCHASE, born near Amiens, 1507; made his first vows August 15, 1535; was professed of the four vows; and died September 14, 1562. He came to Ireland as Nuncio and missionary in 1542.

ZAPATA, FRANCIS, born in Spain; entered the Society in Rome, 1541. He was companion of the Nuncios; he had previously held in Rome the post of Scriptor Apostolicus.

ANONYMOUS (1), born in Ireland; entered the Society in Rome, about 1550, and was professed of the four vows.

WOULFE, DAVID, born in Limerick; entered the Society in Rome, about 1550; was professed of the four vows; and died in county Clare, after June 28, 1578. He was Rector of Modena College; Nuncio; prisoner; writer; classed by Stanihurst among "the learned men and authors of Ireland," and as a distinguished divine. He was a man of great reputation for austere sanctity. (Cf. *Cambrensis Eversus*, p. 734.)

MAURITIUS [MACMAURICE?], born in Ireland; entered the Society in Rome about 1555, and died probably at Milan (?) Mentioned by Goldwell, Bishop of St. Asaph, in his letter to Primate Creagh, written June 20, 1565, "In this city of Milan, there is a very worthy man (*vir valde probus*), an Irish Jesuit, named Mauritius, who was delighted to hear of your escape from the Tower of London." Perhaps he was Morris Derby, mentioned below.

EDMUND, "of Ireland;" entered the Society in Rome, about 1555. He was David Woulfe's companion from Rome to Nantes, and Primate Creagh's companion to Ireland.

ANONYMOUS (2), probably of Limerick, or Clare; entered the Society in Rome, 1561.

ANONYMOUS (3), probably of Limerick, or Clare; entered the Society in Rome, 1561.

ANONYMOUS (4), probably of Limerick, or Clare; entered the Society in Rome, 1561. The three last named Jesuits were sent to Father Laynez, by Father Woulfe. The three names are amongst these as given in Shirley's Original Letters—"William An Moryrtagh, *alias* Morgan; Bryan Tayg Kiblichan, Donigh fr, Rikard, Creun Dermuid Mady, Richard (Arthur or Orso) Morris Derby."

VERLIN, CHARLES, born probably in Ireland; entered the Society in Italy, about 1561, and died in Sicily, 1565. The name is not uncommon in Ireland. The author of the Sicilian history S.J., could not tell where he came from.

FLEMING, RICHARD, born probably in Westmeath; entered the Society about 1561; was professed of the four vows, and died at Pont-à-Mousson, August 25, 1590. He was a man of great virtue; writer; first Chancellor of the University of Pont-à-Mousson; Professor of Theology at Clermont, Paris, and at Pont-à-Mousson. The Blessed Virgin revealed to him in Paris, that Father Aquaviva was elected General. He succeeded the celebrated Maldonatus, in the Chair of Theology at Paris. He appeared to Father Darbyshire after his death. He was of a noble Irish family, and of noble and religious bearing. (*Histoire de Pont-à-Mousson*, by Abram and Carayon; and Foley's *Collectanea*.) Probably he is the "Richard," mentioned in Shirley's Letters, *supra*. "Of him I hear a great report, to be an absolute Divine and Professor thereof," says Stanihurst in *Description of Ireland*, 1586.

O'DONNALL, EDMUND, born in Limerick; entered the Society about 1561, and died in Cork, March 16, 1575. He was a martyr for the faith—hanged, drawn, and quartered *odio Fidei*. (See his Life, in *Ibernia Ignatiana*, p. 20, and in Bruodinus.)

GOOD, WILLIAM, a native of Glastonbury; born 1527; entered the Society at Tournay, 1562; was professed of the four vows in Rome, and died at Naples, July 5, 1586. He came to Ireland with Dr. Creagh 1564—1569. (Cf. Foley's *Collectanea*.)

GORDON, JAMES, born in Scotland, 1541; entered the Society in Rome, September 20, 1563, and died April 16, 1620. He was Apostolic Nuncio to Ireland. (*Id.*)

ROCHFORD, ROBERT, born in Wexford, about 1530; entered the Society in Rome, 1564; was professed of the four vows; and died June 19, 1588. He was a great linguist; prisoner; missionary. His name often appears in the Anglo-Irish State Papers; he died on board a Spanish man-of-war, "a martyr of charity;" had taught school in Youghal, in 1575, and I think it is he, whom Stanihurst describes as "born in the county of Wexford, is a proper divine, an exact philosopher,

and very good antiquary." In 1581 Matthew Lamport, of Waterford, and Matthias Lamport, a Dublin Parish Priest, were hanged for harbouring Father Rochford; and Robert Meiler, Edward Cheevers, John O'Lahy, and two sailors, all of Wexford, were hanged, drawn, and quartered for bringing him from Belgium to Ireland, and Richard French, a Wexford Priest, for harbouring him, was imprisoned in Dublin, and died of misery in his prison. (*Ibernia Ignatiana* and Foley's *Collectanea*.)

TANNER, EDMUND, was born in the "Province of Dublin," 1526; entered the Society in Rome, June 14, 1565, and died in Munster, June 4, 1579. He was a writer; a profound divine (Stanihurst); a prisoner; Bishop of Cork. (See his Life in *Ibernia Ignatiana*.)

LEA, CHARLES, was born in the town of Cloyne, 1545; entered the Society in Rome June 24, 1570, and died after 1579. He was son of Dr. Morris Lea; educated in Paris, Oxford, and Cologne; taught school in Youghal in 1575.

MACMORIS, CHARLES, was born about 1540; entered the Society about 1570, and died after 1584. He was imprisoned for the faith; was a physician and surgeon; and gave great relief to Archbishop O'Hurley, who in June, 1584, had been tortured by having his legs broiled at a fire. Perhaps he was the "Mauritius" mentioned above. (See *Ibernia Ignatiana*, p. 28, and O'Sullivan Beare's *Hist.* p. 125.)

HOULING, JOHN, born in Wexford, about 1539; entered the Society about 1570; was professed of the four vows; and died December 13, 1599. He was a martyr of charity; founded the College of Lisbon; was a writer; very zealous; a good linguist. He is much praised by Fitzsimon and Copinger (his contemporaries) in their controversial works. (Cf. Foley's *Collectanea*.)

NUGENT, WILLIAM, probably born in Westmeath; entered the Society about 1570, and died after 1584.

GEOGHEGAN, BRYAN, born probably in Westmeath; entered the Society about 1570, and died after 1584. A joint letter of his and Father William Nugent is given by Theiner, who calls them Jesuits.

SEGRAVE, NICHOLAS, born in Dublin, 1538; entered the Society in Rome, February 2, 1573. He was a son of James Segrave and Margaret Bathe.

FIELD, THOMAS, born in Limerick, 1546 or 1549; entered the Society in Rome, October 6, 1574; was professed of the three vows, and died in Paraguay, 1626. In 1586 he was captured and "evil-handled" and manacled by English pirates, and put in an open boat without rudder or oars and drifted away to Buenos Ayres. He was one of the three first missionaries of Paraguay; of great innocence of life; and was alone in Paraguay for years. See Cordara, *Hist. Soc.* A.D. 1626, and in Foley's *Collectanea*, p. 253, an interesting letter about him in 1589 by Father Yates. He is erroneously called a Scot, by Charlevoix, and an Italian, by Franco; he was son of Dr. Field and his wife Genet Creagh.

BARRY, JAMES, born in Cork county, or city, 1552; entered the Society in Rome, 1579. He was son of James Barry, gent., and his wife Johanna Sanaghan.

GERROT, JOHN, born in Wexford, 1564; entered the Society at Rome, April 23, 1580; professed of the four vows in Germany; and died in Ireland between 1611 and 1615. He was a learned man; in Vienna, A.D. 1593; he was the twenty-second professed, in point of antiquity, at the Provincial Congregation at Olmutz, in 1597; and the sixteenth in 1603; in Wexford A.D. 1609, and 1611; of great zeal and mortification. (Cf. Foley's *Collectanea*.)

TAYLER, WALTER, born in Dublin, 1563; entered the Society in Rome, September 19, 1580, and died before 1609.

MCARTHUR, ROBERT, born probably in Limerick; entered the Society about 1580. He is mentioned in the Calendar of State Papers (Ireland.)

ARCHER, JAMES, born in Kilkenny, 1549 or 1551; entered the Society in Rome, May 25, 1581; was professed of the four vows in Spain, and died in Spain between 1617 and 1624. He was first Rector of Salamanca, and a great promoter of education; a most celebrated man whose name was very dear to Irishmen, with whom he possessed unbounded influence. He was a famous missionary in Ireland during the war of Tyrone.

WALSH, JAMES, born in Waterford, 1559; entered the Society in Rome, June 9, 1581, and died before 1609.

MULRONY, ANDREW, born in Clonmel, 1554; entered the Society in Rome, June 9, 1581; was professed of the four

vows ; and died in Connaught before October, 1621. He had been Minister and Consultor in Spain ; was a good theologian and controversialist ; very fond of study ; “doctus et gravis,” and most edifying ; came home about 1600, stationed in West Munster for some years ; was Superior of the Connaught Residence for many years. His learning and virtue well-known to Father General Aquaviva, says Holiwood, *alias* Lawndry, so he probably studied in Rome. (Lawndry’s *Litteræ*, 1611.)

SEGRAVE, JAMES, born in Dublin, 1560 ; entered the Society in Rome, August 24, 1582, and died before 1609.

MORE, FLORENCE, born in Armagh, 1552 ; entered the Society in Brunn, 1582 ; was a Spiritual Coadjutor, and died at Neuhaus, August 4, 1616. He was a friend of Primate Creagh ; educated at Paris, and Pont-à-Mousson ; Minister of Neuhaus College, in Germany ; and for twenty years confessor of the holy foundress of the college, and of Germans and foreigners. (See sketch of his life in *Hist. of Austrian Province*, A.D. 1616, and *Ibernia Ignatiana*, pp. 28, 29, 122.)

EUSTACE, NICHOLAS, born in Dublin, or Kildare ; entered the Society in Rome, 1582.

CASEY, RALPH, born probably in Limerick ; entered the Society about 1582. The State Papers say he was heir to an estate, which English settlers wanted to get.

MAURITIUS, —, born in Ireland ; entered the Society about 1582, and died after 1617. He appears in Germany in 1617.

COMERFORD, NICHOLAS, born in Waterford, about 1544 ; entered the Society about 1583 ; was professed of the four vows, and died in Spain about 1599. He was B.A. of Oxford, in 1562 ; D.D. of Louvain, in 1576 ; a writer ; professor ; Peter Lombard addressed a Latin poem to him on his taking his Doctor’s Degree. (Cf. Foley’s *Collectanea*, and his Life in *Ibernia Ignatiana*, and Wood’s *Athen. Oxon.*)

HOLYWOOD, *or* HOLIWOOD, CHRISTOPHER, a native of Artane, Dublin, born 1562 ; entered the Society at Dôle, 1582 ; was professed of the four vows ; died in Dublin, September 4, 1626. He was Professor of Philosophy and Theology at Padua, &c. ; prisoner in the Tower of London, in Wisbeach and Framlingham Castles ; Superior of the

Irish Mission for twenty-three years; a writer on controversy and physical science; specially denounced by James I. He was known by the *alias* a Sacrobosco, *alias* Jo. Bus, *alias* Thomas Laundry; his name is in the Irish Catalogue of 1626, as "Superior Missionis." He was heir of Artane Castle, &c. (Cf. Foley's *Collectanea*.)

FIELD, RICHARD, born in Dublin, about 1554; entered the Society about 1582; was professed of the four vows, and died in Dublin February 21 or November, 1606. He is much praised by Father Holywood; Superior of the mission; a prisoner for the Catholic faith. (Cf. Foley's *Collectanea*.)

SHEINE, THOMAS, born in Clonmel, 1555, or 1558; entered the Society in 1583; was professed of the four vows, or of the three, and died at Waterford, between 1637 and 1646. Of great abilities; "had seen a great deal," *multa vidit*; came to Ireland about 1607.

EVERARD, WILLIAM, born in Ireland (?); entered the Society about 1583, and died at Milan, November 12, 1590. He was probably an Irishman, and relative of James Everard, who entered in 1598.

BRAY, —, born in Tipperary county; entered the Society about 1584, and died after 1594. He is mentioned in State Papers, 1594, as having come to Ireland.

EUSTACE, RICHARD, born probably in Kildare; entered the Society in Rome, February 2, 1585, and died after 1593. He is probably the same who was in Augsburg in 1593, and appears in the Irish Catalogue of that year.

HIGGIN, MILER, born in Ardagh, 1555; entered the Society in Rome, March 25, 1585.

BAMBROC, RICHARD, born probably in Dublin; entered the Society about 1585, and died after 1593. He was at Gratz, in Germany, in the year 1593. There is a Father Patrick Bambric, in the Diocese of Elphin; there are two families of the name in Dublin. He is named in an Irish list of 1593.

EUSTACE, MAURICE (M.), born in Kildare county, about 1560; entered the Society about 1585, and was martyred in Dublin, June 9, 1588. He was hanged, drawn, and quartered as a Jesuit and Papist; his estates were confiscated; he is no doubt the "Maurice Eustace, student of divinitie, one that

notwithstanding he were born to a faire living, yet did wholly sequester himself from the world." (Stanihurst's *Description of Ireland*, ed. 1586.)

O'SULLEVAN, THADEUS, born probably in county Cork; entered the Society about 1585; died before 1609. He was esteemed an eloquent preacher.

BORG, WILLIAM, born probably in Limerick; entered the Society in Germany about 1585; died before 1609. He was stationed in Germany in 1587. (Irish list, 1593.)

LEYNACH, NICHOLAS, *or* LEINICH, born in Clonmel 1556 or 1564; entered the Society in Spain in 1586; was professed of the three vows; and died between 1622 and 1626. He was a man of talent; a great preacher; "hath," says the Attorney General, "special credit and authority." (State Papers.) "Circumspect, zealous, and energetic." (Holywood.)

O'CARNEY, BRYAN; born in Cashel, September 29, 1567; entered the Society at Tournay, October 17, 1589; was professed of the four vows; and died in Cashel, August 20, 1640. He took the degrees of M.A. and Doctor of Philosophy at Douay; was Professor of Greek and Rhetoric; a writer; a fervid preacher; gave missions throughout Ireland; was brother of the Archbishop, and son of Patrick O'Carney and his wife Elizabeth Coney. He went in disguise for nearly forty years, and had many hairbreadth escapes. (Cf. Foley's *Collectanea*.)

WISE, MAURICE, born in Waterford 1563; entered the Society in Rome 1589; was a Spiritual Coadjutor, and died at Waterford between 1626 and August, 1628. He was a nephew of the "Grand Prior" Wise; Professor and Minister in the Roman College; "lepidus valde in conversatione." (Cf. Foley's *Collectanea*, which differs somewhat in dates.)

FITZSIMON, HENRY, born in Dublin, May 31, 1566; entered the Society at Tournay, April 15, 1592; was professed of the four vows 1608; died in Kilkenny, November 29, 1643. He studied in the universities of Oxford, Paris, and Pont-à-Mousson; was Professor of Philosophy; a prisoner for the Catholic faith; a distinguished writer and an army chaplain. (Cf. Foley's *Collectanea*, and his *Life* by Hogan.)

MC CONOR MACMAHON, JOHN (M.), was born in Clare, or Cornwall, 1557; admitted to the Society in prison

shortly before his execution at Dorchester, July 4, 1594. He was known in England as John Cornelius; born of Irish parents; was a man of extraordinary piety; hanged, drawn, and quartered at Dorchester. He was of the English Province. (See his life in *Records S.J.* vol. iv. and Foley's *Collectanea*.)

WHITE, THOMAS, born in Clonmel 1558; entered the Society in 1588 or 1592; was a Spiritual Coadjutor, and died at Santiago May 28, 1622. He was Founder and Rector of the Irish College of Salamanca; a great pillar of the Irish Church, and of extraordinary piety and zeal. (See his Life by William M'Donald, D.D., in *Irish Ecclesiastical Record*, 1873.)

CONWAY, RICHARD, born in New Ross 157 $\frac{2}{3}$; entered the Society in Spain in 1592; died at Seville, December 2, 1626. He was Rector and a great promoter of the Irish Colleges in Spain; a writer; zealous, pious; tied to a tree by robbers and miraculously freed by the Blessed Virgin and his Angel Guardian. (See also Foley's *Collectanea*.)

TALBOT, WALTER, born in Dublin, June 30, 1562; entered the Society May 10, 1595; died in Belgium 1599. He was military chaplain, "Preacher and Ghostly Father" to the Irish soldiers of Sir William Stanley, and died from the effects of hard work; very devout to our Blessed Lady of Montaigu at Sichein, and his sick soldiers going in procession to that shrine were often cured; his father, William Talbot, was of a noble family, and his mother was Maria Birmingham. (Cf. *Miracles lately wrought at Sichein*, ed. 1606, and Foley's *Collectanea*.)

BATHE, WILLIAM, was born in Dublin, Easter Sunday, 1564; entered the Society at Tournay, October 14, 1595; was professed of the four vows; and died in Madrid June 17, 1614. He was heir to Drumcondra Castle, etc.; a writer; a musician; spiritual director; a very holy man. Foley's *Collectanea* gives the date of admission 1595; but I find "the feast of St. Matthew (September 21) 1596." He died just as he was about to give a retreat to the Court of Philip II. His *Janua Linguarum* was edited about twenty times, and once in eight languages.

O'COLAN, DOMINICK (M.), was born near Youghal in 1567; entered the Society as a Temporal Coadjutor, December 8, 1595; was martyred at Youghal, October 31, 1602. He was chief of the Clan-Colan; commander of heavy cavalry in France; captain of Corunna Port; was hanged, drawn, and

quartered for the Catholic faith. (See his Life in *Ibernia Ignatiana*, pp. 89 and 102.) He was known also as Dominic Collins. (Cf. Foley's *Collectanea*, where his martyrdom is stated to have taken place at Cork, October 3, 1602.)

WHITE, STEPHEN, was born in Clonmel 157 $\frac{3}{4}$; entered the Society in Spain 1596 or 1599; was professed of the four vows; and died in Galway between 1646 and 1648. He is praised by Ussher and other great men; was Professor of Theology at Dillingen, Ingoldstadt, Pont-à-Mousson, &c.; a writer; an antiquarian; was called "Polyhistor" by Raderus, Colgan, and others, on account of his extraordinary learning. (See memoirs of him by Dean Reeves, of Armagh, and by P. Victor de Buck; also Foley's *Collectanea*.)

WALE, WALTER, was born in Cashel in 1571; entered the Society in 1596; was professed of the four vows 1618; died in Cashel, April 6, 1646. He was called "Hart" by Father Holiwood; was a powerful preacher; with his uncle, Father Kearney, he converted to the Catholic faith the Black Earl of Ormonde, who had the greatest esteem and affection for him. Father Yong, his contemporary, gives a most graphic sketch of his glorious missionary career of fifty years in very dangerous times, when he had many hairbreadth escapes, in spite of his military air and manner.

LENAN, PATRICK, was born in Drogheda in 155 $\frac{4}{5}$; entered the Society in 1597; was professed of the four vows, and died about the end of 1621. He was an accomplished theologian, and missionary "in perpetual motion," the great reconciler of enemies. He was a graduate of Oxford; M.A. Douay; B.D. of Louvain; for six years a pupil of Stapleton and Lessius; a gifted, solid man. (Holiwood; and Foley's *Collectanea*.)

WALSH, RICHARD FITZROBERT, was born in Waterford in 1582; entered the Society in 1598; was professed of the four vows; and died at Waterford soon after April 24, 1642. He was Professor of Philosophy at Salamanca; of great abilities; Father Provincial asked to have his place filled in Waterford by such men as Peter and Luke Wadding, and Paul Sherlock; he was a "celebrated preacher in Spain and Ireland"; elder brother of Archbishop Walsh, and nephew of Dr. Strong, Bishop of Ossory. (Cf. Foley's *Collectanea*.)

WALSH, RICHARD FITZJAMES, born in Waterford about 1583; entered the Society in Spain about 1598; died before 1617.

LEE, JOHN, born in Kilkenny 1583; entered the Society in Santiago 1598; died between 1609 and 1617.

EVERARD, JAMES, was born at Fethard in 157 $\frac{1}{2}$; entered the Society in Portugal in 1598; was professed of the four vows; and died at Cashel, April 16, 1647. He was brother of Sir John Everard; Professor of Theology; a great preacher and missionary; a very holy man. (Cf. Foley's *Collectanea*; and Father Young's sketch of him in *Spicilegium Ossorien.*, vol. ii.)

CARRIG, CORNELIUS, was born in Tuam in 1569 or 1575; entered the Society in Portugal in 159 $\frac{8}{9}$; died in Portugal after 1626. He is called *Tuamensis* and *Toumensis*; praised by Father Fitzsimon as a benefactor of Irish education; was of Thomond, or Tuam Diocese. He was in Portugal A.D. 1617 and 1626, and called *de Rocha*. (Cf. Foley's *Collectanea*.)

BARNEWALL, JOHN, was born at Stackallon Castle, county Meath, in 1576; entered the Society at Tournay, October 28, 1599; was professed of the four vows 1616; died near Drogheda, August 2, 1617. He was son of Robert Barnewall and his wife Alsona Brandon; renounced his inheritance of Stackallon; was Professor of Greek; besides the Breviary he recited daily the Office of the Blessed Virgin; was styled "the poor man's Apostle;" most zealous and obedient, "omnium virtutum specimen," says Holywood. (*Id.*)

BUTLER, JAMES, was born in New Ross in 1579; entered the Society in 1599; was professed of the four vows; and died between 1636 and 1646. He was Professor of Rhetoric; a good theologian and preacher; was stationed at New Ross in 1613 and 1621, and probably died there. (*Id.*)

BRENNAN, WILLIAM, born in Ireland; entered the Society in Rome about 1599; died between 1604 and 1609. He returned to Ireland in 1604.

NOLAN, ANDREW, born in Galway in 1581; entered the Society in 1600; died between 1617 and 1626. He was in Portugal in 1617.

WALE, JAMES, was born in Waterford in 1582; entered the Society in Spain 1600; died at Waterford, November 18, 1640. He was a learned and hardworking missionary; came home in 1622; was called in Spain Diego de Ovalle. (Cf. Foley's *Collectanea*.)

WALE, THOMAS, was born in Waterford about 1583; entered the Society in Spain in 1600; died before 1609. He was a cousin of the Comerfords S.J.

COMERFORD, JAMES, born in Waterford 1583; entered the Society in Spain in 1600; was professed of the three vows; and died in Waterford July 8, 1640. He was nephew of Chief Justice Walsh; pious and learned; came to Ireland in 1630.

NUGENT, ROBERT, born in Meath July 20, 1574; entered the Society in Tournay, October 2, 1601; was professed of the four vows September 4, 1618; died between 1651 and August 27, 1666. He was son of Oliver Nugent and his wife Catherine Plunkett; nephew of Lord Westmeath, and uncle of Lord Inchiquin; was a distinguished divine, preacher, mathematician, and musician; improved the Irish harp, very much augmenting its power and capacity; came home in 1611; was Superior of the Mission for about twenty-three years; "vir plane illustris," says Mercure Verdier; his enemy, Peter Walsh, calls him "the great mathematician," and Lynch in *Cambrensis Eversus* and *Alithinologia* praises his virtues and learning. (Cf. Foley's *Collectanea*.)¹

WADDING, WALTER, was born in Waterford. He was eldest of the five brothers (all S.J.), named by Father St. Leger in his Life of Archbishop Walsh.

WADDING, PETER, was born in Waterford in 1581 or 1583; entered the Society October 24, 1601, and commenced his noviceship at Tournay, November 28 following; died at Gratz, September 13, 1644. He was Professor of Theology at Louvain, Antwerp, Prague, and Gratz; Chancellor of two Universities at Prague; a writer; a very holy man; brother of Michael and Luke Wadding, S.J., and cousin of Ambrose Wadding, S.J., and Luke Wadding, O.S.F. (Cf. Foley's *Collectanea*.)

MURTY, *or* MORTY, STEPHEN, was born in Waterford in 1584; entered the Society in Spain in 1601; was professed of the four vows; and died at Bayonne, September 21, 1620. He was a "miracle in the matter of learning," and "admirabilis ingenii;" a

¹ The interesting information regarding the improvement effected in the Irish harp by Father Robert Nugent which appears in the notice of the Father in the *Collectanea*, was communicated by the Rev. Edmund Hogan S.J. This acknowledgment was accidentally omitted in the notice. [Ed. of *Records S.J.*]

very holy man; was buried with great honour near the high altar of the Franciscan Church of Bayonne. (Cf. Dr. McDonald in *Irish Ecclesiastical Record* of 1873.)

SHERLOCK, PATRICK, was born in Waterford in 1584; entered the Society in 1601; died probably in Spain between 1609 and 1617.

MORE, JOHN, was born in Drogheda 1579; entered the Society in Portugal 160 $\frac{1}{2}$; was professed of the four vows 1624; died between 1650 and 1666. He was called De Moura in Portugal; was very learned, charitable and humble; Superior in Connaught; was forty years on the mission, and imprisoned for his faith: appears in an Irish Catalogue of 1650. Peter Walsh, in his *Remonstrance*, calls him "an old venerable Jesuit and skilful exorcist." (Cf. Foley's *Collectanea*.)

WALE, JOHN, was born in Waterford in 1580; entered the Society in 1601; was professed of the four vows; and died after 1637. He was Professor of Rhetoric, Philosophy and Moral Theology; was in Ireland from 1633 to 1637. (Catalogue of 1636.)

WHITE, WILLIAM, was born in Waterford 1582 or 1583; entered the Society in Andalusia 1601 or 1604; and died between 1622 and 1626. He was a writer; brought up in Andalusia; in 1613 he was at Santiago; in East Munster from 1613 to 1622; was a good theologian and preacher.

MORGAN, WILLIAM, born in Waterford 1583; entered the Society in Spain in 1601; died between 1609 and 1617. He was in Spain in 1609.

LALOR, ROBERT, entered the Society about 1602; and died before 1609.

DATON, RICHARD, was born in Kilkenny 1579; entered the Society in 1602; died near Sliev-Locher, co. Cork, July 10, 1617. He was a writer; a most popular preacher; in the highest favour and esteem with the people of Limerick for his virtue and learning. He edited Father O'Carney's Sermons. (Cf. Foley's *Collectanea*.)

O'BRYAN, MAURICE, born probably in Kilkenny; entered the Society in 1602; died after 1611. He was in the Tipperary Residence in 1611.

MERLIN, RICHARD, entered the Society at Tournay, December 15, 160 $\frac{2}{3}$; died at Berg St. Winnock, September 18, 1604. (Tournay Album. Cf. Foley's *Collectanea*.) There was a John Merlin who entered about 1610.

STRONG, PATRICK, born in Waterford; entered the Society about 1603; died between 1606 and 1609. He is mentioned by Holywood; he narrowly escaped capture in Dublin in 1606, because he ventured to walk in the streets by day; many of his family were mayors and sheriffs of Waterford. (Cf. Foley's *Collectanea*.)

GALWEY, DAVID, born in Cork in 1579; entered the Society in Rome 1604; died at Cork, December 22, 1643. He was a merchant in early life; a devoted and daring missionary for thirty years; had extraordinary adventures in Ulster, the Scottish Isles and Highlands, and the Isle of Man; he converted numbers to the orthodox faith; was idolized in Cork; was a man of singular mortification and piety; miraculous things are told of him. (*Id.*)

BRYAN, THOMAS, was born in Kilkenny 1582; entered the Society in 1604; died at Seville 1645. He was Rector of Salamanca and Seville (1613 to 1645); a writer; appears in Ireland in 1609. His name is also written Briones, Brehan, and O'Bryan. Owing to the confusion occasioned by the *alias* system, he is mentioned in Foley's *Collectanea* as two persons, Thomas Brian (or O'Bryan) and Thomas Brion (Briones).

BATHE, ROBERT, born in Drogheda in 1581; entered the Society in 160 $\frac{3}{4}$; was professed of the four vows; and died in Kilkenny June 15, 1649. He was a learned and most edifying priest and had rendered great service "by sea and land;" was Rector of Drogheda Residence; had gone thrice to Rome for the Irish Mission; was Socius of the Superior; forty-five years on the mission, and from Drogheda worked throughout Ulster in the midst of many perils. (Cf. Foley's *Collectanea*.)

DUIGIN, JOHN BAPTIST, born in Ossory in 1584; entered the Society in Portugal in 1604; was professed of the four vows; and died in Galway March 13, 1642. He was Professor of Belles Lettres, Philosophy, and Theology; his learning, prudence, and piety are extolled by Dr. Lynch; from 1620 to 1642 he was a zealous missionary in Connaught, and was

Rector of Galway Residence. (Cf. Foley's *Collectanea*.) See an account of him in *Pii Antistitis Icon, or Life of Bishop Kirwan*.

CLARE, EDWARD, was born in Waterford in 1580; entered the Society in Portugal in 1604; was professed of the four vows, and died at Waterford July 19, 1649. He was a preacher; the oldest of the Professed Fathers in 1648, and Superior in Waterford in 1649; a man of talent. (Cf. Foley's *Collectanea*.)

CURTIN, ROBERT, born in Dublin in 1586; entered the Society in Portugal 1604; died after 1617. He appears as a Priest in Portugal in 1617.

LOMBARD, JOHN, born in Waterford in 1580 or 1584; entered the Society in Italy in 1602 or 1604; was professed of the four vows; and died at Waterford, March 20, 1642. He was Professor of Theology at Ipres and Antwerp; Rector of Waterford in 1631; was thirty years on the mission, and esteemed a good preacher. (Cf. Foley's *Collectanea*.)

COMERFORD, THOMAS, was born in Waterford in 1583; entered the Society in Rome in 1604; died at Waterford, September 10, 1636. He was in Cork in 1621; Professor of Theology at Compostella; distinguished preacher in Waterford and Cork; of great learning, piety, and zeal for souls; a nephew of Primate Lombard. (*Id.*)

COMERFORD, RICHARD, born in Waterford in 1579; entered the Society in 1604; died between 1617 and 1621. He was at Bordeaux in 1609; in Ireland in 1617, and was brother to James and Thomas Comerford, S.J. (*Id.*)

COMERTON, RICHARD, born in Waterford; entered the Society in 1604; died between 1624 and 1626. Rector of College of Salamanca 1621—1624. He possibly may be identical with Richard Comerford, above.

BARNEWALL, EDWARD, born in Dublin in 1587; entered the Society in Italy in 1604; died between 1617 and 1626. He was at Loreto in 1614 and 1617; in 1615 Father Holywood recommends him as a fit agent for the Irish Mission to reside in Rome. (Cf. Foley's *Collectanea*.)

FITZGERALD, GEORGE, born in Meath in 1583; entered the Society in Rome in 1604; was professed of the four vows, and

died between 1646 and 1648. He was in Sicily in 1615; at home in 1617; a preacher; Master of Novices; thirty-two years on the mission; Consultor of the Mission; praised by Bishop Rothe; was educated in Sicily and Rome. He is, we believe, identical with George Geraldine, named in Foley's and Oliver's *Collectanea*.

NETTERVILLE, ROBERT (M), born in Meath in 1582; entered the Society in Italy in 1604; was professed of the four vows; and died at Drogheda, June 19, 1649. He was Minister in Naples; came to Ireland from Sicily in 1615; was in Kildare in 1621; beaten to death near Drogheda by the heretical soldiers; was a most meritorious missionary. (Cf. Foley's *Collectanea*.)

SHEE, JOHN, born in Kilkenny in 1581; entered the Society in 1604; was professed of the four vows; and died in Kilkenny between 1626 and 1636. He defended theology and philosophy in a "public act;" was Minister in a college in Naples; appears in Ireland 1614 to 1626; was son of the famous Sir Richard Shee. Was Father William Boyton's professor at Cashel up to the year 1627; was esteemed an amiable and prudent man. (*Id.*)

WADDING, AMBROSE, born in Waterford 1580 or 1583; entered the Society in Rome in 1604; was professed of the four vows; and died at Dillingen, January 23, 1619. He was elder brother of Luke Wadding, O.S.F.; was a man of great talents and virtue; a writer; an officer in early life; a perfect religious; very devout to the Blessed Sacrament; knew the *Imitation* by heart; was Professor of Philosophy; Director and Professor of Moral Theology to 150 religious of various Orders in the University of Dillingen (1611 to 1619), and Superior of the Convictus of St. Jerome; about ten writings of his were published in Dillingen in 1612 and 1613.

WADDING, MICHAEL, born in Waterford 1591; entered the Society in Villagarcia, April 15, 1604; was professed of the four vows; and died in Mexico December 12 or 18, 1644. He went to Mexico, April, 1605; was Professor of Rhetoric, Philosophy, Theology, and Scripture; Missioner in Cinaloa; Rector of various colleges; a writer on mystic theology; a Priest of extraordinary holiness; an extempore Latin poet; he was spiritual director of many souls eminent for sanctity.

LEA, LAWRENCE, born in Waterford in 1584; entered the Society in 1604; died between 1609 and 1616. He was in Upper Germany in 1609.

HALLY, HENRY, born in Cashel, 1579; entered the Society September 19, 1604.

HALLY, THOMAS, born in Kilmallock in 1578 or 1580; entered the Society September 29, 1604, or October 13, 1605; died October, 1615, in the College of Berg S. Winnoc., Belgium. He was a very learned and pious priest. (Cf. Foley's *Collectanea*.)

CARRIG, RICHARD, born in Dublin in 1581; entered the Society in Spain in 1604; died after 1609. He appears in Spain in 1609.

GRIPHUS, JAMES, born in Dublin in 1585; entered the Society in Spain in 1604; was a Temporal Coadjutor, and died between 1609 and 1617.

MADAN, —, born in Waterford; entered the Society about 1604. Madan and Riverius below are mentioned by Father St. Leger in his Life of Dr. Walsh.

RIVERIUS, —, born in Waterford; entered the Society 1604.

CUSACK, HENRY, born in Dublin in 1579; entered the Society at Tournay, September 18, 1605; was professed of the four vows; and died between 1646 and 1649. He was Professor of Greek; a good preacher; Rector in Dublin in 1629. (Cf. Foley's *Collectanea*.)

QUEITROT, ROBERT, born in Dublin in 1589; entered the Society in Portugal 1605; died between 1626 and 1636. He is praised by Bishop Roth as "R. Coyter, Professor of Coimbra;" came to Dublin in 1624; called also Cotinho in Portugal. (Rothe's *Hibernia Resurgens*.)

BYRNE, ROBERT, born in Dublin in 1586; entered the Society in Portugal 1605; died between 1609 and 1617.

MCCRACH, WILLIAM, born in Cahir in 1590; entered the Society in Portugal 1605 or 1607; was professed of the four vows; and died between 1650 and 1666. He was Rector in Lisbon; came home in 1628; was Superior in Cashel and other Residences; a man of great virtue and learning; a good preacher; Professor of Philosophy and Theology in Lisbon,

called Da Cruz in Portugal, also Magrah and Magrath; "vir sane primarius et egregius concionator," says Père Mercure Verdier. (Cf. Foley's *Collectanea*, *Magrath*.)

CANTWELL, MICHAEL, born in Tipperary county about 1586; entered the Society in Portugal in 1605; died in Ireland after 1631. He was a writer; I think he left the Society about 1630; is praised by O'Sullivan Beare.

DE MORALES, MICHAEL, born in Kilkenny; entered the Society in Toledo about 1605; died after 1619. He was in Toledo Province in 1617, and at Seville in 1619; perhaps he is identical with Michael Cantwell.

LYNCH, WALTER, born in Galway; entered the Society in Portugal in 1605; died after 1609. He is mentioned only in the Catalogue of 1609.

O'CARROUL, DANIEL, born in Ely O'Carroll; entered the Society about 1605.

BARICK, MICHAEL, born in New Ross, 1582 or 1585; entered the Society in 1606 or 1610; was professed of the four vows; and died between 1646 and 1649. He was in Ireland from 1617 to 1646; he is identical with Michael Burrice, in Foley's *Collectanea*.

MALONE, WILLIAM, born in Manchester or Dublin in 1585; entered the Society in Rome in 1606; was professed of the four vows; and died at Seville, August 13, 1655. He was very placid and gentle; a good preacher; Provincial; a writer; a good religious; Rector in Rome and Seville. The Irish Catalogues of 1609, 1621, and 1636 call him "Dublinensis." See Foley's *Collectanea*, where evidence is produced in favour of Malone being a native of Manchester. The compiler of this list is of opinion (1) that Simon Malone was married at Manchester and returned home; (2) that he took William to be educated in Manchester as "Harry Fitzsimon" was, and had him baptized there; and (3) that William was then sent to Rome. William Malone, Esq., of Lismullen, is on the Roll of Attainders of 1642. The family had the title of Baron Sunderlin.

COPINGER, JOHN, born in Wexford or Cork; entered the Society in June, 1606; died after 1619 and 1626. He was a writer; a missionary of note; he was alive in 1624.

BIRMINGHAM, JOHN, was born in Galway, July 27, 1570; entered the Society at Tournay, January 19, 1607; was made a Spiritual Coadjutor in 1620; died between 1650 and 1666. He was Superior of the Galway Residence. (Cf. Foley's *Collectanea*, BERMINGHAM.)

FITZGERALD, MICHAEL, born in Dublin, September 29, 1583; entered the Society at Tournay, September 20, 1607; died at Antwerp August 30, 1621. He was a son of Richard Geraldine and Margaret Cusack; was a Professor, called by Bishop Rothe "Philosophorum decus."

KIERAN, THOMAS, born near Galway, November 28, 1575; entered the Society at Tournay, October 31, 1607; died between 1626 and 1636. He studied in Ireland, Louvain, Lille (where he became M.A.), and theology in Savoy; was esteemed and venerated in Connaught; a good preacher; came home in 1609. (Cf. Foley's *Collectanea*.)

SALL, JAMES, born in Cashel in 1579; entered the Society in 1607; was professed of the four vows, and died between 1642 and 1646. He came on the Irish Mission in 1609; in 1642 he protected Pullen, Protestant Chancellor of Cashel, and his wife and children for three months; see *Foxes and Firebrands*, by Ware, p. 98, where an extraordinary story is told of Father Sall (disguised as a preaching shoemaker), the Countess of Oxford, and Dr. Pullen. See also *Cashel of the Kings*, part ii. p. 54.

DE BURGO, THOMAS, born in Limerick, July 1, 1580, or June 24, 1588; entered the Society at Tournay, October 6 or December 21, 1607; was a Spiritual Coadjutor, and died at Limerick (?) after 1650. His parents, Thomas de Burgo and Mary Arthur, were of distinguished families; he studied in Limerick and Douay; became Master of Arts August 19, 1607; "good classical scholar, Professor of Theology, noted preacher, had reconciled many to the Church," says Père Verdier, a French Jesuit and Irish Visitor in 1647.

BRYVER, IGNATIUS, born in Waterford in 1575; entered the Society in Belgium, 1608; was a Spiritual Coadjutor; and died at Waterford between 1637 and 1646. A namesake, perhaps his father, was Mayor of Waterford 1587; the Jesuit signs his name "Bryver." He came home in 1615, and was stationed in Waterford.

NAISHE, PETER, was born in Fethard in 1582; entered the Society in Portugal in 1608; died in Portugal after 1626. He was in Lisbon in 1609, 1611, 1617, and in 1626, under the name of P. Petrus Ignatius. (Cf. Foley's *Collectanea*.)

WADDING, THOMAS, born in Waterford about 1582. He was one of the five brothers who entered the Society, according to Father St. Leger's Life of Dr. Walsh.

GOULD, STEPHEN, born in Cork in 1589; entered the Society in Rome in 1608; died between 1617 and 1626. He is described as a man of great abilities; was in Belgium A.D. 1611 and 1617.

GALTRIM, GEORGE, born in Dublin in 1590; entered the Society in 1608; died between 1617 and 1626. He was in Ireland in 1617.

HAMLIN, BARTHOLOMEW, born in Meath in 1588; entered the Society in 1608; died after 1649. He was Professor of Rhetoric and a man of ability; a great preacher in Wexford; was born in Drogheda according to one account; came to Ireland in 1617, and was attached to the Dublin or Meath Residence. (Cf. Foley's *Collectanea*.)

MORGAN, JAMES, born in Meath in 1585; entered the Society in Italy in 1608; died between 1617 and 1626. He was in Ireland in 1617.

O'FERIL, ANDREW, born probably in Longford in 1590; entered the Society in 1608; died after 1611. He was a Temporal Coadjutor in Lisbon Irish College A.D. 1611.

NUGENT, NICHOLAS, born in Meath December 25, 1585; entered the Society in Rome, May 17, 1609; was professed of the four vows September 18, 1625; died at Oporto, November $\frac{12}{22}$, 1656. He was a writer and good linguist and preacher; while a prisoner for some years in Dublin Castle he composed Irish hymns that were sung throughout Ireland; was a man of most innocent life; Superior at Oporto, where he died in the odour of sanctity; he is called a nonagenarian in Franco's *Annales*. (See in Foley's *Collectanea* detailed sketches of him and Robert.)¹

WHITE, NICHOLAS, born in Clonmel; entered the Society about 1609; died at Santiago, November, 1628. He was

¹ See Robert Nugent above and foot-note. [Ed. *Records S.J.*]

Rector of Compostella before the year 1628. (Cf. Foley's *Collectanea*, where the date of birth is given 1599, and admission 1615.)

YONG, MALACHY, born in Meath in 1578; entered the Society in 1609; died between 1646 and 1649.

HALY, PETER, born in Cashel; entered the Society in Belgium, 1609.

WADDING, DANIEL, born in Waterford. He was brother to four other Jesuits of this name mentioned by Father St. Leger.

WADDING, LUKE, born in Waterford in 1593; entered the Society in 1609; was professed of the four vows; and died at Madrid, December 31 or January 1, 1651. He was a writer; one of the Wadding brothers S.J.; was Rector of Burgos; Prefect of the Irish Mission; Professor of Theology at Salamanca, Valladolid, and Madrid; a most distinguished man; "quem summis aequiparare possis" (*Lit. Annua* of Province of Toledo); nine volumes of his Theological MSS. are preserved in Salamanca. (Cf. Foley's *Collectanea*.)

CHAMBERLAIN, MICHAEL, born in Meath in 1587; entered the Society in Rome, May 13, 1610; was professed of the three vows; and died between 1650 and 1666. He came to the Irish Mission in 1619; was a good religious and excellent preacher. (*Id.*)

YONG, JOHN, was born in Cashel, August 15, 1589; entered the Society in Rome, May 13, 1610; was professed of the four vows July 14, 1633; died in Rome, July 13, 1664. Wonderful things are told of him; he was Superior of many Residences; Master of Novices in Kilkenny; a great preacher in Cork; Master of Tertians, and Rector of the Irish College in Rome; a writer; a very holy Priest, he took a vow to observe the Rules; the Father General ordered his portrait to be taken after death, and his panegyric to be preached in the Roman College. (*Id.*)

CLARE, JOHN, born in Waterford; entered the Society in 1610; died after 1666. He was a writer; a prisoner; came to Ireland in 1660, and was working in Waterford. (*Id.*)

BRAY, THOMAS, born probably in Clonmel; entered the Society about 1610; died after 1620. He was Professor of Divinity in Coimbra and Evora in 1620 and before it; is praised by Bishop Rothe in his *Hibernia Resurgens*.

MERLIN, JOHN, entered the Society about 1610; died after 1613. He was a Douay student S.J.; mentioned in Calendar of Carew MSS. A.D. 1613; perhaps brother of Richard Merlin above.

BAPTIST, FRANCIS, born in Ireland; entered the Society in Manilla in 1610; was a Temporal Coadjutor, and died at Manilla, October 28, 1630. He was formerly a merchant in India; a Coadjutor of extraordinary holiness; died at the Manilla College; called Brother Francis Baptist the Irishman; See his life in Patrignani and Cordara (A.D. 1630) who tell marvellous things about him.

FITZWALTER, MALACHY, born in Ulster in 1578; entered the Society in 1611; died in Ireland between 1626 and 1636.

WHITE, THOMAS, born in Clonmel in 1589; entered the Society in 1611; died in 1634.

LYNCON, BRYAN, born in Waterford in 1567; entered the Society in Castile in 1611; was a Temporal Coadjutor, and died before 1640. He appears in Castile in 1617.

MCCARTHY, FLORENCE, born in Cork county about 1581; entered the Society in 1611. He was "Ex prima nobilitate in Ibernia;" of mature age in 1611, and a clever man of powerful frame.

EVERARD, RICHARD, born probably in Tipperary; entered the Society in 1611. He is represented as a man of great talent.

PLUNKET, JOHN, born in Meath in 1588; entered the Society in 1611; was professed of the three vows; and died between 1637 and 1646. He was Professor of Greek at Douay; came home in 1620, and was in the Diocese of Dublin in 1621 and 1622.

FLEMING, EDWARD, born probably in Drogheda; entered the Society in 1611.

FLEMING, —, born probably in Drogheda; entered the Society about 1611. He is described as an angelic youth. Dr. Lynch, p. 190 of *Alithinologia*, says that Thomas Fleming, of Drogheda, who had two grandsons Jesuits, was fined £3,600 (of our money), imprisoned till death, and his property was confiscated because he would not go to the Protestant church.

FLEMING, —, entered the Society about 1611.

SHERLOG, *or* SHERLOCK, PAUL, born in Waterford, August 14, 1595; entered the Society in Salamanca, September 30, 1612; was professed of the four vows; and died at Salamanca, August 9, 1646. He was a writer of commentaries on Holy Writ, and of theology; Rector of Salamanca (1631—1646) and of Compostella for some years; Professor; of extraordinary virtue, and held in great esteem in Spain; was of a Waterford family but, as I have seen it stated, born in Wexford; appointed Censor by the Inquisition of Spain. (Cf. Foley's *Collectanea*.)

COMERTON, JAMES, born in Waterford; entered the Society in Spain about 1612; was a Temporal Coadjutor, and died probably at Salamanca before 1640.

CONWAY, RICHARD. His name was sent to Rome as a candidate for admission about 1612; he died before 1646.

BARNWALL, JOHN (No. 2), born in Meath or Dublin about 1594; entered the Society in September, 1612; died between 1622 and 1626. He is described as "ex magna nobilitate;" of transcendent abilities and pleasing address; was asked for by Father Holywood in 1622.

BATHE, NICHOLAS. His name was sent to Rome as a candidate for admission, September, 1612.

CODY, MARCUS. His name was sent to Rome as a candidate for admission, September, 1612.

DE LA HOYDE, CHRISTOPHER. His name was sent to Rome as a candidate for admission, September, 1612.

FIELD, JOHN, born in Meath, or Dublin, about 1595; a candidate for the Society at Tournay, in 1612. He is described as a youth of great abilities.

STEPHEN, BROTHER; entered the Society at Salamanca about 1612; he was a Temporal Coadjutor at the Irish College.

BRAY, FRANCIS, born in Clonmel, in 1585, or 1589; entered the Society in 1614³/₄, and was killed at sea, October 15, 1624. He was Navy Chaplain; a man of great piety and courage; killed by a cannon ball in a naval action between the Spaniards and the Dutch; he was "the soul of the fight," and the Spaniards, when he was shot, blew up the ship. He had been previously stationed in Cork and Rome. See an account of

his heroic death in *Imago Primi Saeculi* and *Historia Societatis*. The Belgian Catalogue reports his death in *Missione Navali*. Cordara calls him "Strenuus in paucis et in missionibus castrensibus multum exercitatus, et praelii quasi fax atque anima."

STRONGE, *alias* STRANGE, PETER, born in Waterford, February 3, 1564; entered the Society at Mechlin, July 24, 1614, and died between 1626 and 1637. He was upon the Irish Mission in 1626. He and Father John Copinger were educated at Bordeaux. (Calendar of State Papers—Irish). He had previously studied for seven years in a Waterford school, perhaps that of the famous Peter White. (Cf. Foley's *Collectanea*.)

O'DRISCOL, CONOR, born in Cork in 1597; entered the Society in Spain, in 1614, and died after 1626. He was a Priest, and in Spain in 1617 and 1626. (Catalogues 1617 and 1626.)

FITZ-EDMONDS, EDWARD, born in Ireland, 1578; entered the Society in 1614 or 1616; a Temporal Coadjutor of the English Province, formed 1630; and died at Ghent, September 20, 1643. He was at Madrid in 1628. The Latin of the name is Edwardus Edmundus. He is called an Irishman in the English Catalogue of 1628, &c. (Cf. Foley's *Collectanea*, EDMUNDS, EDWARD.)

LEA, FRANCIS, born in Waterford; entered the Society in Toledo about 1614; was professed of the four vows in Paraguay; and died after 1634. (*Irish Ecclesiastical Record*, 1874, p. 530.)

RACHTOR, *or* RAGHTOR, THOMAS, born in Fethard,¹ in 1551 or 1553; entered the Society in Rouen, in 1614; and died in Tipperary county, February 2, 1625. He is described as a man very much given to prayer; had been V.G.; "a man without stain"; very talented; through humility he had for years deferred asking to be admitted into the Society; was regarded as a saint by the people of Tipperary, and very much praised by Father Holywood. (Cf. Foley's *Collectanea*.)

HACKET, NICHOLAS, born in Fethard, in 1597; entered the Society in Portugal in 1615, and died after 1617.

¹ Fethard, in Tipperary (Fidardensis, Fid-árd, the high wood, misspelt in Foley's *Collectanea*, "Fied-ard.")

DRAYCOTT, GEORGE, born in Drogheda about 1595; entered the Society in Austria, in 1615, and died between 1626 and 1637. He was stationed at Drogheda in 1624; had studied at Würzburg, in Germany; is named in a Catalogue of 1627.

BODKIN, GREGORY, born in Galway county about 1594; entered the Society about 1615, and died after 1622. He was in Portugal in 1621, when his Superior wanted him for the Connaught Residence; was probably grandnephew of Archbishop Bodkin, whose "nephew, grandnephew and great-grandnephew entered religious orders." (Cf. Foley's *Collectanea*.)

WHITE, NICHOLAS, born in Clonmel in 1599; entered the Society in Castile in 1615, and died before 1626. He was Rector of Compostella College before 1626. (Letter of Diego de Ovalle (or Father James Wale) to Luke Wadding, O.S.F., in St. Isidore's, Rome.

ROCHE, ALEXANDER, born in Ireland; entered the Society about 1615, and died after August, 1621. He was at the death bed of the Blessed John Berchmans, and asked him to "pray for his poor country." A full namesake of his was Rector of the Irish College, Rome, a century later.

MORONY, FRANCIS, born in Clonmel in 1599; entered the Society in Toledo, in 1616, and died after 1617.

HANRICHAN, THOMAS, born in Clonmel in 1597; entered the Society in Bavaria in 1616, and died after 1622. He was in Bavaria in 1617, and in his fourth year of theology at Ingoldstadt in 1622; sent for by Father Holywood.

LOMBARD, PAUL, born in Waterford in 1601; entered the Society in Portugal in 1616, and died after 1634.

LEONARD, JOHN, born in Waterford in 1599; entered the Society in Toledo in 1616, and died after 1617.

GORMAN, MATHEW, born in Tuam or Thomond; entered the Society in Portugal in 1616, and died after 1617.

BROWNE, STEPHEN, born in Galway, September 21, 1595; entered the Society December 21, 1616; was made a Spiritual Coadjutor January 21, 1642, and died after 1666. He taught philosophy; was a truly humble and obedient religious; was both a prisoner and an exile for the Catholic

faith; was brother of Sir Z. Browne. Lord Oranmore is descended from a brother of Father Stephen. (Cf. Foley's *Collectanea*.)

RICHARD, FATHER, born in Ireland; entered the Society about 1616, and died after 1621. On May 1, 1621, he delivered an address in Irish, the Blessed John Berchmans in Flemish, and Brother Chiusai in Chinese. (Cordara.)

CARNEY, JOHN, born in New Ross in 160⁰/₁; entered the Society in Spain in 1616, and died after 1634.

STANIHURST, PETER, born in Dublin or Belgium; entered the Society at Mechlin, September 18, 1616, and died in Spain May 27, 1627. He was fellow novice of the Blessed John Berchmans. The Irish Superior asked the General to send him or his brother William, to teach in the Irish College of Compostella. (Cf. Foley's *Collectanea*.)

STANIHURST, WILLIAM, born in Brussels in 1602; entered the Society in Mechlin, September 25, 1617; was professed of the four vows; and died in Belgium, January 10, 1663. He was son of Richard Stanihurst, and first cousin of Ussher; was a writer; a preacher; a man of great piety. He wrote seven or eight books, which went through many editions, one of them was translated into French, Spanish, Flemish, Dutch, German, Polish, and Hungarian. His name is in the Irish Catalogue S.J. of 1626. (*Id.*)

MCCARTHY, PETER, born probably in Cork in 1591; entered the Society at Mechlin, September 25, 1617, and died in Holland, December 28, 1660. He was fellow novice of the Blessed John Berchmans. In 1638 he and Father William Boyton were on the Dutch Mission; he was Chaplain-in-chief, or head Camp Missioner; he was "Trifontanensis" by birth; son of Charles Carthy and his wife Anne Wynter.

CONWAY, JOHN, born in Cashel in 1597; entered the Society at Salamanca, 1617; was professed of the four vows; died in Cashel, August 10, 1632. He is described as a religious, hardworking Priest; came home in 1630. (Cf. Foley's *Collectanea*.)

COMERFORD, GEORGE, born in Waterford, April 23, 1598; entered the Society at Mechlin, August 24, 1618, and died after 1626. He was on the Irish Mission in 1626; son of Peter Philip Comerford and his wife Ann Geoghe. (*Id.*)

O'MACHAIR, MACHARIUS, THOMAS, born in Cashel in 1599; entered the Society at Mechlin, September 13 or November 19, 1618, and died in Ireland about September 22, 1640. He is described as a writer; a good Greek and Hebrew scholar, and of great erudition; a pious and prudent man; son of William Macharius and his wife Catherine Butler; after his wife's death in 1615, William Macharius entered the ecclesiastical state, was ordained Priest in 1616, and in 1618 was engaged with the care and education of his family. (Cf. Foley's *Collectanea*.)

DILLON, GEORGE, born in Meath in 1597; entered the Society in Belgium in 1618; was professed of the four vows, 1636; died in Waterford, August 4, 1650. He is described as a martyr of charity; a writer; son of the Earl of Roscommon; uncle of the poet Earl. Taught philosophy and mathematics in Belgium. Was in Belgium in 1626, in Ireland in 1628. "Omnium virtutum, omnisque literaturae splendore clarus," says his Superior, Father Yong; Rector of Dublin Residence in 1638. "Pious, learned and prudent, and in the flower of life," writes a French Jesuit, in 1649; of great prudence, mildness, religious observance; in the midst of all the unceasing labours of his life, and the turmoils of his time he never lost his temper, never missed his particular examen or spiritual reading"—Fathers Yong and Verdier. (*Id.*)

O'FALLON, SIMON, born in Galway about 1599; entered the Society about 1618, and died in Portugal, January 1, 1642. He was universally liked in Lisbon; zealous; a great preacher; a distinguished Professor of Mathematics; was ordered by the King to inspect the fortifications. (Franco.)

PURCELL, JOHN, born in Dublin in 1592; entered the Society in Champagne in 1615 or 1618; was a Spiritual Coadjutor; and died after 1650. He came home in 1625, and was stationed in Dublin in Puritan times; was captured, treated brutally, imprisoned, and exiled in 1649. (Cf. Foley's *Collectanea*, where his admission is dated in 1629.)

EGAN, JOHN, born in Westmeath in 1599; entered the Society in Spain in 1618; was professed of the four vows, 1632; and died at Compostella, July 11, 1666. He is called MacEgan, by Peter Walsh, in his *Remonstrance*; I suspect the name was MacGeoghegan of Westmeath. He was Professor of Philosophy and Theology at Avila, and elsewhere; "a model religious; most learned in human and divine science, distin-

guished preacher, truly learned, modest and humble." (Père Verdier.) Cf. sketch of him in *Irish Colleges Abroad*; also Foley's *Collectanea*.

ROCHE, DOMINICK, entered the Society at Mechlin, August 31, 1619; was companion of the Blessed John Berchmans.

AMARALY, MICHAEL, born in Ireland; entered the Society in Lisbon, 1619, and died November 1, 1619.

SHEROLUS, PATRICK, born in Waterford; entered the Society in Salamanca about 1619.

NAISH, NICHOLAS, born in Fethard; entered the Society in Salamanca, February 8, 1619, and died a novice about 1621.

SARSFIELD, JOHN, born probably in Cork; entered the Society about 1619, and died after 1621. He was sent to study at Bordeaux in 1621.

CONWAY, JOHN, born in New Ross; entered the Society in Spain in 1620, and died at Ghent, October 8, 1689. He appears in Spain in 1617.

WHITE, JOHN, born in Clonmel in 1603; entered the Society in Toledo in 1620, and died between 1640 and 1646. He was alive in Ireland in 1634 and 1640; had taught humanities. (Cf. Foley's *Collectanea*.)

WHITE, FATHER, entered the Society in 1620.

MORONY, NICHOLAS, born probably in Clonmel; entered the Society about 1620, and died after 1626. He appears in Ireland in 1626.

O'REGAN, THADEUS, born in Kilmallock, in 1597; entered the Society in 1620, and died between 1637 and 1646. He was Professor of Dialectics; came to Ireland in 1630. The name may be O'Regan or Sauregan, he is entered in the Irish Catalogue of 1637, and was in the Cashel diocese.

FIELD, CHRISTOPHER, born in Ireland; entered the Society in Portugal about 1620, and died after 1624. He was studying philosophy in Lisbon, in 1624.

LYNCH, RICHARD (1), born in Galway; entered the Society in Andalusia about 1620, and died after 1637. He was Rector of Seville before 1637; was in that College in 1637;

probably a cousin of his distinguished namesake, Richard Lynch, of the Castilian Province. There are some details about him in Dr. McDonald's *Irish Colleges Abroad*.

PLUNKET, HENRY, born in Dublin in 1599; entered the Society in 1620; was a Spiritual Coadjutor, and was exiled or dead in 1650. He had taught humanities; was sent as agent to Rome and Belgium with his brother Colonel Plunket; was Rector in Kilkenny, and is described as an energetic man; was a writer; came to Ireland in 1626, according to Catalogue of 1626; or in 1630, according to the Catalogues of 1637 and 1646. (Cf. Foley's *Collectanea*.)

COYLE, RICHARD, entered the Society about 1620, and died between 1626 and 1636. A priest in Ireland in 1626; Coillaeus in Latin.

DA COSTA, FATHER, born in Portugal; entered the Society about 1620. He was a principal benefactor of the Irish College, Lisbon.

O'CARNEY, JAMES, born in Cashel in 1598; entered the Society in Spain, 162⁰₁; was professed of the four vows in 1634, and died at Santiago, June 10, 1648. He was Rector of Santiago College; of brilliant talents, and solid piety; Rector and preserver of the Irish College, Salamanca; held in the highest esteem by the Bishops of Spain for extraordinary learning and piety. (See in *Irish Ecclesiastical Record*, sketches of him by Dr. McDonald and Father Hogan.)

O'MAHONY, CONOR, born in county Cork in 1594; entered the Society in Portugal, March 17, 1621; was professed of the four vows, and died in Lisbon, February 28, 1650 or 1656. *Alias* Mahun, a Sancto Patricio, or De Rocha, or Marullus; a writer; Professor of Theology at Evora and elsewhere; described as very brave and pious; he rendered great service during an earthquake and eruption in St. Michael's Island; was a great light in moral theology in Lisbon. (*Annales* by Franco.) He was a celebrated man in his day. See about his book in Mr. Gilbert's *History of Affairs in Ireland*, part ii. pp. 668 and 739; and also Foley's *Collectanea*, where he is called MAHONY, CONSTANTINE or CONON, O'.

LANGTON, PETER, born in Kilkenny, August 2, 1595; entered the Society at Salamanca, April 27, 1621, and died after 1626. He was in Spain in 1626, and a Priest; of the

family of the late Father Theobald Langton, S.J., of the English Province. His brother Joseph was a Dominican. See Langton Pedigree in *Kilkenny Journal of Archæology*, 1864.

BARRETT, RICHARD, born in Galway; entered the Society in Andalusia in 1621, and died between 1637 and 1646. He was in Connaught from 1634 to 1637.

ST. LEGER, WILLIAM, born in Kilkenny in 1597 or 1599; entered the Society at Tournay, October 8, 1621; was professed of the four vows August 15, 1635, and died at Santiago, June 9, 1665. He was a writer; prisoner; exiled with great cruelty; Professor of Humanities; Rector of the Residence of Compostella, and Superior of the Irish Mission. Of great gentleness and prudence; educated in Sicily and Belgium. (Cf. Foley's *Collectanea*.)

CUSAC, HENRY, jun., entered the Society before 1622, and died after 1622. He was a Priest in 1622, and seems to have been in Rome; he was connected with Ulster maternally; I am of opinion that he did not return home, though Father Nugent asked for him in 1622. Henry Cusac, sen., came to Ireland in 1611.

TALBOT, NICHOLAS, born in Meath, May 10, 1598; entered the Society at Tournay, September 30, 1622; was professed of the four vows July 6, 1639, and died in Ireland after 1666. Professor of Humanities; came to Ireland in 1628; was Superior of a Residence in 1650; was working in 1666; was stationed in Galway with Father Stephen White, in 1644; twice imprisoned, and in 1659 was condemned to exile. (Cf. Foley's *Collectanea*.)

O'SULLIVAN, THADDÆUS, born in Desmond, 1594; entered the Society in Spain, 1622; was professed of the four vows; died between 1650 and 1666. He was Rector of Compostella; and Limerick Residence, in 1646; came to Ireland in 1633; most distinguished, and had few equals in birth, virtue, learning and eloquence.—(Père Verdier.) He was cousin of the Conde de Berehaven. (*Id.*)

ANONYMOUS (5), born in Ulster; entered the Society in Naples, in 1622.

ANONYMOUS (6), born in Ulster; entered the Society in Naples, in 1622.

ANONYMOUS (7), born in Ulster; entered the Society in Naples, in 1622.

ANONYMOUS (8), born in Ulster; entered the Society in 1622.

ANONYMOUS (9), born in Ulster; entered the Society 1622.

The above-mentioned five anonymous Jesuits were all Priests, and educated at Continental Colleges.

Ogilvie, ALEXANDER, born in Scotland in 1601; entered the Society at Pont-à-Mousson, June 29, 1622, and died 1663. He was imprisoned in Ireland for three years and a half—says Père Verdier, who met him at Kilkenny in 1648. (Cf. Foley's *Collectanea*.)

QUIN, THOMAS, born in Dublin in 1603; entered the Society at Tournay, 1623; was professed of the four vows about 1640; and died at St. Malo, August 7, 1663. He came to Ireland in 1629 or 1631. Père Verdier calls him a wonderful missionary, "mirabilis operarius." Superior of the Mission; a writer; a prisoner and exile; he held his ground with Fathers Latin and Purcell, disguised in Dublin for years, as a peasant, a miller, a military man, a ratcatcher, a private gentleman, a shoemaker, a baker, a gardener, &c., working night and day; had taught humanities; was at the Professed House, Antwerp, in 1651, 1658; at Nantes in 1659. He writes from Douay to Wadding in 1639. (Cf. Foley's *Collectanea*.)

McCAUGHWELL, HENRY, born in county Down, 1603; entered the Society in Belgium, 1624, and died in Dublin, March, 1643. He is described as a most learned and zealous man; had been Professor of Philosophy; imprisoned, flogged, exiled to France, in 1642; came home in March, 1643, and died of hardship a few days after. Called in Latin, Cavellus.

McCAUGHWELL, HUGH, born in Down; entered the Society in 1624.

McCAUGHWELL, JOHN, born in Down; entered the Society in Belgium in 1624.

ANONYMOUS (10), entered the Society at Douay, 1624.

McDAVITT, BRYAN, born in Derry in 1606; entered the Society in Belgium in 1624; was professed of the four vows 1644; and died in Florence, September, 1648. He had been

Professor of Humanities, and passed a brilliant public examination in universal philosophy and theology; bought in France the printing press for our Irish Fathers, which the Confederates took for national purposes; came to Ireland with the Nuncio, and was Chaplain to Owen Roe; sent again to Rome on special business, he died on his way home. He was a good preacher and confessor, liked by high and low; he was in Galway in 1644, and was much praised by his Superior as a worthy man and distinguished theologian. He was called also Davetti; his loss was much felt by his brethren.

CONWAY, PATRICK, born in Cashel in 1605; entered the Society in 1624, and died after 1650, and before 1666. He was in Cashel, A.D. 1649; "a very worthy man;" had been Superior of Cashel; taught humanities; came to the mission in 1635. (Cf. Foley's *Collectanea*.)

FANNING, JAMES, born in Limerick in 1603; entered the Society in 1624, and died between 1637 and 1646. He had been Professor of Humanities in Ireland in 1635 and 1637.

CAROLAN, JOHN, *or* KEROLAN, born in Meath in 1595; entered the Society in France, November 17, 1624. Hunted by Cromwell's soldiers, he died from starvation and exposure in the woods in Ireland, in 1655. A pious lady risked her life to rescue him, she had him brought to her house, but it was too late. He was teaching in Galway, in 1649; a worthy man, of pious and joyous temper. (Cf. Foley's *Collectanea*.)

CONWAY, NICHOLAS, born in New Ross; entered the Society in Madrid, 1625. He was nephew of the famous Father Richard Conway.

DAVOCK, JOHN, born in Ireland; entered the Society in Perugia, 1625; and died after 1626.

LATTIN, JAMES, born in Kildare in 1581; entered the Society in Rome, already a Priest, in 1625; was a Spiritual Coadjutor; died between 1646 and 1650. Came to the mission in 1627; was living and working hard in Dublin, in 1642, in disguise; and was a prisoner in 1643. He was of the Morris-town-Lattin family. (Cf. Foley's *Collectanea*.)

SEGRAVE, CHRISTOPHER, born in Dublin in 1604; entered the Society in Belgium, 1625; was professed of the four vows before 1646; and died after 1650. He had been Professor of

Humanities ; came to Ireland in 1631 or 1633 ; was Rector of a Residence ; Procurator of the Mission, and Socius to the Master of Novices ; esteemed a good preacher ; appointed to report on Stephen White's works ; at the celebrated meeting of theologians with Dr. Rothe, he said nothing—"nihil dixit," on the dispute with the Nuncio. (Cf. Foley's *Collectanea*.)

TALBOT, JOHN, born at Carton, Kildare, 1609 ; entered the Society in Portugal, 1625, and died in Ireland in 1673 or 1674. He was brought up at Evora University in Portugal ; was Consultor of the Mission in 1666 ; brother of Dr. Peter Talbot ; esteemed a good preacher ; and, like most of the Irish Jesuits of his time, spoke Irish, English, and one or more Continental languages ; was a prisoner for three months ; Dr. Talbot, in his *Hæresis Blackloiana* says, "Evora gave many orthodox theologians to the Catholic faith, and, among others my brother, Father John Talbot, a distinguished defender of the faith." (Cf. Foley's *Collectanea*, where upon the authority of an Irish Catalogue for 1650, he is called a native of Kilkenny ; born 1611, entered the Society 1629.)

VINCENT, RICHARD, born in Ireland ; entered the Society in Salamanca, 1625.

RELLY, THOMAS, born in Dublin, 1599 ; entered the Society in France, 1625 ; and died between 1637 and 1646. Came to the mission in 1630 ; was there in 1637.

MCCARTHY, MICHAEL, entered the Society in Belgium before 1626. He may be identical with Peter McCarthy above.

HACKETT, EDWARD, entered the Society in Portugal before 1626, in which year he appears in that country.

MEAGH, JOHN (M.), born in Cork, 1598 ; entered the Society in Rome or Naples, 162 $\frac{5}{8}$; and was martyred in Germany, May 31, 1639. He was shot by heretics near Guttenburg. Son of William Meagh or Meade, a celebrated citizen of Cork, who died in exile in 1614. Imprisoned in Naples on a false accusation ; was of great zeal and piety ; a good scholar, and knew Virgil and the *Imitation* by heart ; he had a knowledge of his martyrdom twelve years previously ; he was on his way to Ireland when he met his glorious death. (Cf. Foley's *Collectanea*.)

LOMBARD, IGNATIUS, born in Waterford; entered the Society about 1626, and died in Spain, July 19, 1669. Rector of Compostella, in 1634 and 1638, and of Seville from 1666 to 1673. Perhaps he is identical with Ignatius Lombard, p. 39.

WALSH, EDWARD, born in Waterford; entered the Society about 1626, and died after 1639. He was Professor of Controversies at Salamanca, in 1639, succeeding Father Paul Sherlock.

O'HARTEGAN, MATTHEW, born in St. John's parish, Limerick; entered the Society about 1626, and died after 1659. He was probably Superior of the Mission as "Nat. Hart," in 1659. He was a much esteemed Agent of the Confederation at the French Court; prudent, much liked by the Nuncio in Paris; often mentioned by Rinuccini; was considered a religious, clever man; a correspondent of Wadding. Several of his letters are in Carte's *Ormond*, and Mr. Gilbert's works on *Irish History*. He volunteered to help the Irish at St. Kitt's, in 1649. (Cf. Foley's *Collectanea*.)

MORRIS, CHRISTOPHER, a native of Wales; born 1603; entered the Society in 1626; was professed of the four vows October 19, 1642, and died at St. Omer's, August 1, 1667. He was a very learned theologian; knew twelve languages and music. He was about six years in Ireland; of the English Province. (*Id.*)

SHORTALL, MICHAEL, born in Ossory; entered the Society at Salamanca about 1627; and died after 1627.

DILLON, PETER, born in Meath; entered the Society in Andalusia about 1627, and died after 1634.

FORDE, JAMES, born in Dublin in 1603; entered the Society in 1627; was professed of the four vows; and died after 1666. He came home in 1636 or 1639; had been Professor of Humanities and Rhetoric for many years; in 1652—6, kept a school in a vast bog, and in imitation of their master the boys practised great austerities. (Cf. Foley's *Collectanea*.)

DE LEON, THOMAS, born in Ireland, in 1613; entered the Society in Spain, 1627; was professed of the four vows; and died in Spain after 1676. He taught philosophy six years, scholastic and moral theology eighteen years, at Granada and

Seville; was deputed by the Province of Andalusia to the Eleventh General Congregation, *cum jure suffragii*, A.D. 1661; writer; praised by Kircher for his knowledge of Greek, Hebrew, Arabic, and of the abstruse sciences of the ancients; thirty years Professor of Philosophy and Theology. Dr. Talbot says his real name was Talbot.

EUSTACE, OLIVER, born in Wexford, February 24, 1600 or 1603; entered the Society at Rome, November 25, 1622 or 1627, and died in Dublin 1671. A relative of Dr. Walsh, Archbishop of Cashel, and perhaps of Oliver Eustace, M.P. for Carlow in 1639; a good preacher; Superior of Wexford, and of great influence there; a good religious and *vir vere optimus*; came to Ireland in 1634; in Ireland again in 1661. He was in Suffolk in 1665. (Cf. Foley's *Collectanea*, where by a misprint he is stated to have been alive in 1684.)

CLUARUS, JAMES, born in Connaught; entered the Society in Spain about 1627. (Dr. McDonald's letters to Fr. Hogan.)

KEEGAN, JAMES, entered the Society about 1627.

OVALLE, DIEGO, born probably in Waterford; entered the Society in Spain before 1628. He may be identical with Father James Walsh or Walle; there is at St. Isidore's, Rome, a letter from him to Luke Wadding.

REDAN, PETER, born in Meath, in 1607; entered the Society in Salamanca, April 14, 1628; was professed of the four vows; and died at Salamanca, August 1, 1651. He was a writer; Rector of Salamanca; a good Greek and Hebrew scholar; Professor of Scripture and of Controversies at Salamanca. (Cf. Southwell's *Scriptores S.J.*, and Foley's *Collectanea*.)

SHELTON, RICHARD, born in Dublin, in 1607; entered the Society in Rome, 1628; was professed of the four vows; and died in Dublin, 1671. He was imprisoned and exiled for the Faith; a distinguished preacher and teacher; a good controversialist; Superior of the Irish Mission.

BARBRIUS, JOHN, born in Waterford; entered the Society in Spain about 1628; was a Temporal Coadjutor; and died after 1634.

HORE, NICHOLAS, born in New Ross; entered the Society in Spain about 1628. He was a Priest in 1634.

ARCHER, EDWARD, born in Kilkenny, in 1607; entered the Society in Rome, 1629, and died after 1649. He was Superior in New Ross in 1648; came home in 1640 from Rome; a learned man; he passed in London for an Italian Priest.

GOUGH, IGNATIUS, entered the Society in 1629.

USHER, JOHN, born in Dublin in 1613; entered the Society in 1629 or 1631; and died in Dublin, December 14, 1698. He was imprisoned, and exiled for the Catholic faith; taught humanities and philosophy; ignorant of Irish, as were three others out of eleven native Dublin Jesuits of his day; living in Dublin, A.D. 1666. He was a cousin of Father Ignatius Gough, below, and of James Ussher's family. (Cf. Foley's *Collectanea*.)

HIFFERNAN, THADEUS, born in Cashel; entered the Society in Ireland in 1629, and died after 1637.

O'CARROLL, CHARLES, born in Ossory, in 1606 or 1609; entered the Society 1627 or 1629; had passed his *examen ad gradum*; and died in Ireland about July, 1649. He was on the mission from 1638; had taught philosophy; is described as a worthy and witty man; of an ancient and noble family. (Cf. Catal. Defunct. in Father Morris's *Excerpta*.)

HURLEY, WILLIAM, born in Kilmallock or Emly, 1604; entered the Society in Portugal in 1628 or 1630; was professed of the four vows before 1646; and died in Ireland, June 24, 1682. He is described as sincerely good and observant of religious discipline, and united by blood or friendship with many gentlemen of the county Limerick; came home in 1638; was exiled to Portugal for six years; a good preacher; Superior in Limerick in 1648; of a noble and ancient Irish family, says Père Verdier; learned, charitable and humble; in 1666 he was staying with a gentleman near Limerick (a relative probably), and doing missionary work. (Cf. Foley's *Collectanea*.)

DE STRICHE, JOHN, born in Limerick; entered the Society in France about 1630, and died in Limerick after 1666. He was at Bordeaux in 1648; in 1649 came to Ireland with Père Verdier, and was ordained by the Nuncio; was twelve years missionary in the West Indies; in Limerick from 1662 to 1666; had extraordinary adventures, which are told in Father Hogan's *Irish Exiles at St. Kitt's*.

GOUGH, *or* GOAGH, JOHN, born in Clonmel, in 1580; entered the Society in Ireland, 1630, and died in Ireland after 1650. He was Rector of a Residence; an accomplished musician; in Ireland in 1650. (Cf. Foley's *Collectanea*.)

PUNCH, NICHOLAS, born in Limerick in 1597; entered the Society in Dublin, 1629 or 1630, already a Priest; and died in France, 1660. He was Minister in Limerick in 1649; a most worthy man, and a friend of the Bishop of Limerick; the name was also written Pouch and Ponce. (*Id.*)

DILLON, WILLIAM, born in Meath in 1610; entered the Society at Tournay in 1630; was professed of the four vows; and died after 1650. He returned to Ireland in 1639; had taught humanities and philosophy; was still in Ireland in 1650; had a great many cousins in the Supreme Council; was an active supporter of Dr. Rothe. (*Id.*)

MCDAVITT, HUGH, born in Derry; entered the Society before 1630. He was a brother of Bryan McDavitt, S.J. —Letter of Dr. Magennis, Bishop of Down and Connor in 1620, asking Father General to send both to their theological studies.

WHITE, FRANCIS, born in Waterford in 1610; entered the Society in Portugal, 1630; was professed of the four vows; and died at Waterford, Nov. 17, 1697. He was Novice Master of the Blessed John de Britto (M.), S.J.; Socius to the Provincial of Portugal; Rector and Novice Master of the Lisbon Novitiate 1665—1669. (Franco's *Annales*.) Was Superior of the Irish Mission; by his zeal, charity, and prudence, he gave great satisfaction while he was with the Spanish Ambassador; pleased the Irish and English gentry, and had great influence with the Queen and her household; he was a good linguist. (Father St. Leger in 1663; also Foley's *Collectanea*.)

WHITE, PETER, born in Waterford; entered the Society about 1630; was professed of the four vows; and died at Xerez, July 8, 1678. He was nephew of Father Thomas White and relative of Archbishop Walsh, and of Wise, the Grand Prior; a writer; Rector of Seville in 1661—1666; "well known through Europe for his splendid qualities," says Father de Leon; his letters from 1642—1646 are in Salamanca; he was a favourite spiritual director in Madrid.

BOYTON, WILLIAM (M.), born in Cashel in 1609; entered the Society at Mechlin, September $\frac{20}{30}$, 1630; died at Cashel, September 13, 1647. He was a martyr for the Catholic faith; cut down, or, as others say, shot near the Blessed Virgin's altar in the Rock of Cashel, while hearing confessions; had been a military chaplain in Holland; was son of Edward Boyton and his wife Helen Sueton (Sutton?). (Mechlin Album.) He came to Ireland in 1649. (Cf. Foley's *Collectanea*.)

LYNCH, RICHARD (No. 2), born in Galway in 1611; of a very distinguished family. (*Irish Archæol. Miscell.* vol. i.) Was educated at the Irish College of Compostella, where he entered the Society in 1630; was professed of the four vows; and died at Salamanca in 1676. He was a writer; taught humanities for three years, philosophy for six, Holy Scripture for one, and theology at Valladolid and the University of Salamanca for twenty-five years. He published five folio volumes on philosophy and theology, two volumes of sermons, and left twenty-four 4to volumes of MSS. (Cf. R. Lynch and Abarca and Barbiano in *Biblioth. de la Compagnie de Jésus*.) His Spanish titles appear in a volume of his sermons edited in 1674 as "Catedrático de Prima del Colegio Real, etc.; aora Prefecto de sus estudios y Catedrático Jubilado de Visperas de la Universidad de Salamanca." He was one of the first three Jesuits honoured with the degree of D.D. of that University; he was the admiration of the University, and was so subtle, brilliant, and eloquent in the chair of theology that he was constantly called on by the acclamation of his hearers to prolong his lectures. (See Southwell, Oliver, Foley, and De Backer.)

CLANCY, JAMES, born in Ireland; entered the Society in Spain, August 8, 1631. (Dr. W. McDonald of Salamanca in a letter to Father Hogan.)

NETTERVILLE, CHRISTOPHER, born in Meath in 1615, entered the Society at Mechlin, September 30, 1631, and died in Galway, August 25, 1651. He was son of Viscount Netterville, and nephew of Father William Bathe; in the persecution he had to hide for months in the tomb of his father. He was dear to all for his innocence of life and piety, and had served ten years usefully on the Irish Mission. (Father R. Nugent. Cf. Foley's *Collectanea*.)

DOWDAL, GREGORY, was born in Dublin in 1614; entered the Society in 1632, and died in New Ross, August 9, 1650. He came to the Irish Mission in 1640; was a martyr of charity; the only Priest in Ross when it was taken by the Cromwellian rebels; he went in many disguises; was a holy and humble man. (Cf. Foley's *Collectanea*.)

TALBOT, JOHN, born in 1611; entered the Society in 1629 or 1632, and died after 1666. He came to the mission in 1638; was a good preacher and confessor, and Professor of Humanities. (*Id.*)

LOMBARD, IGNATIUS, was born in Waterford; entered the Society in Spain about 1632; died at Seville, July, 1669. He was a most successful Rector of Seville College from 1666 to 1669. (Dr. McDonald's *Irish Colleges*. Cf. Foley's *Collectanea*; where his entrance into the Society is misprinted 1619.)

CARNEY, PATRICK, born in Cashel; entered the Society about 1632; died after 1634.

LYNCH, RICHARD (No. 3), born in Ireland 1611; entered the Society at Seville, July 10, 1632; died at Seville, August 16, 1647. He was Dean of the College of Seville 1637-1645; and Rector from 1645 to 1647.

NANGLE, EUGENE, born in Ireland; entered the Society in Spain about 1632; died after 1651. His letters of the years 1647 and 1651 are at Salamanca. (Dr. McDonald.)

TYRRY, FRANCIS, born in Cork in 1607; entered the Society at Tournay, September 30, 1633; died after 1666. He was Prefect of Conference and Confessor of the College of Seville, February 7, 1636; Superior in Waterford and Cork; preacher in Cork in 1666; was eloquent, learned, and zealous. He was brother of Dominick Tyrry, Viscount Limerick, whose descendant is the Spanish Marquis de la Cuñada. (Terry Pedigree and Family in Foley's *Collectanea*, communicated by Louis Power, Esq., of Gibraltar, and Catalogue of 1666.)

BRAY, THOMAS, born in Clonmel; entered the Society September 3, 1634.

JORDAN, SIMON, born in Ireland or Poland; entered the Society about 1634; died after 1651. The name is very Irish. (See Michael Jordan, below.) He was Rector of Polotzk in

1651; Father Lock, an Irishman, was in Wilna at the same time. Father Jordan may have been a son of one of the many Irish in the Polish service. (Cf. *Hist Lithuaniae*, S.J.)

ROCHFORD, LAURENCE, was born in Wexford in 1603; entered the Society at Seville, February 2, 1634; died between 1646 and 1648. He was Prefect of Conference and Confessor at the College of Seville in February, 1636; came from Spain; on the Mission in Wexford from 1638 to 1646; a joint letter from him and O. Eustace in favour of Dr. French in 1645, is in Trinity College, Dublin.

OWENS, NICHOLAS, born in Kildare in 1615; entered the Society 163 $\frac{3}{4}$; died in 1646. He appears on the Irish Mission in 1642; had taught humanities in 1636 and 1639; he had studied theology at the English College, Liege.

CLARE, JOHN, born probably in Waterford; entered the Society in Castile, 1634; died after 1666. Imprisoned for the Catholic faith; was in Waterford from 1660 to 1666; he is probably identical with John Clare, below. (Cf. Foley's *Collectanea*.)

LOCKE, EDWARD, born in Dublin about 1620; entered the Society in 1635; was professed of the four vows October 25, 1654; died in Dublin 1671. He became Doctor of Philosophy at Wilna in 1650; Rector of the Irish College, Rome; he travelled to England with Primate Plunkett; had been away thirty-five years; made his profession at Brunsberg.

TALBOT, PETER, born at Carton, in Kildare, in 1620; entered the Society in Portugal, 1635; died in Newgate Prison, Dublin, 1680. He had been Professor of Theology; a writer; was Archbishop of Dublin; was imprisoned; he had left the Society, *justis de causis*, June 29, 1659, but wished to re-enter. (Cf. Foley's *Collectanea*.)

SALL, ANDREW FITZBENNET, born at Cashel in 161 $\frac{2}{3}$; entered the Society at Watten, 163 $\frac{5}{8}$; was professed of the four vows; and died in Ireland, January 20, 1686. He was Superior of the Mission in 1666; imprisoned for thirteen months and exiled; was Superior in Clonmel in 1648; he was tried for his life twice; *valde bonus, et candidi animi*; was a fourth year's divine in 1642 at Liege according to the English Catalogue; he wrote a long life of Father Yong, S.J. (*Id.*)

WALSH, JAMES, born probably in Waterford in 1616; entered the Society about 1636; died at Waterford June 3, 1650. He was in Waterford in 1649; *valde ingeniosus et animi valde candidi*; died a martyr of charity; "of great holiness, learning, and ability; converted many heretics to the faith; was very dear to the citizens of Waterford." (Father Yong; and Foley's *Collectanea*.)

NEWMAN, LOUIS, entered the Society about 1636.

CLERY, PHILIP, born in Ulster; entered the Society about 1636. He was nephew of the Bishop of Raphoe; in the Roman College in 1635.

CREAGH, PETER, born at Cashel in 1612; entered the Society at Mechlin, September 28, 1637; was professed of the four vows; and died in Ireland November 17, 1685. He was exiled in France for six years; had come home in 1644; had taught humanities; was in Limerick in 1646 and 1648; uncle of Dr. Creagh, Archbishop of Dublin, and son of John Creagh and his wife Elizabeth "Flemme."

NUGENT, GERARD, born in Meath, 1615 or 1617; entered the Society at Watten, 1639; died in Ireland, September 8, 1692. He was in his fourth year of divinity in 1645 at Liege and came home the same year; taught first of grammar in Wexford; was a truly prudent and religious man; was a hard-working missionary in 1666; spoke Irish fluently. (Cf. Foley's *Collectanea*.)

TALBOT, JOHN, born in 1619; entered the Society about 1639; died after 1649.

LONGE, WILLIAM, born in Dublin, March 20, 1616; entered the Society at Tournay, May 15, 1639; died in Dublin, January 24, 1685. He taught humanities; was in Wexford in 1650; a very religious and zealous man; in 1659 and 1669 he converted many in Wexford and Dublin; he was in the Dublin Residence in 1660 and after 1678. (Father Rice's letter and Father Morris's *Excerpta*; also Foley's *Collectanea*.)

FITZPATRICK, JAMES, born in Dublin 1614; entered the Society in Mechlin, July 1, 1639; died after 1650 and before 1694. Called "Patricii," which is FitzPatrick; was Procurator in Galway in 1642; his death is mentioned in a letter of 1694. (Cf. Foley's *Collectanea*, where he is called PATRICK, or FITZPATRICK.)

PATRICK, MAURICE, entered the Society about 1639; died after 1649. He is probably identical with the last. Said to be in Limerick in 1649.

BATHE, JOHN (M.), born in Drogheda in 1610; entered the Society in Mechlin, May 17, 1639; martyred at Drogheda, August 16, 1649. He was shot, *odio fidei*, in Drogheda, with his brother, a Secular Priest; his father was Christopher Bathe, Mayor of Drogheda, his mother was Catherine Warine; he had been educated at the Irish College, Seville, and left it in 1638 to be admitted to the Society in Ireland. (Cf. Foley's *Collectanea*, and Tanner's *Martyres S.J.*)

CLARE, JOHN, born in Waterford; entered the Society in Castile about 1639; died after 1666. He was imprisoned for the Catholic faith; was in Waterford 1660—1666; is mentioned in *Irish Ecclesiastical Record*, and in Irish Catalogue of 1666. Probably identical with John Clare, above.

COLLINS, WILLIAM, born in Ireland; entered the Society 1639. Of English parents; applied for admission in 1639 or 1640. (Cf. Foley's *Collectanea*.)

CONAIN, CHRISTOPHER, entered the Society in 1639; died near Cork, 1646. On landing in Ireland he was imprisoned, but escaped; was murdered or hunted to death in 1646, and no certain tidings had been got of him for three years. (*Id.*)

GELOUSE, STEPHEN, born in Dublin in 1614; entered the Society in Flanders, May 17, 1639; died in Ireland after 1675. He was captured four times; was a famous missionary and teacher in New Ross; said Mass every day for twenty years in spite of his pursuers; his life is full of adventures; came to the mission in 1647; had been Professor of Poetry; took all kinds of disguises; rode races with Cromwell's troopers. (Cf. Foley's *Collectanea*.) The name is pronounced as "jealous." There was a Gellouse of Gellousetown in Meath. (Cf. *Litteræ* of Father Rice.)

LERI, THOMAS, born near Cashel about 1620; entered the Society about 1639; died at Limerick, September 29, 1691. He came home in 1657, and worked in the Waterford and Cashel Residences; his niece, Elizabeth Xaveria Leri, of Cashel, was cured by St. Francis Xavier. (Cf. Father Morris's Louvain *Excerpta*; and Foley's *Collectanea*, where he is stated to have been a native of Tipperary.)

LYNCOL, ANDREW, born in Waterford ; entered the Society at Castile about 1639 ; died in Spain after 1689. He was Rector of Salamanca and Compostella 1665—1689.

TURBEVILLE, GREGORY, born in Wales in 1617 ; entered the Society in 1639 ; was a Temporal Coadjutor, and died in Maryland February 6, 1684. He was of the English Province ; was in Ireland A.D. 1645 as cook, brewer, and baker. (Cf. Foley's *Collectanea*.)

SALL, ANDREW FITZJOHN, born in Cashel ; entered the Society in 1639 ; was professed of the four vows ; and died in Dublin, April 7, 1682. He had been professor ; was a writer ; unhappily fell in 1674 ; he is not to be confounded with his holy cousin Andrew FitzBennet Sall.

LYNCH, JASPER, born in Ireland ; entered the Society about 1640 ; died in Spain. He flourished before 1660 ; six volumes of his theological MSS. are preserved in the Library of Salamanca. (See under Barbiano in *Biblioth. S.J.*)

FITZGERALD, BALTHAZAR, born in Vienna, November 25, 1624 ; entered the Society 1640 ; died in Vienna, March 19, 1678. He was born of illustrious Irish parents ; a writer ; Professor of Philosophy and Theology. (See Balth. Geraldini in De Backer's *Biblioth. des Ecrivains S.J.*)

O'CONNELL, MAURICE, born in Kerry about 1614 ; entered the Society in Rome 1641 ; died in Cork, March 31, 1687. He came home in 1649 ; was a great preacher and "thaumaturgus ;" a prisoner for the Catholic faith ; he was teaching in New Ross in 1649. (Cf. Foley's *Collectanea*.) No doubt he was of the Liberator's family ; he is called *nobilis* in the contemporary account sent to Rome.

SLINGSBY, FRANCIS, born in Cork 1611 ; entered the Society in Rome, September 30, 1641 ; died in Naples 1644. A prisoner in Dublin Castle, where he had a celebrated discussion with Ussher ; an able mathematician ; esteemed "a saint ;" converted his family ; his life was written by Father Maurice Ward, S.J. (Cf. Foley's *Collectanea*.)

CREAGH, THOMAS, born in Limerick ; entered the Society in Spain 1641.

NETTERVILLE, NICHOLAS, born at Dowth in Meath in 1621 ; entered the Society at Mechlin, September 29, 1641 ; was pro-

fessed of the four vows in France; and died in Dublin between Nov. 17 and Dec. 30, 1697. He was a brother of Christopher Netterville, S.J., and son of Lord Netterville; preacher; theologian; *concionator gratissimus*; came home in 1665; is praised extremely for his genius by Dr. Peter Talbot; the Irish bishops in 1670 name him as fit to govern Kildare diocese, and as *doctrina ac verbi Dei prædicatione celebris*; his enemy, Peter Walsh, says: "He had the reputation of a great divine, by title a doctor, and by office a Professor of Divinity for some years in France." (Cf. Foley's *Collectanea*.)

ARSDEKIN, *or* ARCHDEACON, *or* ARCHDEKIN, RICHARD, born in Kilkenny, March 16, 1618; entered the Society at Mechlin, September 30, 1642; was professed of the four vows; and died in Antwerp, August 31, 1693. He was a writer, Professor of Theology, Philosophy, and Sacred Scripture. (*Id.*)

TELLIN, IGNATIUS, born in Ireland; entered the Society in Naples 1642; died in Germany after 1689. He was a writer and *littérateur*; according to *Bibliothèque S.J.* he was Professor of Philosophy at the University of Ingoldstadt in 1660; "a miracle of learning," says Peter Talbot; *vir omni disciplinarum genere excultus; ingenio acri et amæno, inque omnia promptissimo*. (See Poems of Nicolaus Parthenius Giannetasi.)

BATHE, CHRISTOPHER, born in Ireland 1621; entered the Society in 1643; died after 1652. In 1652 he was at Liege and had finished all his studies; *ingenium valde bonum*; he was sent to the island of St. Kitts.

TALBOT, ROBERT, entered the Society about 1642.

GOUGH, IGNATIUS, born in Dublin 1625; entered the Society at Mechlin, October 5, 1643; was a Spiritual Coadjutor; and died in Dublin, February 18, 1693. He was son of Patrick Gough, Mayor of Dublin; studied in Ireland and Antwerp; was fifteen years on the Dutch Mission, and twenty-five in Ireland; he was a cousin of Father John Ussher, whose brother tried to deprive Father Gough of his inheritance. (Cf. Foley's *Collectanea*.)

COLAN, HUGO, born in Ireland; entered the Society in Rome 1644; was professed of the four vows February 2, 1665; died between 1684 and 1714 in exile. He was "Preacher to the Queen of Great Britain" in 1675; called Cullenan by Father Knoles, he signs himself Hugo Colano; was a great

benefactor of Poitiers College and the Irish Mission; he came to Ireland and was exiled. There was an Irish Father Charles Colan who went from Portugal to India in 1681. (*Id.*—CULLENAN, HUGH.)

LEA, *or* LEE, PATRICK, born in Ireland 1619; entered the Society March 25, 1644, in Kilkenny; died in Kilkenny, March 24, 1650. He is described as "a doctor by nature, and he seems to have the gift of healing;" taught at Kilkenny in 1648; was a martyr of charity; qualified to profess with *éclat* theology, philosophy, and medicine; of extraordinary learning and holiness. (Cf. Foley's *Collectanea*.)

SARRAZIN, GEORGE, born in Ireland or France; entered the Society in 1644; was a Temporal Coadjutor, and died at Evora after 1657. He had charge of our printing press in Kilkenny in 1647, and at Evora in 1657; he is perhaps the "Brother George," praised by Primate Plunket in 1672.

STEIT, PETER, born in Belgium; entered the Society about 1644; was a Temporal Coadjutor, and died after 1649. He was a Belgian, and died in Waterford; hardworking, modest, and had great taste for decking the altar.

WARD, THOMAS, entered the Society in 1645.

BERGIN, WILLIAM, born in Ossory 1618; entered the Society in Rome 1646; died after 1650. He was in Waterford in 1649; a very religious man; had studied at Alcala. (Cf. Foley's *Collectanea*.)

WARD, MAURICE, born in Tirconnell, February 1, 1608, or 1612; entered the Society in Kilkenny, April 6, 1646; died November 2, 1663. He was a writer; *egregius et facilis Poeta*, and had taught humanities, poetry, and rhetoric; a singularly good man; stationed in Galway; was of the Poet Clan of Tirconnell, the *Mac an Baird*.

BRYAN, JASPER, entered the Society in 1646; was a Temporal Coadjutor; and died a novice at Waterford of the plague, August 9, 1650.

FINGLAS, ROBERT, born in Dublin 1606; entered the Society in Kilkenny, January, 164⁶/₇, already a Priest; died in Lancashire, May, 1663. Went to the Netherlands in 1650; he was in England from 1651 to 1663 as Procurator for the Irish Mission S.J., under the name of Robert Fitzwilliams. (Cf.

Foley's *Collectanea*.) He was of a noble family, and cousin of General Preston, descended from Baron Finglas, of Westpalston, M.P. for Dublin in 1560.

DILLON, ROBERT, born in Westmeath 1626 ; entered the Society at Kilkenny, November 11, 1647 ; died after 1650. (Cf. Foley's *Collectanea*.)

O'RYAN, WILLIAM, born in Kilkenny, April 22, 1628 ; entered the Society in Kilkenny, November 11, 1647 ; died after August 6, 1683. He was Rector of Poitiers in May, 1679, and August 6, 1683 ; Professor of Theology in France ; prisoner in 1678 ; Superior of the Mission. (*Id.*)

PLUNKET, THOMAS, born about 1620 ; entered the Society in Kilkenny 1647 ; died in Dublin, February 26, 1697. In 1650 went to study theology in Aquitaine.

TOBIN, JAMES, born at Jerpoint, August 24, 1626 ; entered the Society November 11, 1647, in Kilkenny. He left in 1674 ; was on Scotch Mission for three years.

HEYS, *or* HAYES, born about 1626 ; entered the Society about 1647. This Irish Jesuit is described by Father Conn, A.D. 1669, as *capellano effettivo della Regina e missionario legittimo*. (Battersby, *Jesuits*, p. 79.) Perhaps he is the same as Father Hughes or Hugo Colan.

LYNCH, RICHARD (No. 4) ; entered the Society about 1648 in Portugal ; died 1709.

RICE, STEPHEN, born in Dingle 1625 ; entered the Society in Kilkenny, May 20, 1648 ; was professed of the four vows ; and died in Dublin, January 7, 1699. He was Superior of the mission ; much praised for learning, zeal, eloquence, holiness, &c., by Primate Plunket and Dr. Peter Talbot ; came home in 1660 from the Professed House, Antwerp ; was Superior of the mission in 1672, and recommended for that post again in 1697 ; he is author of a long and most interesting history of the Irish Mission S.J. from 1669 to 1675. (Cf. Foley's *Collectanea*.)

QUIRK, THOMAS, born in Cashel, 1624 ; entered the Society in Kilkenny, August 2, 1648 ; was professed of the four vows ; and died after 1684. He came to the Irish Mission in 1656 ; prisoner, preacher, teaching at Kilkenny in 1666 ; Superior of the mission. (*Id.*)

CARBERIE, IGNATIUS, born in Dublin county, February 1 or 4, 1629; entered the Society in Kilkenny, September 8, 1648; died in Dublin, April 29, 1697. He is reported to the Government, March 2, 1697, as living in Bridge Street, Dublin; before he entered the Society his father, James Carberie, took him to the celebrated Dr. Arthur, of Limerick. (See Arthur's *Diary in Kilkenny Archæol. Journal*, also Foley's *Collectanea*.)

NUGENT, NICHOLAS (No. 2), born in Kildare, 1628; entered the Society in Kilkenny, September 30, 1648; died after September 28, 1671. He came home in 1665; was stationed in Ross, and twenty-five miles from Dublin, teaching; was a prisoner for a year; in July, 1671, had converted many Protestants; one Catalogue says he was born in Kilkenny. (Cf. Foley's *Collectanea*.)

DUGAN, DANIEL, born probably in Cork; entered the Society in Kilkenny 1648; was a Temporal Coadjutor, and died after 1659. Went to Aquitaine in 1650; at Rochelle in 1659, when Father Tyrry asked to have him sent to him in Cork.

REILIE, DANIEL, entered the Society in 1648; was a Temporal Coadjutor.

CARBERIE, EDWARD, entered the Society about 1648; died after 1660. His name appears written in Tursellini's *Epitome Historiarum*, which was printed A.D. 1660.

ROCHE, PHILIP, entered the Society about 1648; died after 1664. He was Rector of the Irish College, Rome, in 1664.

BROWNE, JAMES, entered the Society before 1648. Mentioned by Father Verdier, the Visitor, as stationed in Connaught in 1648; he perhaps confounds him with Father Stephen Browne.

GOAGH, ANDREW, born in Clonmel about 1588; entered the Society late in life; was Superior in Clonmel in 1640, and died there after 1649.

QUIN, JAMES, born in Ireland; entered the Society about 1648; died after 1655. He was in the English Province in 1655.

"HART, NATH." entered the Society before 1649; died after 1659. He was Superior of the mission in 1659, and

wrote a letter to Father General on June 15, 1659. He is probably identical with Father Math. O'Hartegan, who had good reasons to disguise his name.

DE BURGO, *or* BURKE, RICHARD, born at Clontuskert, in Galway county; entered the Society in Spain 1650; died after 1679. He was nephew of John de Burgo, Archbishop of Tuam, of the Clanricarde family; Superior of the mission in 1670; came to Ireland in 1662; was a prisoner and banished for the Catholic faith in 1679; of polished manners, a good religious, and prudent and hardworking missionary; in 1660 he is reported to the General as *prudens et insignis religiosus*, and was in the Irish house at St. Malo's; successful in reconciling enemies.

COMERFORD, GERARD, born in Ireland 1632; entered the Society in 1651; died after 1667. He taught mathematics at Liege in 1658; had great talents and had made great progress in his studies; he seems to have been of the English Province; he is not in the English Catalogue of 1669. (Cf. Foley's *Collectanea*.)

JORDAN, MICHAEL, born in Ireland; entered the Society about 1651, and died in Rome after 1676. He was Rector of the Irish College, Rome, in 1676. (*Account of the Visitation of the Irish College*, by Cardinal Marefoschi.)

DESMOND, JOHN, entered the Society about 1651, and died at Annecy, March, 1684.

KELLES, EDWARD, entered the Society before 1651; he was Rector of Salamanca or Lisbon. The real name was probably Kelly.

COMERFORD, JAMES (2), entered the Society about 1651, and died in Ireland, December 31, 1678. (Father Morris's *Excerpta* from Catalogue of Deceased S.J., Louvain.)

BROWNE, IGNATIUS, born in Waterford, 1630; entered the Society at Compostella, 1651; was professed of the four vows 1669, and died at Valladolid, 1679. He was a writer; founded the College of Poitiers; was in Ireland from 1663 to 1673; was reputed a learned, eloquent, zealous, and edifying preacher. (Primate Plunket.) In his condemnation of Serjeant's book he signs himself "Professor of Theology." (Cf. Foley's *Collectanea*.)

COMERFORD, JAMES (3), born in Kilkenny, in 1626; entered the Society in 1651; was professed of the four vows in 1666, and died at Poitiers December 6, 1712. He was exiled, and at Poitiers in 1698; died in exile; of remarkable piety and zeal; his loss was deplored in Waterford even many years after his exile. (Letter of F. Knoles, A.D. 1714.)

O'NEILL, WILLIAM, born in Ireland; entered the Society about 1651, and died after 1655. He appears in England in 1655.

FORDE, WILLIAM, born in Ireland; entered the Society about 1651, and died after 1675. He was recommended in 1675 as a fit Superior of the Mission.

BURKE, WILLIAM, born in Ireland; entered the Society about 1651, and died after 1655. He appears in England in 1655.

O'DEMPSEY, FIACHRA, entered the Society about 1651, and died after 1666. He came to Ireland in 1662, and was stationed near Dublin.

BUTLER, CHARLES, born in Ireland, entered the Society about 1651, and died after 1655. He was at La Flèche in 1655.

KIRWAN, DOMINIC, born near Galway, September 25, 1632; entered the Society at Mechlin, October 6, 1652; was professed of the four vows 1672, and died at Poitiers between November, 1708 and April, 1714. He was at Poitiers, an exile, in 1699 and 1708; was son of Edmund Kirwan and his wife Anastasia Blake; came from Belgium to Galway in July 1664. (Cf. Foley's *Collectanea*.) He is described as "a distinguished missionary."

CARROLL, JAMES, entered the Society about 1652, and died after 1655. He was a third year's divine at Munster in Westphalia in 1655.

BUTLER, THOMAS, entered the Society about 1652, and died after 1655. He was at Paderborn in 1655.

HENRIQUEZ, BALTHAZAR, born in Galway, February 2, 1622; entered the Society at Toledo, May 15, 1652; and died at Madrid, May 28, 1695. The name may perhaps really be Henrican or FitzHenry; he wrote a Latin Grammar, and a

Latin-Spanish Dictionary; was Professor of Belles-Lettres twenty-five years. Father de Burgo asked Father General to send him home on the Irish Mission in 1670.

CAREW, RICHARD, entered the Society in Portugal about 1652; died at Waterford, May 21, 1696. *Alias* Cary; is perhaps the Richard Carew, the Irish Jesuit, who sailed from Portugal to Marañon, in 1659, and then went to Pernambuco. (Franco's *Annales*.) Recommended by his Superior, Father Francis White, as a Consultor of the Mission, in a letter dated Kilkenny, December 19, 1668.

WALLIS, JOHN, born at Sprottau, in Silesia, 1636; entered the Society November 27, 1652; was professed of the four vows. He was a writer; son of an Irish Imperial officer; wrote an English Grammar in Latin, and six other books; was for years Professor of Humanities, Philosophy, and Theology.

NEVILL, ROBERT, probably born in Cork; entered the Society about 1652, and died after April, 1670. His Irish Superior repeatedly asked Father General to have him sent home from the Madeira Mission, in 1670. (Cf. Boulaye Le Gouz, about a Cork family of this name; also Foley's *Collectanea*.)

STRITCHE, THOMAS, born in Limerick; entered the Society about 1652. He was in Limerick or Cork, and teaching school in 1666, says Earl of Orrery in a letter to Ormond Alderman Thomas Stritch was excluded from mercy when Limerick was taken by Ireton, in 1651.

CONRAD, PETER, born in Ireland, 1622; entered the Society at Watten, September 7, 1653, and died after 1656. He had studied theology at Liege, and left it in 1656; he was a Priest before he entered the novitiate. (Cf. Foley's *Collectanea*.)

EVERARD, PATRICK, born in Ireland, 1633; entered the Society 1653, and died after 1669. "A member of the Society of Jesus, Rector of the Irish College of Antwerp." (Dr. Moran.) Is he the same as Peter Everard, below?

GUNTER, EDWARD, born in Ireland, 1627; entered the Society at Watten, 1653; and died in Dublin, 1671. He studied theology at Liege; made his Tertianship in the Lower Rhine Province. (Cf. Foley's *Collectanea*.)

FITZGERALD, AUGUSTINE, born in Ireland, 1630 or 1634; entered the Society in Portugal, 1654; and died at Faro in

Portugal, December 21, 1695. He was for many years Professor of Moral Theology at the Azores, and was dear to all for his amiability and virtue; on his return home he was Chaplain in the Fleet which was sent against the French, and in which were many Irishmen; after sundry escapes he was exiled from Ireland, and in the College of Faro looked after the spiritual interests of his countrymen. (Franco.)

MEADE, ROBERT, was born probably in Cork, about 1630; entered the Society about 1654, and died in Lisbon, May 29, 1704. He was on the Irish Mission in 1671, and for many years; imprisoned eight months, and exiled; died of old age; was a zealous preacher. (Franco's *Synopsis*.) In 1691 he was preaching in Cork and Kinsale; in 1694 he was doing parochial duty in the county of Cork, in great poverty; his Superior in 1714, reporting his death calls him *impiger con-*
cionator. (Cf. Foley's *Collectanea*.)

LYNCH, ANDREW, born in Galway; entered the Society in Spain about 1654, and died at Compostella, January 1, 1694. He was Rector of Santiago, 1672. (McDonald.)

BUTLER, THOMAS, born in Ireland; entered the Society about 1655, and died after 1687. He was a writer; Rector of the Irish College, Seville, 1673—1687; succeeding Father Ignatius Lombard, he was a man of great energy, and got a Procurator General for the Irish Colleges established at Madrid. (McDonald.)

RYAN, THOMAS, entered the Society about 1655. He was Superior in Dublin in the early part of the reign of Charles II. Reputed an able divine. (Foley.) His letter or letters, written in 1661, are at Salamanca. (McDonald.)

LYNCH, MATTHEW, born in Ireland; entered the Society in Spain about 1655.

CREAGH, THOMAS, born in Ireland, 1637; entered the Society at Watten, 1657. He was very gifted; his name is in the English Catalogue of 1658.

NUGENT, DOMINICK, born at Dysart in Westmeath, 1641; entered the Society in Germany, 1658; was made a Spiritual Coadjutor in 1670; and died in Ireland, 1717. He was ordained at Mentz, 1674; taught grammar and music; composed and published German songs set to music; in 1694 and

1714, attending to the faithful in a poor district. He was many years on the Irish Mission; a good preacher. (Cf. Foley's *Collectanea*.)¹

IRWIN, JOHN, born in Ireland; entered the Society about 1658, and died after 1668. He was Professor of Philosophy at Friburg, in Brisgau; a writer.

THALY, HUGO, born in Ulster, in 1638; entered the Society in 1657 or 1659; was professed of the four vows; and died at Poitiers, September 18, 1711. *Insignis juventutis instructor* up to his old age; was Professor of Belles-lettres, Rhetoric, and Philosophy for twenty-five years; Rector of Poitiers, and of Drogheda; served two years in hospitals; was in Dublin in 1683, at Drogheda in 1686, and at Poitiers, in 1708; was totally blind for the last eight years of his life; twenty-four years in Ireland, and some years in Scotland; a holy man. (Cf. Foley's *Collectanea*.)

KIRWAN, FRANCIS, Dr., born in Galway, 1589; entered the Society at Rennes, 1660, and died at Rennes, 1660. He was Bishop of Killala; his life was written by Dr. Lynch under the title of *Pii Antistitis Icon*. In 1660 Father Quin writes to the Father General, "Dr. Kirwan is reputed a saint here;" the saintly Father Yong says his obsequies were more like a canonization than a funeral; miracles were performed by him. He was received into the Society by Father Vitelleschi *pro articulo mortis*, January 15, 1640, since he could not be received otherwise at that time.

SWEETMAN, JEROME, born in Ireland; entered the Society about 1660, and died after 1674. He was Procurator of the Irish Mission in Madrid, 1674; accused by Titus Oates. His letters are at Salamanca. (See Foley's *Collectanea*.)

McSWINEY, PATRICK, born in Ireland; entered the Society at Toulouse, 1660, and died in county Cork, May 21, 1695. Studied at Toulouse; sent to Cork Mission, 1671. (*Id.*)

MURPHY, FATHER, born probably in Ulster; entered the Society about 1660, and died after 1681. He was at Dundalk College, in 1670 to 1675; is called by the martyr Primate Plunket "un giovane di gran ingegno, buon teologo, buon

¹ The information in the *Collectanea* regarding the Popish Parish Priests, the Irish Catalogues, &c., was furnished by the Rev. Ed. Hogan, but the acknowledgment was accidentally omitted. (Ed. *Records*.)

religioso, e predica pure bene nella lingua Hibernese." (Dr. Plunket to Father General Oliva.) MacMoyer in his evidence against the Primate accuses also Father Murphy.

CARBERRY, JAMES, born in Ireland; entered the Society about 1660. His name is in a book in the Library of Waterford College; perhaps he was a relation of Fathers Ignatius and Edward Carbery, S.J.

CONWAY, WILLIAM, born in Ireland; entered the Society about 1660, and died February 25, 1689.

WHITE, WILLIAM (2), born in Ireland; entered the Society about 1660; and died in England, February 26, 1689. He is named in Father Morris's Louvain Transcripts; he cannot be the William White who entered the Society in 1601 and was "valetudinarium" in 1621.

CONWAY, JOHN, born in Ireland; entered the Society about 1660; died at Ghent, October 8, 1689. In Father Morris's Louvain Transcripts he is called an Irishman, perhaps he is the same as John Conway, Temporal Coadjutor, born 1625, entered in 1651, died at Ghent, November 9, 1689. (Cf. Foley's *Collectanea*.)

HARRIS, —, entered the Society about 1660; died after 1666.

GARCEZ, DIDACUS, born in Ireland; entered the Society in 1664, and died after 1673. He went from Portugal to the Indies in 1673. (Franco's *Hist. of the Province of Portugal*.)

KNOWLES, ANTHONY, born in Waterford, April 10, 1648; entered the Society June 12, 1666; was professed of the four vows 1684, and died at Waterford after June 13, 1727. He was Professor of Belles-lettres, Philosophy, and Theology, for fifteen years; Superior of Mission 1694 to 1727; imprisoned in 1727, "incapable of anything but suffering," says Father Ignatius Roche, he probably died soon after. (Cf. Foley's *Collectanea*.)

CRONIN, DERMOT, born in Cork 1642; entered the Society at Toulouse about 1666; died after 1694. He finished studies and third probation, and came to Ireland in 1671; was in a poor district in Cork in 1694; perhaps a relative of Dermot Croneen, P.P. of Ballyvourney, county Cork, A.D. 1704. (See "List of Popish Priests," 1704.) (*Id.*)

ANTHONY, EDWARD, entered the Society at Seville, October 1, 1666. (Dr. McDonald's letters to Father Hogan.)

CHAMBERLAIN, EDWARD, born in Dublin, August 4, 1644; entered the Society October 28, 1666; was a Spiritual Coadjutor, and died in Dublin October 5, 1709. In 1683 he was in Ireland in our Dublin College; pœnitentiarius in Loreto for three years; Procurator of Poitiers; three years in London; in Spain A.D. 1695; in 1697 was living near the Dominican Convent, Cooke Street, Dublin. (Report of a spy, in St. Patrick's Library MSS. vol. iii. 118.)

EVERARD, PETER, born in Ireland; entered the Society about 1666; died in Ireland January 18, 1686.

O'CONNOR, JOHN, entered the Society in Champagne before 1667; died after 1694. Was in his third probation in Dublin 1693; was in the Irish Mission in 1669, 1674, and 1694; skilled in the Irish tongue.

GALWEY, JAMES, born probably in Cork; entered the Society in Rome about 1669; died at Martinique after 1699. He was a pupil and most intimate friend of (Giannetasi) Marianus Parthenius, the poet, who loved him for his "candor" and "varied erudition;" *te doctus patriam celebrat Galvæus Hiberne*; he was a writer; the Earl of Kildare was much attached to him; was sent to the Indian Missions in 1699; was well known in France and Naples.

REILLY, THOMAS, born in Ireland; entered the Society at Watten, September 7, 1669; died at Liege College, August 16, 1708.

CHAMBERLINE, MICHAEL, born in Ireland; entered the Society about 1669. In Dublin College S.J., 1684; in 1698 hiding from the storm of persecution. (Cf. Foley's *Collectanea*.)

KEOGH, NICHOLAS, born in Wexford; entered the Society about 1669; was a Temporal Coadjutor; and died after 1672. Praised in 1672 by Primate Plunket.

CREAGH, ROBERT, born in Limerick 1583; entered the Society in Limerick, February 27, 1670; died in Limerick, February 28, 1670, æt. 87. *Alias* Creevy; he had Father General's leave to be admitted *in articulo mortis*. (Cf. Foley's *Collectanea*.)

RELLY, JAMES, born in Ireland ; entered the Society in Rome about 1670 ; was professed of the four vows ; and died in exile before 1714. He was a very distinguished scholar ; Superior of the mission in 1684 ; exiled ; Rector of Poitiers ; his talents praised by Dr. P. Talbot ; had defended theses *ex universa theologia* in the Roman College in 1667. (See De Backer, article "Rome," and Foley's *Collectanea*, where he is called Kelly by mistake.)

HUGHES, HUGO, born in Ireland ; entered the Society about 1671 ; died August 19, 1709. *Alias* Hues ; Father Warner, the English Provincial, says he wrote a letter to him July 2, 1679. In 1690 he was sent by James II. to Lisbon for assistance ; his letter from Lisbon, May 26, 1690, is given in Thorpe's Catalogue of the Southwell MSS. p. 178, where he is called an Irish Jesuit.

NUGENT, WILLIAM, born in Ulster (?) ; entered the Society in 1671.

PLUNKET, WILLIAM, born in Ulster (?) ; entered the Society in Rome 1671. Educated at our College of Drogheda or Dundalk ; Primate Plunket recommends (in 1672) to Father General William Plunket, nephew of Conte di Fingal and his own relative.

O'MEARA, JAMES, born in Ulster about 1653 ; entered the Society in Rome 1671. His grandfather, Dermot O'Meara, a physician and poet, and writer on medicine, was educated at Oxford. His father, Edmund O'Meara, was a Doctor of Oxford ; member of the College of Physicians, London ; died in 1680, leaving three sons, William, M.D. ; Francis, a major in Tirconnell's Horse, who was killed at the Boyne ; and the Jesuit above. (Ware's *Writers*.)

REGAN, PHILIP, entered the Society about 1671 ; died after 1693. Father Philip Regan was Provincial of Flanders in 1693 ; the name is very Irish.

COLAN, CHARLES, born in Ireland ; entered the Society in Portugal about 1671 ; died in the Indies (?) after 1681. (Franco's *Annals* or *Synopsis* A.D. 1681.)

WHITE, MARTIN FRANCIS, born in Waterford ; entered the Society about 1671 ; died in Waterford, June 18, 1693.

Father Morris's Louvain *Excerpta* give date of death ; there are several books in Waterford College with his name and the words "Resid. Waterford, S.J."

COMERFORD, JAMES (No. 3), born in Ireland ; entered the Society about 1671 ; died at Poitiers, December 6, 1712.

CLARK, JAMES, born in Ireland 1641 ; entered the Society at Watten, November 1671 ; was a Temporal Coadjutor.

LYNCH, ANDREW, born in Ireland ; entered the Society in Spain before 1672 ; died at Compostella, January 1, 1694. Father Morris's Louvain *Excerpta* give the date of death ; perhaps he entered before 1672, even in 1654 ; and was the Andrew Lynch, Rector of Santiago, between whom and Father Andrew Lincol, Rector of Salamanca, Father Patrick Lynch was arbitrator in the case of Nicholas Wise's will, A.D. 1672.

LYNCH, PATRICK, born in Ireland ; entered the Society in Spain before 1672 ; died in Dublin, February 6, 1694. He was a writer ; Superior of the mission and living in Dublin 1693. Four MS. volumes of *Institutiones Philosophicæ* by Patrick Lynch, S.J., are in Salamanca. (*Biblioth. S.J.*)

LYNCH, MARCUS, born in Connaught ; entered the Society in France, October 28, 1673 ; was professed of the four vows September 29, 1689 ; died at Poitiers after 1717. Was at Salamanca in 1672. (Dr. McDonald's letter to Father Hogan.) He was Professor of Philosophy ; twice Rector of Poitiers in 1708 and previously ; was there in 1717 ; was a learned and holy man, says his Superior, Father Knoles ; in Ireland in 1696 ; Father Knoles being then in prison, left him in charge of the whole Mission S.J. in case he himself was put to death. (Cf. Foley's *Collectanea*.)

EUSTACE, THOMAS, born at Cradockstown, Kildare ; entered the Society about 1673 ; died after 1697. Rector of Irish College, Rome, in 1692 to 1695 ; at Poitiers in 1690, when his nephew, William E., Lieut. of Sir M. Eustace's Foot, wished to exchange into Tirconnell's Horse. In the Calendar of Treasury Papers, April 14, 1697, there is a petition against him by his sister-in-law, Mrs. Eustace of Cradockstown.

ANONYMOUS (11), born in Ireland ; entered the Society at Toulouse 1674.

ANONYMOUS (12), born in Ireland; entered the Society at Toulouse 1674.

STAFFORD, NICHOLAS, born probably in Wexford about 1674; died at Compostella, August 10, 1695. (See Father Morris's Louvain Transcripts, *Catal. Defunctorum*.)

BATHE, JAMES, entered the Society in Castile about 1674; died after 1686. He was in the Province of Castile in 1686, and was under orders to go to the Irish Mission; perhaps he is the same as Barnaby Bathe.

KIERNAN, BERNARD, born in Galway (?); entered the Society in Spain 1675; died at Compostella 1710. Teaching in Drogheda in 1686; in 1696 he was in Dublin as Superior and Prefect of the Sodality; his Dublin Sodality Book is at Clongowes College. He was in Dublin A.D. 1708; exiled; died of the plague in the Irish College of Santiago.

LAVALLIN, WALTER, born in Cork, 1654; entered the Society September 5, 1675; was professed of the four vows; and died at Poitiers after 1717. He is said to have been a learned man; Professor of Philosophy; Rector of Poitiers in 1717; of pleasing address; had been on the Irish Mission. (Cf. Foley's *Collectanea*.)

MCTERNAN, BRYAN, entered the Society about 1675; died after 1697. He was in Dublin in 1697, living in the parish of St. Catherine's. (Report of a spy, in St. Patrick's Library, Dublin, V 3. 1. 18.) Possibly he is the same as Bernard Kiernan.

FITZGERALD, FATHER, entered the Society about 1675.

FOGARTY, FATHER, entered the Society about 1675. Fitzgerald and Fogarty are both named by the perjurer Titus Oates.

GIBBONS, JAMES, born in Dublin, July 25, 1652; entered the Society in Portugal, May 2, 1677; was professed of the four vows; and died in Dublin August 4, 1717. In March, 1697, he was lodging at Mr. Elleston's, in Channel Row, Dublin; served Channel Row chapel. (Spy's Report.) The Catalogues S.J., say he was serving as a Parish Priest; and the List of Registered Popish Parish Priests of 1704 (preserved at Clongowes), gives his name first on the list, thus: "Popish Priest's name, James Gibbons; place of abode, Grangegorman;

parish of which he pretends to be Parish Priest, Kinsaly received Popish Orders, March 14, 1691, at Coimbra," etc. He was a learned and zealous Priest; a prisoner in 1695. (Cf. Foley's *Collectanea*.)

BROWNE, IGNATIUS (No. 2), born probably in Waterford; entered the Society 1677; was professed of the four vows 1697; died in Castile between 1698 and 1714. Father Knoles, his Superior, gives the date of entrance 1677; he was most probably nephew of Ignatius Brown the first, and may be identical with the Ignatius Brown who is said to have entered at Milan in 1679, and studied at Genoa 1682-83. (Mentioned in Foley's *Collectanea*.) He was exiled in 1698 and went to Spain.

WHITE, JAMES (No. 2), born in Ireland; entered the Society at Castile about 1677; died at Valladolid after 1721. He was in Castile, and Father Hugh Thaly, in a letter, February 20, 1686, earnestly demands his services in the Irish Mission; a letter of his dated 1720 is preserved at Salamanca; he was at Salamanca in 1703 and 1709, and at Valladolid in 1721; there was a James White, S.J., in 1620, and a third in 1750. (Dr. McDonald in letter to Father Hogan, and in his *History of Irish Colleges*.)

NAGLE, RICHARD, entered the Society about 1677. He left it, and became Sir R. Nagle, Attorney General under James II.

BATHE, BARNABY, born in 1660; entered the Society in Spain 1679; was professed of the four vows 1694; died at Compostella 1710. His letters written between 1697 and 1710 are at Salamanca; a great benefactor of his native land; beloved by all for his open and candid disposition; most energetic and amiable; was Rector of Salamanca (1693-1696) and of Compostella (1710); a martyr of charity. (Cf. Foley's *Collectanea*, where other dates of birth and entry are given.) *Un verdadero y sustancial Jesuita*. He said the Divine Office always on bended knees; most devout to the Blessed Sacrament. (Dr. McDonald.)

DELAMAR, JOSEPH, born in Westmeath 1658; entered the Society in Spain about 1679; died at Salamanca, October 19, 1728. He was a writer; Rector and second founder of Salamanca from 1708 to 1728. (Cf. Foley's *Collectanea*, where he

is called Delawar by mistake; 'the De La Mers or De La Mares were a well known family of Westmeath.) He was stationed at Corunna before 1708.

FITZGERALD, MICHAEL, entered the Society about 1679; died after 1697. Ignatius Carbery, Priest, and Michael Fitzgerald, Priest, lived in Bridge Street in 1697. (Report by a spy.) Both were Jesuits most probably.

JOHNSON, FATHER, entered the Society about 1679; died after 1697 in Dublin. In 1699 he lived at Mr. Synnot's on Merchant's Quay, Dublin. (Report of a spy.)

HIGGINS, JOHN FRANCIS, born near Waterford, April 23, 1656; entered the Society in Portugal, April 22, 1681; was professed of the four vows August 15, 1713; died at Waterford, January 5, 1733. In 1704 was acting as P.P. of St. Olave's, Waterford; had received Popish Orders in Portugal, 1689, from John, Lord Bishop of Coimbra and "Earl of Arganil." (List of Registered Popish Priests.) He was a most worthy Priest in the opinion of his brethren; some letters of his are at Salamanca; Master of Arts; Professor of Theology; learned; came home December, 1694; "a truly apostolic man in zeal and charity, lamented by all." (Letter of his Superior, Father Ignatius Roche in *Irish Ecclesiastical Record*, 1874; see also Foley's *Collectanea*.)

WAREUS, ALEXANDER, born in Ireland 1656; entered the Society at Coimbra, June 11, 1681; died at Oporto, July 12, 1694. Lived in Portugal; had been a merchant; converted to religious life by seeing the ravage done by lightning; was a pious, angelic, and affable Priest. (Franco.)

CLERY, FERDINAND, entered the Society at Toulouse about 1681; died after 1686. Was in the Toulouse Province early in 1686, and was asked for on the Irish Home Mission. (Cf. Foley's *Collectanea*.)

CLARE, JOHN, born in Kilkenny 1662; entered the Society September 7, 1682; died after 1685. Mentioned in an English Catalogue of 1685; left Ireland in 1684.

WESLEY, JOHN, born in Leinster 1662; entered the Society September 7, 1682; was professed of the four vows; and died after 1717. He was Professor of Philosophy; was at Poitiers in 1717; in the English Catalogue of 1685 he is called Wisely, a Kildare name, and the dates 1660 and September 7, 1683, are given.

WHITE, MICHAEL, entered the Society in Portugal about 1682; died in Madeira, March 8, 1719. *Alias* Vittus; Rector of Madeira College (1695—1699); a man of extraordinary piety; wonderful things are told of him in Franco's *Annales*. Perhaps he was the Michael White acting as P.P. in Meath in 1704, who was ordained at Lisbon, September 21, 1679. (List of Registered Popish Priests, 1704.)

WALSH, JAMES (No. 3), born at Lusk, Dublin county; entered the Society 1686; died at Bilbao 1703. Rector of Salamanca 1689—1693, and of Bilbao 1693—1703. (Dr. McDonald.) His two brothers were P.P.'s of Swords and Lusk. Hare, in his *Life of St. Patrick*, says they were of the now extinct family of Kenure, near Lusk (p. 67 of Batterby's *Jesuits*). Letters of his are at Salamanca date 1693.

FRAYNE, NICHOLAS, born near Dublin 1668; entered the Society in France, November 25, 1687; was professed of the four vows February 2, 1706; died after 1717. Most zealous for the education of youth; was alive to the heretical ways of the Jansenists, and waged war upon them; in Ireland in 1708, 1714, and 1717. (Irish Catalogues).

SHERLOCK, FATHER, entered the Society about 1687; died after 1697. Mentioned by Father Barnaby Bathe in 1697; "I expected six youths from Ireland as Father Sherlock wrote me they were coming." (Bathe's letter to Padre Garcia quoted by Dr. McDonald.)

BRYNE, FELIX, entered the Society about 1690; died after 1712. In 1712 was in France, and recommended as fit Rector of Poitiers College.

BYRNE, MILO, born in Dublin, September, 1671; entered the Society October 2, 1691; was professed of the four vows February 2, 1706; died after 1717. In France in 1713 and about to proceed to Ireland; in Ireland in 1714 and 1717; he had been Professor of Philosophy; was a learned man and a good poet.

MEAGER, *vere* MEAGHER, born most probably in Ireland; entered the Society in Spain about 1691; died in Spain. A 4to. MS. of his "De Voto," is preserved in the Library of Salamanca. (De Backer, S.J.)

DALY, JOHN, born at Achada, in Munster, August 24, 1663; entered the Society May 22, 1692; was professed of the four

vows February 2, 1703, and died in Ireland (?) after 1717. He was "a hardworking missionary, pious, open-hearted, and fearless of persecution, the dangers of which did not prevent him from teaching children, a work in which he showed great zeal." Was D.D. on entering the Society; Professor of Philosophy in Champagne; Missioner in the West Indies for ten years (1699—1709); in Ireland in 1717.

CORR, THOMAS, entered the Society in Lyons about 1694; died 1714. In the spring of 1712 was in the Lyons Province, and proposed as fit Rector for Poitiers.

ROCHE, ALEXANDER (2), entered the Society about 1694; he died after 1727. *Alias* De Rupe, and De la Rocca. Dr. Burke in his *Hibernia Dominicana* says, "I have often heard that respectable religious, Father Alexander Roche, the most worthy Rector of the Irish College, Rome, say that Benedict XIII. was a munificent benefactor of that college." Burke was in Rome from 1724 to 1743. Father Roche was Rector of the Irish College in 1727; he is praised in Marefoschi's *Relazione* of his visit to the Irish College, Rome, in 1771.

DALTON, JAMES, born in Waterford; entered the Society about 1694. "J. Dalton, Soc. Jesu, Waterford," is in *Libri Hypotyposeon* in old Jesuit Library of Waterford College, the Christian name seems Jacobus.

BROWNE, JAMES (2), born in Ireland; entered the Society about 1695, and died after 1708. He was Rector of Salamanca, 1705—1708. (Dr. McDonald.)

AUSTIN, THOMAS, born in 1668; entered the Society in Flanders before 1696; died after 1704. Probably a Jesuit; he is mentioned in Dublin Sodality Book of 1696, and List of Popish Priests of 1704.

CLINCH, JAMES, born near Dublin, 1666; entered the Society at Lyons, April 12, 1696; was professed of the four vows August 15, 1713; and died in Dublin, August 6, 1757. *Alias* Willis; a former Captain in Sir Maurice Eustace's Foot; he came to Ireland in 1708. (Irish Catalogues S.J.) See D'Alton's King James' Army List, and the Lyons' Catalogue of 1757, in Lambeth Library. "Is very pious, and though a Captain (*Dux*), and in warfare from his youth, is very gentle; he works hard, and does not much fear dangers; in 1752 he is said to have been thirty years in the county Kildare, in the house of

some gentleman (*nobilis*) to the great edification of all the household and neighbours." (Also Oliver's *Collectanea*, from *Stonyhurst MSS.*)

READE, SIMON, born in Leinster in 1670; entered the Society July 31, 1696; was professed of the four vows; and died after 1717. In Ireland in 1717, living in some gentleman's family, and a zealous and solid religious; entries in old books show that he belonged to the Dublin Residence S.J.

LAVERY, CHARLES, born at Meherlin, in county Down, 1670; entered the Society 1697; professed of the four vows February 2, 1709; died after 1717. Was son of Patrick and Mary Lavery, of Ulster; entered English College, Rome, for higher studies, March 30, 1689. He was one of James II.'s Demies sent to Magdalen College, Oxford, 1687. Probably brother of Dame Susan Lavery, a nun (O.S.B.) of Dunkirk. (Foley's *Records S.J.* vol vi. p. 439.) Professor of Philosophy, eloquent preacher, and charming in conversation; was at Poitiers in 1717; in Ireland during 1708 and 1714. (Irish Catalogues.) Meherlin is Magheralin.

MURCOTE, WALTER, born probably in Ireland; entered the Society about 1698. Rector of the College of St. Francis Xavier, Lisbon, in 1719. (Franco.) Gualter Murcote seems Walter Murphy.

BALLIGAN, MICHAEL, born in 1680; entered the Society in 1699.

HENESSY, THOMAS ALOYSIUS, born in Clonmel, June 10, 1677; entered the Society February 13, 1700; was professed of the four vows August 15, 1706; and died in Clonmel, April 14, 1752. *Alias* Quades; Professor of Philosophy; Superior of the Mission in 1729; liked even by Protestants; "came to Clonmel in 1712, and worked there to the great good of the flock, and great satisfaction of the Bishop who had given all faculties; he has converted some Protestants; is a learned man of sound judgment." (Catalogues of 1714 and 1717.) In 1725, with Father Gorman, S.J., had charge of Clonmel and its neighbourhood for three miles out. (Dr. McDonald; see also Foley's *Collectanea*.)

O'MEARA, —, born in Ireland; entered the Society about 1700; died after 1712.

WALSHE, ALOYSIUS, born probably in Waterford ; entered the Society in Spain about 1700 ; died after 1709. Called also De Valois ; in Spain, in 1709. (*Irish Ecclesiastical Record*, vol. x. p. 254.)

CONWAY, WILLIAM, born in Ireland probably, 1682 ; entered the Society 1702 ; died at St. Omer, September 13, 1741.

MURPHY, MICHAEL, born in Dublin, 1679 ; entered the Society April 11, 1702 ; died 1759. Much esteemed by priests and people, and his Superior ; of solid judgment, modest, humble and mild ; ran great risk, in 1717, by instructing the young in the chief town of the region where he dwelt ; his uncle, a learned and pious Bishop, had a high opinion of him. He was learned and hardworking ; had studied philosophy for four years, and theology for four years in the Society ; was teaching Latin and Greek in Ireland, in 1717, and had been teaching them for five years.

HARRISON, JAMES, born in Ireland, 1678 ; entered the Society in Spain, 1703 ; was professed of the four vows 1713, and died at Santiago, January 4, 1724. Rector of Compostella, 1712 to 1724 (Cf. Foley's *Collectanea*, where he is called a Spiritual Coadjutor), and Professor of Rhetoric ; converted many Protestants ; held in great esteem at Compostella ; see eulogium on him in *Irish Ecclesiastical Records*, March, 1874, written by a Spanish Jesuit. Had studied at Santiago and Salamanca ; was prudent, zealous, energetic. (Dr. McDonald.) Some of his letters are at Salamanca.

HARRISON, JOHN, born in Ireland ; entered the Society in Spain about 1703 ; died after 1730. Rector of Santiago 1724 to 1728, and of Compostella October 19, 1728 to 1730. There are some documents of his extant at Salamanca. In November, 1729, the Irish Superior expresses his regret to him that he is kept at Salamanca ; so it is probable he was wanted for the home mission. From the letters written to him he seems to have been well liked, and to have rendered good service to his country. He wrote a petition to the King of Spain, giving an Account of the College of Salamanca. (Cf. Dr. McDonald's *Irish Colleges Abroad*.)

MANBY, PETER, born in Leinster in 1681 ; entered the Society in Portugal, August 18, 1703 ; died after 1724. He

was a writer ; son of Dean Manby and grandson of Colonel Manby. (Harris, *Irish Writers*.) Was imprisoned for the faith before he became a Jesuit ; he studied at Coimbra. (Franco, *Annales Lusitanicæ*.)

MANBY, —, born in Leinster ; entered the Society about 1703. He was brother of Peter. (Harris.)

ROCHE, IGNATIUS, born in Wexford, probably ; entered the Society in Salamanca in 1703 ; died after 1740. Superior of the Mission 1726—1729 ; named Rector of Poitiers in 1630 ; writes from Waterford January 8, 1734, and May 25, 1739 ; in a book of the old Waterford Library S.J. I read, "Ign. Roche S.J., 1739."

STAFFORD, GASPAR, born in Waterford ; entered the Society about 1703 ; died in Salamanca, February, 1743. Writer ; Professor and Rector of Salamanca 1730—1743 ; one of the Examiners of Father Lisward in 1739. (Dr. McDonald and De Backer.)

WOLFE, —, born in Ireland ; entered the Society about 1704 ; died before 1721. Prefect of Studies in the Scots' College, Rome, in 1721. (Vide *Scoti-Chronicon*, Appen. 3, p. 552.)

O'NEACHTON, JOHN, born in Galway county, probably ; entered the Society about 1706. His father, Peter O'Neachtton, wrote twenty-five Irish (extant) poetical compositions, and in 1734 composed an English-Irish Dictionary, and in 1742 was the first to collate the Punic speech in Plautus with the Celtic. A John O'Neachtton wrote verses "on the death of Catherine Cruice, wife of Teig O'Neachtton, and mother of Peter O'Neachtton, S.J." They begin thus : *Caitrina ní Ceorís an oigbean bus aille*—"Catherina Cruice, the young woman (who) was beautiful." (O'Reilly's *Irish Writers*.)

O'CONNELL, MICHAEL, born in Ireland, September 27, 1688 ; entered the Society September 7, 1707 ; died in England in 1726. In second year of theology at Liege in 1714 ; in 1723 Procurator at Ghent ; also Minister at Valladolid ; of good talent and singular prudence. (Cf. Foley's *Collectanea*.)

GILLAM, JAMES, born in Leinster in 1681 ; entered the Society December 2, 1707 ; was a Temporal Coadjutor ; died at Poitiers before 1717.

DEANE, THOMAS, born in Cadiz, February 2, 1693; entered the Society in Rome, December 20, 1709; died at Ghent, September 17, 1719. He was son of John Deane, an Irish esquire, and Miss Plowden; Dominick Deane of Cong and Dean of Galway were among the adherents of James II. (D'Alton's *Army List of James II.* Cf. Foley's *Collectanea.*)

CAHILL, PHILIP, born in Waterford, 1674; entered the Society October 13, 1710; was a formed Temporal Coadjutor, and died after 1717, at the Irish College of Poitiers.

O'NEACHTAN, PETER, born about 1685, in Meath or Dublin; entered the Society about 1710. He was son of Teig (son of John, son of Teig, son of William) O'Neachtan and his wife Catherina *Birmingham*, not Cruice, as O'Reilly wrongly states in his *Irish Writers*. A man named Birmingham is called in Irish MacFeorais, and a lady *NiCheoiris*. Mrs. O'Neachtan is called "mother of the reverend learned Father Peter O'Neachtan, of the holy Order of Jesus—*do Naom Ord Iosa*."

MURPHY, CORNELIUS, was born in Ireland (or Belgium) October 24, 1696; entered the Society in Flanders, September 7, 1711; was professed of the four vows February 2, 1730; died October 31, 1766, in England. He was a writer; of the English Province; is called "Quercetanus," which means a native of Derry as *Dairé* = quercetum; Quercetanus certainly means a native of Derry, as the Irish (*Zeus MSS.*) Darach, or Derry, glosses Quercetum in Latin, and Adamnan translates *Daire*, Roboretum. He was Rector of the London Mission; Socius of Father Provincial; Vice-Provincial. (See Catalogues of 1723 and 1763. Three works of his are mentioned in Father de Backer's *Biblioth. des Ecrivains S.J.* Cf. Foley's *Collectanea.*)

NUGENT, WILLIAM, born in France, April 3, 1694; entered the Society September 7, 1711; died after 1723. Born of Irish parents; was at Ghent in 1723.

KENNEDY, THOMAS, entered the Society about 1713. Probably the same as Thomas Hennesy.

HENNESSY, JOHN, born in Clonmel; entered the Society about 1714; died after 1727. Writer of a treatise on the Primacy of Armagh, edited in 1727, and refuted by Primate M'Mahon. (Harris, *Writers of Ireland*, p. 195.)

ST. LEGER, JAMES, born in Kilkenny or Waterford; entered the Society in Spain about 1714; died after 1725. He was a writer and Professor of Theology; his Theological MSS. are in the Library of Salamanca; in 1725 Father Gorman desires to be remembered to Father James St. Leger. (McDonald's *Irish Colleges Abroad*, and De Backer.)

GORMAN, THOMAS, born in Clonmel, December 29, 1691; entered the Society in Castile, March 12, 1714; was professed of the four vows, and died in Cork after 1763. He was "of uncommon talent;" at Poitiers in 1763; a good preacher; stationed at Clonmel, Limerick, and Cork; fixed his residence in Limerick in 1728. (Cf. White's *History of Limerick*.)

DEAN, MICHAEL, born at St. Germain, September 29, 1695; entered the Society in the English Province September 7, 1714; died at Watten, July 8, 1760. He was born of Irish parents at St. Germain; among the adherents of James II. were Stephen Deane, Mayor of Galway in 1690, and Lieut. Dean of Lord Bophin's infantry. (*King James's Army List* by D'Alton.) Dominic Dean of Cong, county Mayo, was attainted in 1691. (See Foley's *Collectanea*.)

CONNELL, —, born in Ireland; entered the Society before 1716; died after 1716.

FITZGERALD, MICHAEL (2), born in Munster, July 2, 1694; entered the Society in Toulouse, September 12, 1716; was professed of the four vows May 7, 1732; died at Waterford, 1791. He was Rector of the Irish Colleges of Poitiers (1737—1745) and Rome (1745—9); head of the Irish Mission in 1732 and 1735; had taught humanities; came home in 1727; in 1776 he was in Waterford; died aged 97. (Cf. Father Bracken's MS. History of the Irish Fathers after the Suppression.)

GOOLD, ANTHONY, entered the Society before 1716; died after 1717. On November 24, 1717, he defended theological theses on the Incarnation, at Louvain, which were printed at Louvain. (De Backer's *Biblioth.* art. *Feytens*.) Born at Ostend. (Cf. Foley's *Collectanea*.) Perhaps he was Anthony Goold, son of William Goold (who was the William Goold of ancient lineage in Cork, named in the inscription upon a white marble slab in the Virgin Chapel of St. Giles' Church, Bruges). William Goold, Mayor of Cork, died in 1634; Ignatius Goold, of Cork, was attainted in 1691.

ROUTH, BERNARD, born in Kilkenny, February 11, 1695; entered the Society October 1, 1716; was professed of the four vows February 2, 1734; died at Mons, January 18, 1768. He was an historian; a critic; Professor of the Irish College, Poitiers; converted Montesquieu; was one of the writers of the *Journal de Trévoux* from 1734 to 1743. (See about ten of his books in the *Bibliothèque S.J.* under Routh and Mareuil.) Perhaps a relative of his fellow-citizen, Dr. Routh. (See *Biographie Universelle*, and Webb's *Irish Biography*.)

DE SCHEE, THOMAS, born in Ireland; entered the Society about 1717; died after 1728. He was Rector and Procurator of the Irish College, Poitiers, 1728; his name was O'Shee, perhaps Capt. Thomas Shee, of Butler's infantry, who imitated the example of Captain Clinch, *supra*; the Captain was from Kilkenny, and was attainted *circa*. 1716.

PIERCE, FRANCIS, born in Westmeath; entered the Society about 1720; died after 1727. Father Pierce is mentioned in the history of the Irish Colleges in *Irish Ecclesiastical Record*; he was, it seems, in Dublin in 1727; most probably a son of Sir H. Pierce, of Tristernagh.

FITZGERALD, NICHOLAS, born in Alsace, September 29, 1699; entered the Society September 7, 1720; died after 1727. He was born of Irish parents; a good scholar; in his second year's divinity at Liege in 1727.

MORIARTY, JOHN BAPTIST, entered the Society at Toulouse about 1720; died after 1728. He was in the Irish College at Poitiers A.D. 1728, in second year of divinity; in a book of the Waterford Residence S.J. I find: "Ex Libris Miss. Hiberniæ S.J., Joannes Moriarty."

NEVILL, STEPHEN, born probably in Cork; entered the Society in Aquitaine about 1720; died after 1728. At the Irish College, Poitiers, 1728, in first year's divinity. (Catalogue of the Irish College of Poitiers.)

LYNCH, THOMAS, born in Ireland 1685; entered the Society in Portugal about 1720; died after 1773. "The celebrated Father Thomas Lynch, ex-Provincial of Brazil, and greatly esteemed for learning, sanctity, and apostolic labours, was imprisoned with his brethren of Bahia, put on board a man-of-war and their own ship (a fine vessel built by order of Father Lynch under the direction of a Scotch Temporal Coadjutor, an

excellent mariner)." So says Father Thorpe in a letter from Rome, August 6; he met Father Lynch in Rome, and heard from him all the horrors through which he and 260 Jesuits passed on their way to Europe. They were stowed away under decks and otherwise treated like Guinea slaves. (Father Thorpe's letter at Stonyhurst and a contemporary copy at Milltown Park.)

O'NEILL, FRANCIS, born in Ireland; entered the Society in France about 1721; died after 1728. "Francisci O'Neill, S.J., Coll. Hyb. Soc. Jesu Pictavii," is in a Life of St. F. Regis, ed. 1717; also in book, ed. 1703. He was at Poitiers Irish College in second year of theology in 1728.

BUTLER, JOHN WILLIAM, born at Besançon, November 10, 1703; entered the Society January 31, 1722; died after 1731. Went to Canada in 1726, returned to France in 1731. ("Documents inédits" of Carayon.)

WARD, JOHN, born in Dublin county, 1705; entered the Society at Toledo, October 18, 1724; was professed of the four vows February 24, 1742; died in Dublin, October 12, 1775. He was a writer; Superior of the Mission; had taught philosophy for two years in Dublin; came home in 1738; Superior of the Dublin Residence in 1752, and preacher; in 1773 was Superior of the Irish Mission; received Father Betagh's last vows; with Father Ricci's approval he sent a considerable sum to relieve the Italian Fathers at the Suppression; Cardinal Marefoschi tried in vain to arrest him and obtain his money, which he held for the Irish ex-Jesuits. (Cf. Father Bracken's MS. Hist., and Thorpe's Letters.)

BRENNAN, THOMAS, born in Dublin, December 20, 1708, or January $\frac{2}{4}$, 1709; entered the Society in Rome, January $\frac{1}{2}$, 172 $\frac{5}{8}$; was professed of the four vows, February 4, 1743; died in Derbyshire after 1773. Professed theology in the Grand Collège de Poitiers; Rector of Irish College, Rome, in 1754; Rector of the College of the Immaculate Conception (Derbyshire District) in 1769; distinguished as a preacher for ten years in Dublin, 1744—1754; at Poitiers in 1763. (Cf. *Arrêt de la Cour du Parlement de Paris*.)

KELLY, CLEMENT, was born near Maynooth, November 20, 1708; entered the Society at Milan, January 13, 1725; was professed of the four vows; and died at Maynooth, 1777. He

was P.P. of Maynooth 1755—1777 by the Pope's permission; buried in Laragh Brian; had been twelve years Socius of a Master of Novices in Italy; came to Ireland in 1741; he was fifth son of Richard Kelly, of Maynooth; reputed a man of learning and edification. (Cf. Foley's *Collectanea*.) He was a Jesuit till the Suppression, and made a retreat every year with his brethren up to his death. (Father Bracken.)

COLGAN, PATRICK, born in Dublin, March 16, 1706; entered the Society in Venice, January 18, 1725; was professed of the four vows February 2, 1752; died in Dublin after 1772. Returned to Ireland in 1741; in 1752 and 1755 he was assisting a Parish Priest in Dublin; in 1772 he was Director or Confessor of the Poor Clares, Dublin.

M'MAHON, JAMES, born in Ulster, July 24, 1705; entered the Society in Toledo, October 22, 1725; was professed of the four vows; and died at Limerick, 1753. He came home in 1738, and was fifteen years on duty in Limerick.

M'MAHON, THOMAS, entered the Society in 1725.

DAVIN, JAMES, born in Clonmel, 1707; entered the Society in Spain about 1726; died in Spain [?] about 1757. He was the writer of "Cartas Edificantes," translated from French to Spanish by Father Diego Davin; they are in the old Jesuit Library of Waterford; he was Professor in the Imperial College, Madrid; many letters of his from 1740 to 1756 are in the College of Salamanca; he was nephew of Father Thomas Gorman; is called Davis, by error, in Foley's *Collectanea*.

SHEE, SIMON, born in Leinster, May 18, 1706 or 1708; entered the Society in Andalusia, January 28, 1726; was professed of the four vows March 17, 1742; died after 1755. He is described as a brilliant scholar and sound divine; came home from Seville in 1738; was stationed in Waterford in 1752 and 1755, and was a distinguished preacher.

CAWOOD, MICHAEL, was born in Leinster in 1708; entered the Society in Andalusia, January 28, 1726; was professed of the four vows March 17, 1742; died after 1755 or 1786. He was Rector of Salamanca; came home from Seville in 1738; Battersby found his name in a list of Dublin Priests about 1786; he was stationed in Dublin; curiously, all his dates are the same as Simon Shee's in Catalogues of 1752 and 1755; I find his name in many old Spanish books.

BARNEWALL, PATRICK, born at Bremore, in Dublin, October 10, 1709; entered the Society in Coimbra, November 9, 1726; was professed of the four vows 1750; and died at Preston, February 1, 1762. The Irish Catalogue says he came to Ireland in 1741; he appears in the Irish Catalogues of 1752 and 1755, and is said to be on duty in England. (Cf. Battersby's *Dublin Jesuits* and Foley's *Collectanea*.)

SWEETMAN, LEONARD, born in Dublin about 1709; entered the Society in Spain about 1727; died after 1755. Dean of Seville College in 1734; passed a brilliant course of philosophy and divinity at Granada; came home in 1735. (Dr. McDonald's letter to Father Hogan.) He was stationed in the Dublin Residence in 1750.

BARNEWALL, CHARLES F., born in Antwerp, May 18, 1710; entered the Society at Mechlin, September 10, 1728. His father was Michael Barnewall; Michael and Charles are very common names with the Barnewalls.

CROAK, LAWRENCE, born in Dublin, August 10, 1710; entered the Society in Lisbon, November 17, 1728; was professed of the four vows; and died in Dublin, 1758. Professed Rhetoric and Theology; in Ireland in 1751; in 1752 at Lord Trimleston's; in 1755 in the Dublin Residence.

ST. LEGER, JOHN, born in Waterford, August 23, 1713; entered the Society in Toledo, April 25, 1729; was professed of the four vows before 1752; died at Waterford, May or November, 1783. Uncle of Fathers Robert and John St. Leger; taught humanities to Jesuit students in Spain for five years; came to Ireland in 1742; in 1752 and 1755 was acting as P.P. in Waterford, where he built St. Patrick's Chapel and Residence; he was an eloquent preacher, and left a large number of sermons in MS.; a serjeant of the Irish Brigade was sent over to bring him to a Continental College.

BERMINGHAM, WILLIAM, born in Ireland 1683; entered the Society September 7, 1729; died December 14, 1737. *Alias* Nugent; of the English Province. He had entered the Society in 1711, and had afterwards left; was re-admitted September 7, 1729, and again left on September 14, 1737. (Cf. Foley's *Collectanea*.)

LYNCH, ANDREW, entered the Society about 1729. He was sent to Spain as "an apprentice in our factory and had

the necessary qualities." Letter of Father Ignatius Roche, Superior of the Mission in 1727. (Dr. McDonald.)

KELLY, JAMES, born in Munster 1716; entered the Society in France about 1729; was professed of the four vows February 2, 1749; and died after 1763. He was Professor of Scholastic Theology at the "Grand Collège de Poitiers;" Vice-Rector of the Seminary and of the Irish College at Poitiers. (Cf. *Arrêt de la Cour du Parlement de Paris*, A.D. 1763.)

CAHILL, PATRICK, born in Ireland, March 6, 1708; entered the Society in Champagne, July 31, 1730; was professed of the four vows; and died in Ireland after 1766. In Ireland from September, 1748, to 1766. (Catalogue of Champagne in Irish Archivium.)

SAVAGE, MATTHEW, born in Dublin, January 2, 1711; entered the Society in Upper Germany, April 12, 1731; was professed of the four vows in Waterford, February 2, 1752; died after 1755. Came to Ireland in 1741; was stationed in Waterford in 1752 and 1755.

ARCHBOLD, RICHARD, born in Ireland, August 17, 1713; entered the Society October 15, 1731; was professed of the four vows July 22, 1748, in Maryland; died after 1755. Was on the Maryland Mission; apostatized in Dublin, March 16, 1755, in order to hold possession of an estate; there were a Richard Archbold a cornet, and a Richard Archbold a quartermaster in Dongan's Dragoons, *temp.* James II.

GLANNAN, CHRISTOPHER, born in Dublin, May 10, 1711; entered the Society in Upper Germany, December 12, 1731; was professed of the four vows February 2, 1752; died in Dublin between 1755 and 1773. His brother lived at Kilmainham. (Cf. Foley's *Collectanea*.)

WELDON, THOMAS, born in Drogheda, December 20, 1714; entered the Society in Toulouse, July 12, 1732; was professed of the four vows August 15, 1749; died in Lancashire, February 15, 1776. Professor of Rhetoric and Philosophy for four years in France; came to Irish Mission in 1750. (Cf. Foley's *Collectanea*.)

DORAN, EDMUND, born in Leinster, January 5, 1716; entered the Society in Lisbon, July 26, 1732; was professed of the four vows; and died in Dublin, April 17, 1758. Taught

grammar, humanities, and rhetoric in Lisbon; was in Dublin in 1750—1758; in the Catalogue of 1755 is the date "April 17, 1758," by a different hand, which I presume is the day of death.

WARD, THOMAS, entered the Society about 1732. Oliver gives only his name; Battersby says he flourished *circ.* 1768.

BERILL, PETER, born in Leinster, October 29, 1712; entered the Society in Palermo, December 23, 1732; was professed of the four vows February 2, 1754; died in Kildare 1784. He taught philosophy and moral and scholastic theology in Spain; in 1748 and 1755 was stationed in county Kildare; in 1776 signed an agreement with Fullam, N. Barron, O'Halloran, Fitzgerald, St. Leger, Power, Morony, Austin, C. Kelly, Lisward, O'Callaghan, Betagh, Mulcaille, and Nolan, all ex-Jesuits. (Bracken's *History of Suppression.*)

WELDON, JOHN, entered the Society about 1732. The Weldons are on the Irish Rolls since Richard II.; Christopher Weldon was in the "King's Irish Regiment" in 1690.

O'BRYAN (O'BRIEN), JOHN, born in Ireland; entered the Society about 1732; died probably in Seville after 1761. Professor of Philosophy at Valladolid 1739—1743, and also Minister and Spiritual Father there; "perhaps the most successful of all the Rectors of Salamanca and Seville" (1743 to 1760); his letters from 1741 to 1761 are at Salamanca. (Dr. McDonald in *Irish Ecclesiastical Record*, and letters to Father Hogan.)

WHITE, JOHN MICHAEL, born probably in Waterford; entered the Society in Spain about 1733; died after 1753. His letters are at the Irish College of Salamanca, written from 1740 to 1753; was in Dublin in 1750.

DOYLE, WILLIAM, born in Dublin, May 30, 1717; entered the Society in Champagne, July 12, 1734; was professed of the four vows August 15, 1752; died at St. Helens, Lancashire, January 15, 1785. Taught humanities; Prefect at Poitiers Irish College; missionary in Dublin in 1750—1755; at Nancy in 1766; in Lancashire from 1771 to 1785; is buried at Windleshaw, St. Helens; the Champagne Catalogue of 1766 gives the dates April 14, 1717, and March 15, 1735, and places him in the House of Third Probation at Nancy in 1766; perhaps there were two of that name (Cf. Foley's *Collectanea.*)

MORONY, JOSEPH, born in Limerick, March 12, 1714; entered the Society at Bordeaux, September 4, 1734; was professed of the four vows in Limerick, June 28, 1752; died in Dublin, July, 1785. He was a writer, a "celebrated preacher in Limerick, Cork, Waterford, and Dublin" from 1746 to 1785; professed humanities; was Procurator at Poitiers; in Limerick 1746 and 1756; had been Prefect and Procurator at Irish College of Poitiers; in his book printed in 1796 he is said to have been "lately living in Dublin."

DE COLGRAVE, ANDREW GEORGE, born in Ireland, November 17, 1717; entered the Society in Champagne, September 2, 1734; was professed of the four vows in 1752; died at Spetchley Park, October 19, 1768. He taught philosophy in the Province of Champagne; went to England in 1754.

AUSTIN, JOHN, born in Dublin, April $\frac{1}{2}$, 1717; entered the Society in Champagne, November 27, 1735; was professed of the four vows February 2, 1754; died in Dublin, September 29, 1784. He was a famous preacher and teacher; was Prefect at the Irish College of Poitiers; came to Dublin in 1750; his monument in St. Kevins' calls him "pius, doctus, indefessus, apostolicis confectus laboribus. Divites admonuit, pauperes sublevavit, juventutem erudit, orphanis loco parentis fuit, de omni hominum genere præclare meruit, omnibus omnia factus." Topham Bowden, an English Protestant, in his *Tour through Ireland* in 1791, says "that Austin was a very remarkable character; of extraordinary learning and piety; he was a great preacher and injured his health by his exertions in the pulpit, etc." His portrait, painted by Notre and engraved by Brocas, was published in 1792. (See Battersby's *Jesuits*, and Oliver for the full Latin inscription.)

FULHAM, JOHN, born in Dublin, March 23, 1717 or 1719; entered the Society in Lyons, December 2, 1735; was professed of the four vows February 2, 1754; died in Dublin, August 7, 1793. Came home to Dublin in 1749; was a great benefactor to the Irish Mission and Province; he gave £50 each, yearly, for ten years to ex-Jesuits of Lyons, and to Jesuits in Russia; taught humanities six years; his piety, love for religion and for his Order, are commemorated by Father P. Plunket; he and his sister left a legacy to the Jesuits in Russia. (Cf. Foley's *Collectanea*.)

O'KEEFE, CHARLES EMMANUEL, born in Ireland, November 4, 1717; entered the Society in France 1735; was professed of the four vows February 2, 1752; died after 1763. He was "Préfet des Hautes Etudes in Bourges College, S.J." *Arrêt du Parlement de Paris* 1763. There was a Capt. Art O'Keefe in the army of James II.; the Christian names of the Jesuit suggest that he was the son of an officer in the Sardinian service.

LYNCH, WILLIAM, born 1712; entered the Society about 1735; did in prison in Portugal 1774.

KEATING, EDWARD, born in Leinster, October 13, 1708; entered the Society in Castile, May 21, 1737; was professed of the four vows; and died March 30, 1777, in Wexford. P.P. of Wexford by Papal Rescript of 1750; wrote the *Wexford Parish Register* May 1, 1756, to March 30, 1777; Professor of Rhetoric and Philosophy for nine years, then came to Wexford in 1750.

HENESSY, JAMES, born in Munster, July 23, 1711; entered the Society in Madrid, September 22, 1737; died after 1775. He was public Professor of Rhetoric in Toledo Province; stationed in Clonmel in 1747 to 1752, and in Toledo Province in 1775. (Irish Catalogues of 1752 and 1755.)

McEGAN, FLORENCE, born in Ireland, April 4, 1719; entered the Society in Naples, October 24, 1737; was professed of the four vows February 2, 1755; died in Rome, December 7, 1781. He was a writer; had been a captain of an Irish company in the Neapolitan army, and had a distinguished bearing; was Rector of Benevento College at the Suppression of the Society, and was an eloquent preacher.

MALGAN, JOSEPH, born in Ireland: entered the Society in 1737; died in Rome 1781. Died in Rome the same day and is probably identical with MacEgan.

CASHIN, Father, born at Tintern in Wexford; died at Ferns 1786. P.P. V.G. of Ferns from 1760 to 1786; his tomb was profaned by Protestant soldiers in 1798—the Rev. James Roche, V.G., of Ferns, is my authority for this; he restored the desecrated monument.

USSHER, STEPHEN, entered the Society in Rome about 1739; died at Poitiers, February 10, 1762. He was in Rome in 1752; died at Poitiers says the *Arrêt de la Cour du Parlement*, which only has "Etienne Ussher du Collège et Séminaire des Irlandais de Poitiers mort le 10 Février, 1762."

BERMINGHAM, NICHOLAS, born in Galway county, November 26, 1721; entered the Society at Bordeaux, September 28, 1740; died June 30, 1758. *Alias* Darcy; taught humanities and rhetoric for six years; was in Galway from 1752 to 1755. Battersby says he died June 30, 1756, but 1758 is added to the Catalogue of 1755 with a cross before it, as if he died then.

HARPUR, JOSEPH, born probably in Wexford; entered the Society in Spain about 1740; died in Spain [?] after 1761. He was Rector of Salamanca in 1760. (Cf. Dr. McDonald's *Irish Colleges*.)

BARRON, NICHOLAS, born at Fethard, county Tipperary, January 16, 1720; entered the Society in Andalusia, January 5, 1741; was professed of the four vows; and died in Cork, 1784. Stationed in Clonmel from 1750 to 1755; "of great talents;" had studied at Seville, and was Professor of Jesuit Scholastics there for three years; letters of his, dated Cork and Clonmel 1751 and 1753, are preserved at Salamanca.

BATHE, JOHN, born about 1720; entered the Society about 1741; died in Dublin. "I find his name in some lists as officiating in Dublin between 1755 and 1765." (Battersby's *Jesuits*.)

LISWARD, *or* LISBARD, EDWARD, born in Clonmel, February 1, 1715; entered the Society at Salamanca, May 5, 1741; was professed of the four vows August 15, 1755; died in Dublin, September 13, 1791; was a great preacher; he died in the Augustinian House of John's Lane; Professor of Humanities, and from 1761 to 1766 Rector of Salamanca; in Dungarvan in 1752; he died, says Father Betagh, "Tuesday, September 13, 1791;" another authority says "December 13."

KING, JOHN, born in Meath, June 24, 1715; entered the Society in Andalusia, August 18, 1741; was professed of the four vows in Galway, August 15, 1755; and died after 1767. He was a good theologian, and stood a public examination in philosophy and theology; was stationed in Galway from 1750 to 1755; was Rector of Salamanca from 1766 to 1767, when the Jesuits were expelled from Spain.

O'REILLY, PHILIP JOSEPH, brother of Miles, born at Ardcath, in Meath, December 10, 1719; entered the Society at Mechlin, September 12, 1741; was professed of the four vows; died in Dublin, January 24, 1775. He was sent to the West

Indies in 1751, and there went through the severest hardships, which he narrates with much joy in Flemish letters to his brother, Miles O'Reilly, S.J., which have been edited by Father Morris, with a brief sketch of his life. According to Marshall's *Missions*, vol. iii., p. 74, "the French in 1763 expelled from Guiana the venerable Father O'Reilly, the last survivor and sole representative of the Company of Jesus among the savages, [with the result that] in 1766 religion was dying out among the whites as well as among the coloured races." Carayon, in his *Guyane Francaise*, says Father O'Reilly was expelled in 1765. His letters are in the Burgundian Library, MSS., 6689.

POWER, JAMES, born in Ireland, March 27, 1725; entered the Society in France, January 13, 1742; was professed of the four vows August 15, 1758 (*Arrêt de la Cour*); and died at Liege Academy, March 11, 1788. He was Professor of Philosophy at the Jesuit College in Paris; he is traced afterwards in the English Catalogue S.J. of 1763 and 1771, in which he is named as a "writer" or scriptor. Dr. Oliver calls him a highly gifted scholar and profound mathematician. He is named as pensioned in 1763, in *Arrêt de la Cour du Parlement de Paris*. He went to Liege in 1763, after the Suppression of the Society in France.

GAYNOR, JAMES, born in Ireland 1726; entered the Society in 1742. (Foley's *Collectanea*.)

O'REILLY, MILES, born in Meath, September 30, 1722; entered the Society September 7, 1744, at Mechlin; died after 1793. He was a brother of Philip O'Reilly, and uncle of Father Leonard, P.P. of Ardcath; was on the Dutch Mission from 1753 to 1773; and at Antwerp in 1793. (Cf. Foley's *Collectanea* and Oliver, and an original letter of Father R. O'Callaghan in Irish Archives S.J.)

NOWLAN, HENRY STANISLAS, born in Dublin, April 11, 1718; entered the Society in the Roman Province, July 30, 1746, and was made a Spiritual Coadjutor, August 15, 1756. He was in England in 1772. (Catalogue of Roman Province, 1772.) He was, no doubt, the "Enrico Noulan" who preached before the Pope in 1757, as we learn from De Backer's *Bibliothèque S.J.*, under "Rome." This view is confirmed by the fact that he was a friend of Father

Thorpe, S.J., who went to Rome in 1756. Father Nowlan was in Dublin at the Suppression, 1773, and was one of fifteen Irish Professed Fathers¹ who signed an agreement, on the feast of St. Aloysius, 1776, to preserve the mission funds for the Society, which they hoped to see restored. On July 31, 1784, the ex-Jesuits, Henry Nowlan, R. O'Callaghan, and Paul Power, were named legatees and executors in Father Fulham's will. In 1785 an Irish convert and friend of his, named Thomas Smyth, writes from Angers to the "Rev. H. Nowlan, 20, Fleet Street, Dublin," and says he "had a letter from Father Thorpe, nothing new, and if any thing will let him know." In 1788 he writes again to Rev. H. Nolan at 122, Townsend Street, Dublin, and says, "Mr. Thorpe was well when I heard; my children are at the Academy of Liege;² my brother has a leaning to Catholicity; wants me to join him in selling our property in Ireland and settling here. Please get my pedigree done as my son is going to be a Chevalier de Malte." January 20, 1789, "Henry Stanislas Nowlan, of Townsend Street, in the city of Dublin, gent., in his will desires to be buried in his family burial place in St. Peter's churchyard," and leaves his property to Father O'Halloran (ex-Jesuit) and Mr. O'Callaghan, flour merchant, brother of the Jesuit, no doubt for the *Societas Resurrectura*. He died in Dublin A.D. 1791. (From documents in the Archives of the Irish Province S.J., and Father Bracken's *Memoirs of the Suppression*.)

¹ Father Betagh wrote to Father Stone that all the Fathers in Ireland at the time of the Suppression were Professed, so I had put down Father Nowlan as such, as he was in Ireland in 1768 and 1772. (Ed. Hogan.)

² Probably Charles Smyth in poetry, and Harry Smyth in syntax. (See *Records S.J.* Introduction, vol. vii. pp. li. lii.)

ROE, JAMES, entered the Society about 1744, and was Rector of the Irish College of Seville in 1760. (Dr. McDonald's "Irish Colleges" in *Irish Ecclesiastical Record*.)

BORNI, RICHARD (perhaps BYRNE), born in Ireland; entered the Society *circ.* 1744; died in the prison of Azeitão, Portugal, January 19, 1761. (Carayon's *Documents* ix.)

O'KELLY, BRYAN, publicly defended theses in philosophy at the University of Evora in 1754; his professor was Father D'Abreu.

DE BURGO, THOMAS, preached the Passion Sermon in presence of the Pope in Rome A.D. 1758, (See under "Rome" in *Bibliothèque S.J.*)

AYLWARD, JAMES, an Irishman of the Goa Province S.J., was imprisoned in Portugal from 1759 to 1769.

O'HALLORAN, JOSEPH IGNATIUS, born in Limerick, March 24, 1718; entered the Society at Bordeaux in 1745; was professed of the four vows August 15, 1753; died in Townsend Street, Dublin, November 4, 1800. The *Arrêt de la Cour du Parlement de Paris* says in 1763, that he had been Professor of Scholastic Theology at La Rochelle, and that in 1763 he was living at Paris, Rue des Cordiers, at the "Hôtel garni, dit l'Hôtel de S. Pierre, chez le Sieur Pantouffe." Ferrar's *History of Limerick*, p. 370, published in 1787, says that "he was born March 19, 1720: was elder brother of the famous Dr. Sylvester O'Halloran; was educated at the Jesuit College, Bordeaux, and intended to devote himself to the study of physic; but, after a distinguished course of philosophy he entered the Novitiate as Professor of Philosophy. He was the first who had the courage and abilities to open the eyes of the Bordeaux University to the futility of Descartes' principles. While Professor of Rhetoric he published some fugitive pieces of merit, much applauded; some of his religious tracts have already been printed; his Lectures on Philosophy were being prepared for the press when he was appointed to the Chair of Divinity, in which he made no inconsiderable figure till compelled by the Revolutions of the Society (*sic*) to return to his native land, where he has distinguished himself by his zeal in instructing the ignorant, and by his talents in the pulpit. His sermons alone, when printed, will be no small gratification to the friends of religion and morality."¹ He went to Cork with Lord Dunboyne; was the early confessor of Thomas Moore, the poet, who speaks of him in his *Travels of an Irish Gentleman*. Father Gavin of the English Province is of this family.

¹ Ferrar, a Protestant writer.

BUTLER, THOMAS, born in Waterford, August 28, 1712; entered the Society June 13, 1745; was Professor at the College of Havana in 1750. (Mexican Catalogue S.J., in British Museum.) Was a "professed Jesuit of great repute, much taken notice of by Lord Albemarle and his officers." (Father Thorpe's letters.) He died February 10, 1770.

NIHELL, LAWRENCE ARTHUR, born in Limerick in 1726 or 1727; entered the Society in 1754; died at Killaloe, June 29, 1795. "Of a very ancient and respectable family named

O'Neill; he was a near relative of Baron Harrold, Colonel of the Regiment of Koeningsfeldt in Germany; of Colonel Nihell, of Dillon's Regiment at Fontenoy; and of Sir Balthazar Nihell, Brig.-General in Naples, and Colonel of the Regiment of Limerick; he was also brother to Dr. James Nihell, a medical writer, and nephew of Sir J. Higgins, first physician to the King of Spain. He was made Bishop of Kilfenora in 1784; in 1770 he published a work on *Rational Self Love*, 8vo. In 1787 he was completing and preparing for the press his brother James' *Life and Doctrines of Christ*, and was engaged writing a *History of the Redemption of Man*. (Ferrar's *Limerick*.) These MSS. are in the Archives at Milltown Park. His tomb is in the old Cathedral of Kilfenora. In 1778 the Archbishop of Dublin tried to get Father Nihell made Bishop of Limerick, while the Archbishop of Cashel and his friends supported Father Butler (afterwards Lord Cahir), another ex-Jesuit. J. Roche, of Cork, the author of the *Memoirs of an Octogenarian*, says: "Dr. Nihell was a cousin of my father's, at whose table I well recollect him as a most welcome guest, for he was distinguished as a Priest, a scholar, and a gentleman. I was present at his consecration in Limerick in 1784, when Mr. Kirwan, O.S.F., was preacher, and Lord Dunboyne, Bishop of Cork, one of the assisting prelates. Kirwan preached on apostacy, and he and Dunboyne afterwards apostatized!" (Cf. O'Reneham's *Collections*, p. 370.) There were three other Nihells S.J., one the brother of the Bishop; and FF. John and Edward Nihell, brothers, born at Antigua, who entered the Society at Ghent in 1768 and 1769; Edward died a victim of charity attending the negroes at Trinidad in 1806. (Cf. Foley's *Collectanea*.)

BARRON, JOHN, born in Waterford; entered the Society about 1745.

FERRAL, JOSEPH, born June 3, 1729; entered the Society November 23, 1747; was in Mexico in 1750.

MULCAILLE, JAMES PHILIP, born in Kilkenny, May 6, 1726; went to France at the age of nine; entered the Society there September 4, 1748; was professed of the four vows in 1763; in 1763, was at the "Collège de Paris." (*Arrêt de la Cour*.) He died December 8, 1801, at Dublin. Was a writer; profoundly versed in Greek literature; came to Ireland in 1763; Vicar General of Dublin after the Suppression; he helped to

found the Convent of George's Hill. There is a portrait of him in that convent, and a cast of his fine features at Milltown Park. He was related to the O'Shees and Clarke (Duke of Feltre) of the French service. Oliver says he was born on the 1st of May. His father was Michael Mulcaille and his mother Ellinor Shee; he was a relative of the famous Father Clarke, S.J., of Kilkenny, of whom Foley's *Collectanea* and *Records* tell such marvellous things.

O'CALLAGHAN, RICHARD, born in Dublin or Meath in 1728; studied at Seville where he entered the Society, and was professed of the four vows; he was many years in the Philippine Islands, where his tongue was slit by the savages through hatred of his zeal and faith. In November, 1771, he came to Ireland, preserved the funds of the old Society for the restoration, to which he always looked forward with confidence, and he may be called the founder of the restored Society in Ireland. He was a very holy man, and rejoined the Order on its re-establishment. He died at 76, Upper Church Street, Dublin, June 15, 1807, and was buried in the family ground of Ardcath, not at George's Hill, as Oliver has it.

NIHELL, —, born in Limerick, was brother of Bishop Nihell; after the Suppression he was P.P. of Rathkeale. As he was of decided literary tastes, he resigned his parish, and lived in Limerick, and died there some time after 1780. (Father Denis Murphy's Collections.)

PLUNKETT, PETER, born in Ireland; entered the Society in Rome *circ.* 1748; was professed of the four vows; died at Leghorn after May, 1810. After the Suppression he was Professor of Controversy and Morals at Leghorn in a chair established by the Grand Duke. In 1780 he was "suffering from asthma and other infirmities" (letter of Father Thorpe), and in May, 1810, Father Glover, in a letter to Father Aylmer, reports him as still "labouring in the vineyard!" Dr. Troy in his Diary, April 16, 1777, says: "I visited Mr. Plunkett, ex-Jesuit, now Professor of Moral Divinity in the Public School of Leghorn." He kept up a constant correspondence with his former brethren in Ireland.

DORAN, PATRICK, born in Cork, March 15, 1729; entered the Society at Toulouse; was professed of the four vows; died in Cork in 1771 or 1773, and was buried in the Moylan burial

place, Upper Shandon. He was a learned man, educated at Toulouse and Rome ; of great discernment, enlightened piety, and an irreproachable, saintly life. (Oliver.) He was uncle of Bishop Moylan, and of the two Generals Moylan of the American army. The date of his birth is given in the *Arrêt de la Cour du Parlement de Toulouse* of 1763.

NOLAN, WILLIAM, Temporal Coadjutor, born in Dublin in 1724 ; was “dépensier” of the Irish Seminary and College of Poitiers in 1763. (*Arrêt de la Cour* 1763.)

M'KENZIE, ALEXANDER, born in Scotland in February, 1730 ; entered the Society at Watten, October 25, 1749 ; died in Dublin 1800 ; he published an edition of Dunlevy's *Irish Catechism*.

POWER, PAUL, born in Waterford, January, 1732 ; entered the Society at Salamanca in 1750 ; was professed of the four vows ; died February 22, 1795, at Waterford. He succeeded Father St. Leger as P.P. of St. Patrick's, Waterford, in 1783 ; in 1793 Fathers Power, O'Halloran, O'Callaghan, Mulcaille, and Betagh (the five survivors) met and agreed to confide the funds to Father O'Callaghan to be kept for the restored Society.

POWER, FRANCIS. His name is in a book belonging to the old Jesuit Library of Waterford. “Ad usum P. Francisci Power, 1771.”

LYNCH, WILLIAM, born in Ireland 1712 ; was of the Province of Brazil, and probably was a relative of Thomas Lynch, Father Provincial of that country ; he was imprisoned first in Portugal at Azeitão, and again in St. Julia, May 11, 1769 ; he died in prison April 25, 1774. (Carayon, and De Mürr.)

GALWEY, WILLIAM FRANCIS, born at Carrick-on-Suir, September 30, 1731 ; entered the Society *circ.* October 4, 1752 ; in 1763 was a student of theology at La Flèche, and was a *scholasticus approbatus*. (*Arrêt de la Cour du Parlement de Paris*.)

CAREW, GEORGE, *or* RICHARD, born in Spain of Irish parents ; entered the Society at Naples *circ.* 1752 ; and about the time of the Suppression was Rector of the College of Brindisi ; died in Rome sometime after 1792. In 1768 Father Thorpe writes : “A son of an Irish officer of distinction in the service of Naples had been Rector of the College of

Brindisi." Boswell's *Johnson* gives an extraordinary instance of the cool bravery of Carew at the siege of Tortona. I presume the Carew of Thorpe and of Oliver are identical.

O'BRIEN, RICHARD, *or* THOMAS; entered the Society in 1754.

POWER, EDMUND, born in Clonmel, May 3, 1736; entered the English Province S.J. at Watten, September 7, 1754; was professed of the four vows February 2, 1772; died in France, March, 1799, says Foley, but in 1779, according to Oliver, and a note in the Catalogue of 1761. His father was Thomas Power, M.D., Clonmel and Tallow, who had also some property near Avignon; his uncle, James Canon Power, was chaplain to the French Ambassador in Rome; his brothers, Peter and John, were in the Irish Brigade; his brother Francis was the first Vice-President of Maynooth, and his first cousin was Archbishop Bray of Cashel. (Cf. Dr. Troy's *Diary*, p. 402.)

WHYTE, ——. An ex-Jesuit of that name travelled with Bishop Hay from Rome in 1782; he was on his way to Dublin. (Gordon's *Scotichronicon*.)

BETAGH, THOMAS, born May 8, 1738, in the town of Kells; entered the Society at Pont-à-Mousson, November 3, 1754; was professed of the four vows; died in Dublin, February 16, 1811, the last of the Irish Jesuits of the old Society. A sketch of his life, with an engraved portrait, is given in *Watty Cox's Magazine*, March, 1811, and in a funeral oration by Dr. Blake, Bishop of Dromore; his monument with an inscription is in the Church of SS. Michael and John. He was Vicar-General of Dublin; a celebrated and indefatigable preacher; a Priest glowing with charity to the poor. His life and letters will soon be published; Oliver wrote of him in 1838, that his name in Dublin was still synonymous with learning, piety, zeal, and philanthropy. He was of the Betagh family of Moynalty; but "the hospitable mansion, the ample patrimony, had become the portion of the plunderers." (Dr. Blake's Funeral Oration.)

M'GEE, DAVID, was born at Rylane, near Ennis, February 22, 1737; entered the Society at Watten, September 7, 1755; died at Arlington, in Devonshire. He was nephew of Bishop Nihell, and was related to the Stackpooles and MacNamaras, &c., of county Clare; to his religious merits he added the distinction of eminence in classic literature. He was prepared

for death by Father Joseph Reeve, S.J., who praises him very much in a letter written to his mother "Mrs. MacGee, Rylane, Ennis." He was of the English Province. (Cf. Foley's *Collectanea*.)

REDDAN (2), born in Limerick or Clare; entered the Society *circa* 1756, and died in 1815.

REDDAN (3), a brother of the same; they seem to have been both in France or Spain.

JAUTARD, JEAN CLAIR, born in Bordeaux, May 30, 1740; entered the Society September 20, 1756; was professed of the four vows; died at Clongowes Wood, October 25, 1821. He was a former pupil and penitent of Father O'Halloran; was Régent de 4^{ème} at La Rochelle in 1763 (*Arrêt de la Cour*); in 1791 he came to seek shelter in Ireland with his old Professor of Philosophy and Confessor, and was received with open arms by the ex-Jesuits and good Catholics of Dublin. When speaking of the *Ancienne Compagnie* tears would fill his eyes; every day he recited a Litany of the Saints and the Blessed of the Society, and shed abundant tears while pronouncing the hallowed names. He entered the restored Society.

MACGUIRE, DENIS, born January 3, at Meaux (*sic*); entered the Novitiate at Paris, September 9, 1760. (*Arrêt de la Cour*.)

CALLAGHAN, MICHAEL, entered the Society before 1762.

KING, THOMAS, entered about the year 1762, and was most probably an Irishman, and certainly a native of Great Britain or Ireland. He was put to death for the faith in Corea A.D. 1788. (See Marshall's *Missions*.)

O'CONNELL, JAMES, entered the Society about the year 1762, and was in Italy from about the year 1765. In a list of Professors of the Roman College, I find that he was Professor there in 1771, 1772, and 1773, and the name is given as O'Conell. Father Thorpe, who knew him well, says "Father Connell, of the Roman Province, possesses excellent talents; was Master of Humanities in the Roman College; is now (1785) Chaplain and Secretary to Rinuccini (afterwards Cardinal), who during several years has treated him with singular courtesy." He was at Rome in 1792, and in 1803 he was at Leghorn with his confrère, Father Peter Plunket. (Cf. Foley's *Collectanea*.) In 1806 Father Strickland writes that Father Connell is perhaps dead.

BARRON, JOHN, was a native of Waterford; entered the Society about the year 1766. In a letter from Rome, dated February 22, 1774, Father Thorpe says: "A young Irish Jesuit of the name of Barron, of the Roman Province, has just been appointed to teach Poetry and Rhetoric in the Scotch College" (Thorpe); he was a man of great ability, diligence and prudence, and he taught with great success up to the year 1777. In 1795 he succeeded Father Paul Power as P.P. of St. Patrick's, Waterford, and he died September 13, 1798, aged 49. (Cf. Gordon's *Scotichronicon*, p. 208 Appendix.)

KIRWAN, ANDREW, born in Ireland (in Galway probably), entered the Society in 1768.

POWER, FRANCIS, born in Waterford; entered the Society in 1771.

SYNNOTT, —, probably a native of Wexford; entered the Novitiate of St. Andrea, Rome, in 1771, and was the last in that house to put off the Jesuit habit. The following letter of Father James Butler to Father Aylmer dated from Tivoli, 1814, gives information about him and the Irish and other Jesuits of the old times. This letter was rescued from the fire into which it had been thrown as unedifying and uninteresting. "Father James Butler, S.J., to Father Aylmer at the Gesù. Tivoli, August, 1814. When I reached Tivoli my Jesuit's dress and cross were recognized by the people, who crowded round me, kissing my hands and begging my blessing. I found there six Fathers of the old Society, nearly all Spaniards; the Superior was a fellow-labourer of Father O'Callaghan's in the Philippine Islands and parted with him in 1770. Nearly all had been subjects or companions of Irish Jesuits,¹ and all agree in giving them great praise for their abilities and virtues. The Bishop's secretary tells me that he knew many of our countrymen, and among others one who was a novice at St. Andrea's at the time of the Suppression. When the officials were going to unfrock him, He said, 'hands off, you shall not meddle with me as long as there is a single Jesuit in the house dressed in the habit of St. Ignatius.' They did not press him till all the others were deprived of their religious dress; he said to them, 'Go, tell the Pope that an Irishman was the last to part with the habit of St. Ignatius.' The punishment of this spirited conduct was a

¹ We hope later to identify these Irish Fathers in Spain or Rome.

pension from Rezzonico, who took him into his house, treated him as an equal and a most intimate friend. After some time he told his patron that he wished to see his native land, and the Senator Rezzonico took him with him on his travels and left him in Ireland. The name of this true Irishman was Synnott. The Fathers are extremely kind to me. The first evening, when recreation and Litanies were over, they lighted their tapers, and when I was going to light mine they stopped me, and said the old custom was to light every new comer to his room, and the Superior said that in the Philippines it was the custom as well to wash the feet of the newly arrived. So off we went in solemn procession to my cell, when I found that one of the old Fathers had made my bed, put fresh water in my basin, and trimmed my lamp." (Letter of Father James Butler from Tivoli to Father Aylmer al Gesù.)

DE HLASKO, CASIMIR,¹ born in Poland, March 2, 1784; entered the Society in Russia, August 12, 1799; was professed of the four vows, August 15, 1817; came to Clongowes College in December, 1820, and died there January 27, 1831. He had been Professor of Natural Philosophy and Dogmatic Theology. He was remarkable for *eximia simplicitas et morum innocentia*. (*Hist. Prov. Hibern.* vol. ix. p. 31, Archives, Milltown Park.)

¹ There is a most touching, affectionate letter written to him from Father Aloysius Landes, a Pole, in which he gives him news about their Province, it is dated Rome, October 11, 1829, and is at Milltown Park.

KENNY, PETER JAMES, born in Dublin, July 7, 1779; entered the Society at Hodder, Stonyhurst, September 20, 1804; was professed of the four vows June 16, 1819, in Clongowes College; and died (and is buried) in the Gesù, Rome, November 19, 1841. Father Betagh was the first to discover his ability; priests used to go and listen to him when teaching the catechism while he was a young apprentice to a coach-builder. At Carlow College, to which he was sent in 1802 by the ex-Jesuits Betagh and O'Callaghan, he was loudly applauded by his fellow-students, and even by the venerable President. In the Novitiate, as I have been informed by his fellow-novice, Father Postlewhite, he was told to leave the refectory pulpit by Father Charles Plowden, as the novices were spell-bound even by his exordium, and interrupted their meal. At Stonyhurst College he distinguished himself in mathematics and natural philosophy. In Palermo he signalized himself in theology, and passed a public "act" in divinity; in a letter of the Procurator General of the Society to

Father Plowden he is called *l'incomparable Kenny*, and is said in his first year of theology to speak *da maestro*. He came to Dublin in November, 1811, was Vice-President of Maynooth, where his portrait is preserved, and his memory held in benediction. He purchased Clongowes in 1814, and was its first Rector; in 1819 he was sent by the Father General as Visitor to the American Mission S.J.; was Missioner in Ireland in 1822; Vice-Provincial of Ireland in 1829; Visitor in America from 1830 to 1833, when he installed Father M'Sherry first Provincial of the American Province. During these years he was constantly preaching and hearing confessions, and kept diaries of his travels, and had a very extensive correspondence with people of all ranks and conditions. His retreats and sermons are spoken of by Priests after an interval of fifty and even sixty years, and long eloquent passages from them are quoted with enthusiasm. Dr. Murray, Archbishop of Dublin, was overwhelmed with grief at the death of Father Kenny, which he looked upon as a national loss; and he and other Bishops, as well as the College of Maynooth, celebrated Office and High Mass for the repose of his soul. It is worth recording that in spite of his incessant and gigantic labours he began three or four different times to write the history of the Irish Mission. An account of his life and writings will appear very soon in America. Short sketches have been given in Oliver's and Brother Foley's *Collectaneas*, Mgr. Meagher in his *Life of Dr. Murray*, and more at length by Father Hogan in some numbers of the *Limerick Reporter*. Father Angiolini writes to Father Plowden in 1809 from Palermo: "In the public disputations *vel maxime excellit P. Kenny*." In 1810 he says: "P. Kenny excellit supra omnes; dona habet ingenii, virium, zeli animarum, activitatis et efficaciae in agendo simul et prudentiae vere insignia. Deus illum ad sui gloriam Hibernorumque Missionis incrementum conservet." Father Provincial writes in 1810: "P. Kenny ingenio pollet prompto et acri." In 1811 he says: "P. Kenny acerrimi est ingenii, studiique amans, ut optimam de se spem faciat; tum religiosam colit disciplinam, ingenio ipse nimis vivo, quandoque judicii sui tenacior apparet."

GAHAN, MATTHEW, born in Dublin, September 7, 1782; entered the Society at Hodder, September 7, 1805; was professed of the four vows in 1833; died in the Isle of Man, February 22, 1837. He had studied at Stonyhurst and Palermo;

was Minister at Clongowes, 1816—1822; in Dublin Residence, 1822—1824; was in the Isle of Man from 1824 to 1837, where he endured great privations and discouragements, says Dr. Oliver, who calls him the “Apostle of the Isle of Man.”

DINAN, WILLIAM, born in Waterford, June 10, 1778; entered the Society at Hodder, September 7, 1805; was made Spiritual Coadjutor September 27, 1832. Died at Clongowes, May 24, 1836. He had studied at Stonyhurst College and Palermo.

ESMONDE, BARTHOLOMEW, was born in the county of Kildare, December 12, 1789; entered the Society at Hodder, September 7, 1807; was professed of the four vows June 29, 1830. Died at Gardiner Street, Dublin, December 15, 1862. He studied at Stonyhurst College and Palermo, and in the latter place took his degree of D.D. He was a brother of Sir T. Esmonde, and was descended from Lord Esmonde, a famous officer of Elizabeth's time. Father Esmonde had many gifts; he was a man of great eloquence, of chaste artistic taste, and singular affability and tact. He was the author of a few books. Was Rector of Clongowes College, and for about two years was missionary in Malta—1848—50.

ST. LEGER, ROBERT, born in Waterford, February 8, 1788; entered the Society at Hodder, September 7, 1807; was professed of the four vows December 9, 1821. Died in Dublin, June 2, 1856. He was nephew of Father John St. Leger, and brother of another Father John St. Leger; was Vice-Provincial in 1830, and again in 1841, and was Vicar-Apostolic of Calcutta in 1834. He was remarkable for gentleness of disposition, clearness of mind, and accurate knowledge of theology, which he had studied at Palermo, where he took the degree of D.D.

FERLEY, PAUL, born in Dublin, July 22, 1785; entered the Society at Hodder, September 7, 1807; was professed of the four vows January 1, 1832; and died at Clongowes College, January 3, 1850. Took the degree of D.D. at Palermo; taught rhetoric, metaphysics, and theology at Clongowes. He had a great love for the Society, and great sympathy and charity for his neighbour.

FLINN, MICHAEL, born in Ireland; entered the Society at Hodder as a Temporal Coadjutor about 1807; and died in 1809.

COGAN, EDMUND, born in Cork; entered the Society at Hodder, Stonyhurst, September 7, 1807; died at Palermo, October 14, 1810. This pious Scholastic "was beloved by all, died most placidly the death of the just, and wore in death the same amiable expression which he had in life." (Father Provincial Zuñiga to Father Plowden.)

AYLMER, CHARLES, born at Painstown, county Kildare, August 29, 1786; entered the Society at Stonyhurst College, May 21, 1808; was professed of the four vows January 16, 1820, at Clongowes College, and died in Dublin, July 4, 1847. He studied at Stonyhurst and Palermo; became D.D. in Palermo, 1814; Rector of Clongowes in 1817. He lived in Dublin from about 1821 till his death. He was Superior of the Dublin Residence in 1816, 1822, and 1841; and in 1829, when the first stone of the Gardiner Street Church was laid. He was a good religious, of indefatigable zeal and indomitable spirit. He published some pious books, and promoted in Dublin a society for the printing of Catholic works. His brother was an officer of Austrian cuirassiers, and was considered one of the best swordsmen in that service. There is a sketch of Father Aylmer in Caballero's *Scriptores S.J.*, and in De Backer's *Bibliothèque*.

BUTLER, JAMES, born in Dublin in 1792; entered the Society at Hodder, Stonyhurst, September 7, 1808; became D.D. at Palermo in 1814, and died at Clongowes, August 22, 1820. He was, says Father Esmonde, "beloved by God and men." According to a competent judge, Father Bracken, he was by far the most gifted and learned of the Irish Jesuits of his time, and was Professor of Theology at the age of twenty-five; he was a most hard-working student and professor, and was of childlike simplicity. He had the good and wholesome habit of renewing his vows every day. See a long sketch of him in Dr. Oliver.

O'CONNOR, JOHN, born in the county Wexford, September 8, 1788; entered the Society at Hodder, Stonyhurst, September 7, 1808; was made Spiritual Coadjutor, September 8, 1832, and died at Clongowes College, March 27, 1841. He had been Master and Minister there for several years.

SHINE, JOHN, born (probably in Kerry)¹ March 4, 1791; entered the Society at Hodder, Stonyhurst, September 7, 1809, and died of cholera in Dublin, August 3, 1834. He was one

¹ So Father Curtis; but Battersby says he was born in Dublin.

of the first three Professors at Clongowes in 1814; in 1830 commenced the day school at Hardwicke Street, in Dublin. "He was a man of considerable talents, and taught with great success." (Father Curtis.) Dr. Oliver, his master, says "he passed among his brethren for a very superior classical scholar, *sit propitius amico veteri et Præceptori!* He had also the reputation of an edifying religious man."

CASEY, MICHAEL, born in Dublin, May, 1783; and died September 5, 1818.

MORAN, PATRICK, born in Wicklow; entered the Society at Hodder, Stonyhurst, September 7, 1810, and died at Buenos Ayres, April 30, 1830. He was Prefect of Clongowes College, and Missioner in Dublin before he went to Buenos Ayres, to attend an Irish congregation there.

SHEA, WILLIAM, born in Dublin in April, 1789; entered the Society at Hodder, September 7, 1810; was a Scholastic, and died at Clongowes College, April 4, 1819. He was a good religious, and always ready for any work.

MULLEN, JAMES, born in Dublin, July 19, 1789; entered the Society at Hodder, September 7, 1810; was made Spiritual Coadjutor, October 30, 1832, and died December 1, 1848, at Clongowes College. He served the Preston Mission for seven years, was Prefect of Tullabeg and Clongowes Colleges. He was a child of obedience and prayer. (Father Bracken.)

JONES, JAMES, entered the Society, and died a novice in 1810.

FRASER, CHARLES, born in Scotland in 1788; entered the Society at Hodder, September 7, 1710, and died at Old Aberdeen, and is buried in Sword Churchyard. He belonged to the Irish Mission S.J., and was very much esteemed by all his brethren in Ireland. He was a Professor at Clongowes College, and a most distinguished preacher, and author of a History of the Suppression, which is in the archives of Milltown Park, Dublin. He left the Society, but kept up a correspondence with the Irish Fathers. Father Murphy says that at the age of ten he entered the Scotch College, Ratisbonne; at sixteen he went to Stonyhurst. His inscription is: "Carolus Fraser, Presbyter, Miss: Ap: in Planis Scotiæ, ob: Aberd: xii. Mar. 1835, æt. xlvii." (Cf. F. D. Murphy's *Collections*.)

RYAN, MARTIN, entered the Society at Hodder, Stonyhurst, September 7, 1810.

MAGUIRE, TIMOTHY, entered the Society, September 7, 1810.

LEVINS, THOMAS, born March 15, 1789 (in Drogheda probably); entered the Society at Hodder, September 7, 1811; was an able man and an excellent mathematician at Clongowes College. He went to America, and died out of the Society.

BRACKEN, PATRICK, born in Dublin, March 16, 1795; entered the Society at Hodder, September 7, 1811; was professed of the four vows in Rome, August 15, 1831, and died at Clongowes College, January 30, 1867. He was much prized by Father Betagh, was distinguished in classics at Stonyhurst College, and in theology in Switzerland. Father Plowden predicted that he would be the *lumen et ornaamentum* of the Society in Ireland. He taught humanities, philosophy, and theology at Clongowes, was Rector of Tullabeg College, and Vice-Provincial from 1836 to 1841. He was held in great esteem by the clergy on account of his "extensive and almost universal erudition." He left a great number of MSS. on various subjects, among them, "Memoirs of the Irish Jesuits during the Suppression."

O'REILLY, PHILIP, born in Longford, March 17, 1784; entered the Society in Sicily, December 2, 1812; made his last vows as Temporal Coadjutor, September 8, 1837, and died at Gardiner Street, July 10, 1868. He was a model religious.

M'CLUE, JOSEPH, entered the Society September 7, 1813. This pious Scholastic died at Clongowes College, May 19, 1821.

FITZHARRIS, NICHOLAS, born April 5, 1792; entered the Society at Hodder, August 14, 1814, and died at Clongowes, December 22, 1816. He was very devout to the Sacred Heart, and to the holy souls in Purgatory. Father Plowden calls him a youth of great merit, truly living *sine querela*. This Scholastic had studied at Maynooth.

O'BRIEN, WILLIAM, was born in Dublin, August 15, 1795; entered the Society at Hodder, September 7, 1814; made his last vows July 31, 1841, and died at Pylewell, Hants, October 1, 1851. He was at Clongowes from 1816 to 1843, and in England from 1843 until his death. He had a remarkably good memory, and was an edifying religious, and rather inclined to severity.

HALY, ROBERT, born in Cork, April 11, 1796; entered the Society at Hodder, September 7, 1814; was professed of the four vows February 2, 1833; and died in the Residence of St. Francis Xavier, Dublin, September 1, 1882. He was son of James Haly and his wife Elizabeth Flyn; was educated at Stonyhurst, where, according to his class-fellow, the late Rt. Hon. R. More O'Ferrall, he was the most talented and the most popular in a class of thirty-six boys. He was ordained at Friburg in Switzerland, September 28, 1828; came home September 1, 1829, and brought with him a letter of the Bishop of Geneva, in which he is said to be "pietate, doctrina, aliisque virtutum meritis maxime commendabilis." On May 19, 1839, he was appointed Rector of the College of Clongowes; on October 15, 1840, he was made Rector of the College and Residence of Dublin; in 1844 he was sent to Rome as Procurator of the Irish Vice-Province; from 1836 to 1857 he was Consultor of the Vice-Province; he was Rector of the Dublin Residence from 1851 to 1857. He was Superior of the Missionary Staff from 1857 to 1879, and Superior of the Galway Residence from 1859 to 1864. *The Freeman's Journal* (September 2, 1882,) says of him, that "almost every Bishop and Priest in Ireland, and many outside Ireland, with thousands of Irish Catholics at home and in exile, will receive, like tidings of the loss of a personal friend, the announcement of the death of Father Haly . . . The most of his life was devoted to Apostolic toils in almost every parish in Ireland, either by himself or as head of a band of missionaries; and though the hoary head and bent frame of age distinguished Father Haly a great many years ago, his vigorous constitution enabled him to continue the works of the pulpit and the confessional till his years had fully numbered four score. His brethren in the sacred ministry will remember at the Altar this most venerable Priest and most amiable saint." He certainly was most amiable and friendly at all times and to every one—"mitis et humilis corde."

CURTIS, JOHN, born in Waterford, June 19, 1794; entered the Society at Hodder, October 31, 1814; was professed of the four vows February 2, 1833, has just published a book on the Spiritual Exercises, and is preparing another work for the press. He has written interesting memoirs of some of his contemporaries of the Irish Province, which are in the Archives at Milltown Park.

In bringing this catalogue to a conclusion, it is well to remark that the list was originally compiled in a tabular and more extended form, but was necessarily condensed and thrown into its present shape to correspond, more or less, with the style of the English *Collectanea*, the labour of doing so having been undertaken by the compiler of that Catalogue.

The remarks upon the virtues, learning, and labours of each of the Fathers are made in the words of the original manuscripts or printed authorities, which are as follows :

1. Two MS. volumes of original documents, *De Rebus Hibernicis S.J.*, generously given by two English Provincials to the Irish Archives S.J.
2. Annual Letters, 1640 to 1653, and 1670 to 1675, given by Father Roothaan to Father Kenny.
3. MS. Memoirs and Annual Letters of the last sixty years, by various Irish Fathers.
4. MS. Memoirs of the Irish Fathers, ex-Jesuits, by Father Bracken.
5. Two or three MS. volumes on the Irish Province, collected by Father John Grene, S.J., of Milltown Park.
6. MS. Notes and Memoranda, by Father Denis Murphy, S.J.
7. A most interesting volume of *Excerpta* from Belgian documents, by Father John Morris, S.J., of Roehampton.
8. Many Letters of Henry Foley, S.J.
9. Some Letters of Dr. McDonald, Rector of the Irish College, Salamanca.
10. MS. "Libro dei Novizzi di St. Andrea."
11. A few old Irish Catalogues collected in Rome by the late Father Ffrench.
12. Some MSS. found in St. Isidore's, Rome, and in the Roman College, also in the Lambeth Library, and the British Museum.
13. The published *Histories* of the Society or its various Provinces, and specially of Portugal; Nieremberg's *Varones Ilustres* and Patrignani's *Menologio*; Alegambe's *Mortes Illustres* and *Heroes et Victimæ*; Tanner's *Societas Militans* and *Societas Apostolorum Imitatrix*; the Bibliographical Works of Southwell and De Backer; the books of Bishops Rothe and Moran of Ossory; of Dr. Lynch and Bruodinus; of Dr. Oliver, and Henry Foley, S.J.; Battersby's "Dublin Jesuits;" and "Irish Colleges Abroad," published in the *Irish Ecclesiastical Record* by Dr. McDonald, Rector of Salamanca.

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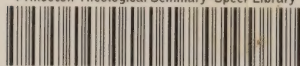
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